The Sarvadurgatiparisodhana Tantra

Elimination of All Evil Destinies

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TADEUSZ SKORUPSKI

THE SARVADURGATIPARIŚODHANA TANTRA

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Elimination of All Evil Destinies

SANSKRIT AND TIBETAN TEXTS WITH INTRODUCTION,
ENGLISH TRANSLATION AND NOTES

TADEUSZ SKORUPSKI

MOTILAL BANARSIDASS
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Dedicated
to
David L. Snellgrove

PREFACE

Sarvadurgatipariśodhana Tantra is a Buddhist literary work belonging to the *Yoga Tantra* class. The teaching of this *Tantra* is presented in a form of discourses and discussions between an assembly of gods and the Lord *Śākyamuni*. Amidst an enormous assembly of gods *Śakra* the chief of gods asks the Lord what has happened to a young god named *Vimalamaṇiprabha* who has fallen from the heaven of the Thirty-three gods. The Lord answers that the young god has fallen into the *Avicī* hell where he is experiencing terrible suffering. The gods are terrified and pierced with anguish on hearing this. Once more the Lord is asked what is to be done to save him and other living beings who are experiencing evil rebirths. The Lord enters into a state of concentration and then begins his teaching which consists of an exposition of various initiations and consecrations, descriptions of the *maṇḍalas* belonging to the *Sarvadurgatipariśodhana* cycle, the Four Rites namely the rite for pacifying, procuring prosperity, subjugation and overcoming enemies, and a number of different rites for the dead. The whole teaching is geared towards procuring a better rebirth for the dead and a better life for those who are living.

As a token of my gratitude I dedicate this work to Professor David L. Snellgrove, a well known scholar of Tibetan culture and religion. In the course of my studies at the School of Oriental and African Studies he helped me as friend and teacher sacrificing much of his time to guide me in my studies. When I was preparing the present work, which was presented for my Ph. D. degree, Professor Snellgrove made every effort to direct me and to help with translating difficult passages and to edit the Tibetan texts, especially Chapter I and III of Version A. Special words of thanks are due to Professor Dr R.E. Emmerick from Hamburg who helped enormously with the editing of the Sanskrit text, correcting many mistakes and introducing better readings. It was on his suggestion that I tried to preserve the peculiarities of the Buddhist Hybrid Sanskrit. Finally I would like to thank the School of Oriental and African Studies for the financial support which I received during my studies.

T. S.

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TEXT OF THE TANTRA

VERSION A

Tibetan translation

Tib A : *De bžin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtag pa phyogs gcig pa žes bya ba.*
Sarvadurgatipariśodhanatejorājasya tathāgatasyārhataḥ samyaksambuddhasya kalpaikadeśanāma.
Translated by *Śāntigarbha* and *Jayarakṣita.*
Revised by *Rin chen mchog* of *rMa.*
T. T. (*Tibetan Tripiṭaka*) vol 5, No 116, pp. 83-2-1 to 99-4-8.

VERSION B

(S) Sanskrit Text

A : MS belonging to the National Archives of Nepal. Newari script, 109 folios, undated, written during the reign of Śrī *Vikramasāha.*

B : MS belonging to the National Archives of Nepal. *Devanāgari* script, 62 folios. Samvat 1018 (=AD 1898).

C : MS belonging to *Mahāvajra Vajrācārya*, Nepal. Newari script, 99 folios. Undated, written during the life of *Śrī Raṇa Bahādur Sāhadeva.*

D : MS belonging to the Cambridge University Library. Add 1378. Newari script, 111 folios. Undated (XVII or early XVIII century).

E : MS belonging to the Cambridge University Library. Add 1623. Newari script. The text of the Tantra begins on folio 21 and ends on folio 100a. Samvat 820 (=AD 1700).

F : MS belonging to the Royal Asiatic Society. No 50 (according to the Catalogue of Buddhist Sanskrit Manuscripts in the possession of Royal Asiatic Society, Hodgson Collection, by prof E. B. Cowell & J. Eggeling). Newari script. 99 folios. Undated.

G : MS belonging to the National Archives of Nepal. Newari script. 103 folios. Samvat 794 (=AD 1674).

H : *Atha durgatipariśodhana kalpaikoddeśaḥ. Sampādaka—Amoghavajra Vajrācārya. Kāntipur.* Contemporary publications. 14 pages. Containing the introduction in an abbreviated form, *mantras* and hymns of praise.

Tibetan translation

Tib B : *De bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtog pa phyogs gcig pa źes bya ba.*
Translated by *Devendradeva* and *Chos rje dpal.*
T.T. vol 5, No 117, pp 99-5-2 to 121-5-4.

COMMENTARIES

Buddhaguhya: *Ṅan soṅ sbyoṅ baḥi don gyi ḥbru ḥgrel. Durgatipariśodhanārthavyañjanavṛtti.* Author: *Buddhaguhya* (*Saṅs rgyas gsaṅ ba*). T.T. vol 76, No 3451, pp 15-3-2 to 52-2-7.

Kāmadhenu : *ḥPhags pa ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po źes bya ba cho ga źib moḥi rgyal po chen poḥi rgya cher ḥgrel pa. Āryasarvadurgatipariśodhanatejorājanāma Mahākalparājasyaṭikā.*
Author: *Kāmadhenu.* Translated by *Vinayacandra* and *Chos kyi śes rab.* T.T. vol 76, No 3452, pp 52-2-7 to 105-1-1.

Vv : *bCom ldan ḥdas de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po rgyud kyi rgyal po chen poḥi rnam par bśad pa mdzes paḥi rgyan źes bya ba.*
Author: *Vajravarman* (*rDo rje go cha*). T.T. vol 76, No 3453, pp 105-1-1 to 202-1-3.

SB : *Ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po brtag pa snaṅ baḥi rgyan źes bya ba. Sarvadurgatipariśodhanatejorājakalpālokālaṃkāranāma.* Translated by *Suvidyākaravarman* and *dBaṅ phyug rgyal mtshan.* T.T. vol 76, No 3454, pp 202-1-3 to 235-3-8.

KK : *De bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po źes bya baḥi brtag paḥi bśad pa. Sarvadurgatipariśodhanatejorājatathāgatārhatsamyaksambuddhakalpanāmaṭikā.*
Author: *Buddhānandagarbha* (*Saṅs rgyas kun dgaḥ sñiṅ po*). Translated by *Kumārakalaśa* and *Khyuṅ po chos brtson.* T. T. vol 76, No 3455, pp 237-1-1 to 284-1-6.

Ts : *Ṅan soṅ sbyoṅ baḥi rgyal poḥi rgyud rjeḥi gsuṅ gi mchan daṅ bcas pa.*
Author: *Tsoṅ kha pa.* Complete Works of *Tsoṅ kha pa*, vol *Tha.*

SANSKRIT AND TIBETAN WORKS DIRECTLY RELATED TO THIS TANTRA

DP: *Durgatiparišodhana*. MS belonging to the National Archives of Nepal. Newari script. 13 leaves. Palm-leaf MS.

AYS: *Ādiyogasamādhi*. MS belonging to the Cambridge University Library. Add 1278. Newari script, 82 folios. Illustrated. Samvat. 986 (=AD 1866).

DAS: *Durgatiparišodhani Abhisamayasādhana*. MS belonging to Royal Asiatic Society. Hodgson Collection No 51. Newari script. 31 folios. Samvat 919 (=AD 1799).

DS : *Durgatiparišodhanasamādhi*. MS belonging to a private collection. Newari script. 62 folios. Undated.

DMV: *Ñan soṅ thams cad yoṅs su sbyoṅ baḥi dkyil ḥkhor gyi cho ga źes bya ba. Sarvadurgatiparišodhanamaṇḍalavidhināma*. Author : *Ānandagarbha, (Kun dgaḥ sñiṅ po)*. Translated by *Buddhaśrīśānti* and *Rin chen bzaṅ po*. T.T. vol 77, No 3460, pp 6-5-3 to 12-5-1.

DMK: *Ñan soṅ thams cad yoṅs su sbyoṅ baḥi dkyil ḥkhor gyi cho gaḥi rim pa źes* bya ba. *Ṣarvadurgatiparišodhanamaṇḍalavidhikramanāma*. Author: *Buddhaguhya (Saṅs rgyas gsaṅ ba)*. Translated by *Buddhaguhya, Mañjuśrīvarman* and *Bran-ka Muti*. T.T. vol 77, No 3461, pp 12-5-1 to 16-5-5.

DSK: *Ñan soṅ thams cad yoṅs su sbyoṅ ba źes bya baḥi cho gaḥi bya ba mdor bsdus pa. Sarvadurgatiparišodhananāmasaṃkṣiptakriyāvidhi*. Author *Ānandagarbha (Kun dgaḥ sñiṅ po)*. T.T. vol 77, No 3463, pp 27-1-5 to 29-5-1.

GDKT: *rGyud sde kun btus*, Texts explaining the significance, techniques, and initiations of a collection of one hundred and thirty two *maṇḍalas* of the *Sa skya pa* tradition. Edited by '*Jam-dbyangs Blo-gter-dbang-po* under the inspiration of his *guru* '*Jam-dbyangs Mkhyen-brtse'i dbang-po*. vol VI, N. Lungtok & N. Galtsan, Delhi 1971.

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HV: The *Hevajra Tantra*, D. L. Snellgrove, Oxford University Press 1959.

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Other relevant references appear in the notes.

OTHER ABBREVIATIONS

MW: *Sanskrit-English Dictionary*, Sir Monier Monier-Williams, Delhi, 1975.
BHS: *Buddhist Hybrid Sanskrit Grammar and Dictionary*, Franklin Edgerton. Delhi, 1975.
Mvy: *Mahāvyutpatti*, ed. Sakaki, Kyoto, 1916.

INTRODUCTION

(i) *The different versions of the Sarvadurgatiparišodhana Tantra.*

This work consists of an edition and translation of the *Sarvadurgatiparišodhana* (Elimination of All Evil Destinies), a Buddhist literary work belonging to the *Yoga-Tantra* class. The Tibetan translations provide essential materials for controlling the different versions of this *Tantra*. There are in the Tibetan Canon, *Tantra* Section, two versions of the *Sarvadurgatiparišodhana*, listed as No. 116 and 117 in the *Tibetan Tripiṭaka*,[1] vol V with an identical title : *de bžin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ñan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtog pa phyogs gcig pa žes bya ba*. This corresponds to a correct Sanskrit title : *Sarvadurgatiparišodhanatejorājasya tathāgatasyārhataḥ samyaksambudhasya kalpaikadeśanāma*.[2]

No. 116 is a translation of a Sanskrit version of the *Tantra* as used by the Indian and Tibetan translators at the end of the 8th century A.D., namely *Śāntigarbha* (Indian) and *Jayarakṣita* (Tibetan) concerning whom more will be written below.

No. 117 is a translation of a different Sanskrit version which was available to the Indian scholar-translators *Devendradeva* and *Māṇikaśrijñāna* and the Tibetan translator *Chos rje dpal* in the 13th century A.D. The textual differences which distinguish this version, hereafter known as Version B, from the 8th century A.D. version, hereaftar known as Version A, can be largely explained by the considerable difference in time, four to five centuries which separate them.

A third version of the *Tantra* is available thanks to the commentary of *Vajravarman* of which I have made considerable use. This commentary like all the other Sanskrit commentaries which now survive only in Tibetan translations (T. T. vol 76, No. 3451 to 3455) refers exclusively to Version A but alone of them *Vajravarman* quotes the full text of the *Tantra* with one or two very slight omissions. The Tibetan translation of his work indicates that he was using as a basis for his commentary a manuscript of Version A which diverged in details here and there from the manuscript used by *Śāntigarbha* and *Jayarakṣita* for their translation which was subsequently included in the Tibetan Canon.

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1. The list of contents of the *Tibetan Tripiṭaka*, hereafter referred to as T.T., vol 5 omits *phyogs gcig pa* in the title of No. 116, but it has it correctly in the colophon.

2. It should be noted in passing that the title of the *Tantra* is in fact the same as the *mantra* of the Buddha *Sarvadurgatiparišodhanarāja* as it occurs in the text with dative endings instead of genetive. This has resulted in a dative ending occuring in the Sanskrit title as transliterated at the head of the Tibetan translation.

As for the Sanskrit version of the text, all the manuscripts available to me, as listed in the Bibliography, are late Nepalese manuscripts (the earliest complete one of the 17th century A.D.) of Version B only. We have no Sanksrit commentaries surviving in Tibetan translation for version B, presumbly because it was comparatively a late compilation.

I should mention the existence of the Sanskrit manuscripts entitled *Durgatiparišadhana*, *Ādiyogasamādhi* and *Durgatiparišodhani Abhisamayasādhana* (see the Bibliography) representing materials in a separate form which became part of Version B. Also in T. T. vol 77, there are various short ritual works relating directly to the *Sarvadurgatiparišodhana* cycle, containing materials which correspond to the same part of Version B.

Of the various Tibetan translations of Version A and all the Indian commentaries referring to it, I have so far come upon no complete Sanskrit source material. It may all have been lost although fragments of the Sanskrit originals of the commentaries might well turn up in Nepalese collections. Thus for the edition of the Sanskrit texts of the *Tantra*, I have had to use Version B only. To this Version the commentaries relating to Version A apply in large part, but by no means throughout. For the differences between the two Versions please see below.

Finally it is noteworthy that the great Tibetan scholar *Tsoṅ kha pa* (1357-1419) who wrote a commentary on the *Sarvadurgatiparišodhana* (vol Tha of his complete works), comments on the Tibetan translation of Version A, just as it occurs in the Tibetan Canon, making no reference to Version B. I may note that he draws very heavily on the Indian commentaries already mentioned above, especially on that of *Kāmadhenu*.

(ii) *Comparison of the contents of Versions A and B.*

This is best done by a comparative table. The page numbers, as given below, refer to Part II and III (Sanskrit and Tibetan Texts). Please note that Version B was edited first because of the availability of the Sanskrit text and thus it is numbered from page 120 to 301 (Sanskrit and Tibetan texts are set on opposite pages), while Version A is numbered from page 305 to 379.

VERSION B		VERSION A
	CHAPTER I INTRODUCTION	
Page 120[1] to 126[4]		Page 305[1] to 308[21]
	same	
126[5] to 128[6]		308[22] to 309[25]
	Set of initial *mantras* and of the Buddhas same	

128^{7} to 130^{17} Continuation of *mantras*. *Mantras* of the Eight Goddesses of the Offerings, Four Guardians of the Gates, Sixteen *Bodhisattvas* of the Good Age.	310^{1} to 310^{24} Benefits accruing from using this text.
130^{20} to 132^{12} Same as Version A, 310^{1} to 310^{24}	
132^{13} to 132^{19}	310^{25} to 311^{7}
Śakra's leading question and entering into a state of meditation by *Śākyamuni*.	same
132^{20} onwards and till the end of Chapter I. totally different from Version A. For detailed headings see the list of Content	311^{8} to 314^{24} Description of the basic *maṇḍala*.
	314^{25} onwards The rite, purification, coercing etc.
	315^{18} Worship
	315^{23} Introducing the pupils etc.
Parallel text in Chap III, (238^{2-12})	316^{15} to 317^{4} The vow imposed upon the pupils.
Parellel text in Chapter III, (240^{2} to 250^{5})	318^{1} to 323^{18} Painting of a *thaṅ kha*, seeing signs, different rites for the dead
	323^{19} to 324^{17} Praises by gods and worship of *Śākyamuni*.
	324^{18} to 325^{41} Gods ask to see *Vimalamaṇi*.

prabha and this god becomes manifest, etc.

325[42] to 326[23]
Merits of reading, teaching etc. of this *Tantra*.

326[24] to 327[37]
Śākyamuni elaborates upon the powers of this *Tantra*.

CHAPTER II

180[1] to 186[23] — 328[4] to 332[23]
Maṇḍala of *Śākyamuni*, same

332[24] to 335[1]
The story of *Vimalamaṇiprabha* (For English summary see Part I, footnote 22, page 42)

335[1] to 335[12]
Praises of *Vajrapāṇi* by the assembly of gods and the question concerning those of limited good fortune and short life.

186[25] to 194[21] — 335[13] to 339[12]
Maṇḍala of *Vajrapāṇi*, *Mantras* and consecrations. same

194[22] to 198[4] — 339[13] to 347[3]
Maṇḍala of the Four Great Kings. same

198[5] to 202[10]	*Maṇḍala* of the Guardians of the Ten Directions. same	341[4] to 343[19]
202[11] to 204[11]	*Maṇḍala* of the Eight Great Planets. same	343[20] to 344[22]
204[12] to 206[21]	*Maṇḍala* of the Eight Great *Nāgas*. same	344[23] to 340[10]
206[22] to 210[7]	*Maṇḍala* of the Nine *Bhairavas*. same	346[11] to 347[29]
210[9] to 212[25]	*Maṇḍala* of the Great Gods. same	347[30] to 349[21]
212[26] to 216[10]	*Maṇḍala* of *Amitāyus*. same	349[22] to 351[8]
216[10] to 220[26]	Initiation of pupils and Merits gained by those who are consecrated in the above *maṇḍala*. same	351[8] to 353[36]
220[27] to 224[33]	The Four Rites : *śānti*, *puṣṭi*, *vaśya* and *abhicāra*. same	353[36] to 356[7]
226[1] to the end of chapter 11	Praises of those who promote this kalparāja same	356[8] to the end of chapter 11

Chapter III

230[1-20]	358[1] to
Maṇḍala of *Cakravartin* or *Samantabhadra*... same but texts diverge before the description of the *maṇḍala* is completed.	
230[21] to 236[33] Production of the *maṇḍala* and initiation of pupils.	358[21] to 360[2] Continuation of the description of the *maṇḍala*, consecration and mantras.
238[1] to 250[5] (same as Version A, Chapter I, 316[25] to 323[22])	360[3-21] How one becomes equal to the divinities.
250[6] to 256[5] A set of divinities belonging to The *Sarvadurgatiparīśodhana maṇḍala.*	260[22] to 361[5] Brief description of the Four Rites.
256[6] on Continuation of consecration, *mantras*, *mudrās* and worship.	361[6-30] Special function of each *Vajrasattva* so far as the rites are concerned.
274[1] on *Mantras* and *mudrās* of the Guardians of the Ten Directions, hymn of praise.	361[31] to 362[5] More verses describing the effects of the Four Rites.
282[22] on Consecration and instructions given to pupils, effects of consecration.	362[13] to 367[4] Description of *mudrās* of various sets of divinities.
	367[5-21] Seed-syllables (see note 321 in Part III)
	367[22] to 371[3] Connecting section, spells and *maṇḍala* of the Fierce Divinities.

	371^{4} to 372^{3} Spells for entering the *maṇḍala* and effects of the Rites.
	372^{5} to 378^{4} Detailed description of the Four Rites.
238^{11}	378^{5} Final praises same

The first chapter of Version A (Chapter I) centring on *Śākyamuni* contains the Introduction (*gleṅ gźi*) and the 'Basic *Tantra*' (*rtsa baḥi rgyud*). The 'Basic *Tantra*' consists of the basic *maṇḍala* of this *Tantra* with *Sarvavit* in the centre, initiation and consecration in this *maṇḍala*, as well as discussions concerning the god *Vimalamaṇiprabha* and his state of existence.

The first Chapter of Version B has the same introduction as Version A. The 'Basic *Tantra*' has been removed and replaced by another text. This text can be termed as *Maṇḍalavidhi* or *Ādiyogasamādhi*. There are in fact Sanskrit manuscripts (see the Bibliography) bearing the above names and having very similar or almost identical content to the text that has been inserted in replacement of the 'Basic *Tantra*'. Furthermore there are three short works in T. T. vol 77 (see Bibliography), which also have similar names and their content contains large amount of similar materials to the above mentioned text.

The actual text which has been inserted in the first Chapter of Version B (beginning on page 7 with a set of *mantras*) refers to the raising of the Thought of Enlightenment (*bodhicitta*), worship (*pūjā*) of the divinities of the *maṇḍala*, states of concentration (*samādhi*), the envisaging (*bhāvanā*) and the arrangement of the *maṇḍala* of the Nine *Uṣṇīṣas*, also referred to as the *Pariśodhana maṇḍala*.

Chapter II of both Versions is the same except for the story of the god *Vimalamaṇiprabha* (Tibetan text page 332 and English summary in Part 1, Chap II, footnote 22), concerning his evil rebirths, which is missing in Version B. This chapter centres on *Vajrapāṇi* and is referred to as the 'Latter *Tantra*' (*rgyud phyi ma*). Its main contents are the descriptions, spells (*hṛdaya*) and initiations into six *maṇḍalas* of gods of this world (*laukika*) and two *maṇḍalas* of the world beyond (*lokottara*), and the description of the Four Rites.

Chapter III of Version A is referred to as the 'Latter Part of the Latter *Tantra*' (*rgyud phyi maḥi phyi ma*). It is rather a miscellaneous collection of materials. It contains a *maṇḍala* of Cakravartin, a description of the Four Rites (*śānti*, *puṣṭi*, *vaśya* and *abhicāra*), a small chapter

on hand-gestures (*mudrā*), seed-syllables (*bīja*), *mantras* and *maṇḍala* of the Fierce Divinities, and then again a description of the Four Rites and lastly the final praises.

Chapter III of Version B also begins with the description of *Cakravartin's maṇḍala*. It diverges from Version A before the description of the *maṇḍala* is completed. From that point onwards it first describes the initiation of pupils, instructions and consecrations bestowed on the initiates and *homa* rites for the departed ones (mostly parallel with some parts of Chapter I, Version A. For the exact references see the comparative table). Next it describes a set of divinities belonging to the *Sarvadurgatipariśodhana maṇḍala*, rites in the *maṇḍala*, worship, initiation of pupils, consecration, *mantras* and *mudrās*, short *homa* rite, once more initiation of pupils and taking vows, and lastly the final praises which are the same as those in Version A.

(iii) *The translations and commentaries.*

The first translation of this *Tantra* from Sanskrit into Tibetan (Tib A = Version A) was made sometime at the end of the eight century A.D. It was translated by the Indian teacher *Śāntigarbha* and the Tibetan *Lo tsa ba Jayarakṣita*. *Śāntigarbha* visited Tibet during the reign of King *Khri sroṅ lde brtsan* (740 to circa 798 A.D.) and took part in the consecration ceremony of *bSam yas*, the first Buddhist monastery to be built in Tibet.[1] *Jayarakṣita* (*Tsoṅ kha pa* calls him *dPal brtsegs Rakṣita*) is mentioned by *Bu ston* as one of the five attendants of *Maṅ rje gsal snaṅ* and *Seṅ khoṅ lha luṅ* who were sent to bring *Padmasamhhava* into Tibet. He is also listed by *Bu ston*[2] among skilful translators who were apppointed by King *Ral pa can* (ruled from 815 to 836 A.D.) to revise and systematize the whole system of translating Buddhist texts into Tibetan. The colophon also mentions the fact that the translation of the *Tantra* was revised by *Rin chen mchog* of *rMa*, who is also mentioned by *Bu ston* as one of the seven Tibetans who were selected to be ordained as monks and as a renowned *lo tsa ba*. When *Ral pa can* was assassinated and turmoil broke out, *Rin chen mchog* was killed. It would seem fairly clear that this translation was made towards the end of the 8th century A.D. and revised sometime before 863 A.D.

The second translation (Tib B = Version B) was made sometime during the first half of the 13th century A.D. by the *Lo tsa ba* of *Chog, Chos rje dpal* (1197-1264). He studied the text of this *Tantra* with *Māṇika Śrijñāna* and translated it with the assistance of *Devendradeva*. The biograghy (*rnam thar*) of *Chos rje dpal* has been translated by G. Roerich.[3]

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1. See the *Blue Annals*, p. 106; *Bu ston*, pp 189 and 197.

2. See *Bu ston*, pp 190-99 pass.

3. *Biography of Dharmasvāmin* (*Chog lo tsa ba Chos rje dpal*), *a Tibetan monk pilgrim*, translated by George N. Roerich. Patna 1959. In his list of works of *Chos rje dpal* which he gives on page xliii, Roerich evidently misses this work.

With regard to the Indian teachers who wrote commentaries on this *Tantra*, some information is available about three of them, namely *Buddhaguhya*, *Ānandagarbha* and *Vajravarman*.[1]

Buddhaguhya lived in the 8th century A.D. He was a pupil of *Buddhajñāna* who consecrated the monastery of *Vikramaśīla*. *Tāranātha* mentions him as being very well acquainted with *kriyā*, *caryā* and *yoga tantras*. He also adds that *Buddhaguhya* was invited by King *Khri sroṅ lde brtsan* (740 to circa 798 A.D.) to visit Tibet but apparently he had never gone to Tibet. *gźon nu dpal* says in the Blue Annals that *Buddhaguhya's* exposition of the *kriyā* and *caryā tantras* prevailed during the first spreading of Buddhism into Tibet.

Ānandagarbha was born in *Magadha*, studied at *Vikramaśīla* and is said by *Tāranātha* to have belonged to the *Mahāsāṅghika* Order. He was renowned as a scholar of the *yoga tantras*. *Tāranātha* places his life during the reign of King *Mahipāla* who apparently died in the same year as the Tibetan King *Ral pa can* (836 A.D.). From a short colophon at the end of a work by *Ānandagarbha* we learn that *Vajravarman* came from *Siṅhala* (*Śri Lanka*) and was *Ānandagarbha's* teacher.

A certain *Dharmakīrti* wrote a short work on the *homa* rite of the *Sarvadurgatipariśodhana* (T. T. vol 77, No 3462).[2]

Of all the Tibetan translators the best known and renowned is *Rin chen bzaṅ po*[3] (958-1055 A. D.) who was a leading *lo tsa ba* during the second spreading of Buddhism into Tibet. In connection with this *Tantra*, he has translated two works : *Ṅan soṅ thams cad yoṅs su sbyoṅ baḥi roḥi sbyin sreg gi cho ga* and *Ṅan soṅ thams cad yoṅs su sbyoṅ baḥi dkyil ḥkhor gyi cho ga źes bya ba* (T.T. vol 77, No 3459 and 3460). The colophon to *Vajravarman's* commentary suggests that it was written down (*lag pas bris te*) by the *Śākyaḥi dge sloṇ Rin chen ḥbyun gnas bzaṅ po*, presumbly an extended form of the name of *Rin chen bzaṅ po*.

It is interesting to note that *Tsoṅ kha pa* (1357-1419 A.D.) discussing the commentaries of our *Tantra* in the introduction of his own commentary (Ts 2a3ff) says that although they were attributed to Indian teachers, most of them were in fact written by Tibetans : 'As for the basic commentary (*ḥbru ḥgrel*) attributed to *Buddhaguhya* and renowned as the oldest, it is said that perhaps it was written down in accordance with *Buddhaguhya's*

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1. *Buddhaguhya* is mentioned in *Tāranātha*, pp 276-82; *Blue Annals*, p 351; *Bu ston*, p 190. *Ānandagarbha* is mentioned in *Tāranātha*, pp 284-6, *Blue Annals*. p 352. From a short colophon in T. T. vol 76, No. 3458, p 313-1-4, we learn that *Vajravarman* came from *Śrī Laṅka* and that he was *Ānandagarbha's* teacher : *yul siṅ ga laḥi rdo rje slob dpon chen po rdo rje go cheḥi slob ma rdo rje slob dpon chen po kun dgaḥ sñiṅ pos mdzad pa.*

2. He may well be the same *Dharmakīrti* who wrote a commentary on the *Hevajra Tantra*. See Snellgrove, HV, vol I, p 15.

3. For the activities of *Rin chen bzaṅ po* see Tucci's *Indo-Tibetica*, vol II; H. Richardson and D. L. Snellgrove, *A Cultural History of Tibet*, London 1968, pp 113-60 pass. For his biography see : T. Skorupski and D L. Snellgrove, *The Cultural Heritage of Lodakh*, vol II, Warminister 1980.

teaching or perhaps it was taken down by the *lo tsa ba* (? *Jayarakṣita*) in accordance with the teaching of *Śāntigarbha*. As for the assertion that the commentaries known as *gSal baḥi sGron ma* (T. T. vol 76, No 3455) and *Gzi brjid snaṅ ba* (T. T. vol 76, No 3454) were written by the teacher *Ānandagarbha*, it appears that they were made by Tibetans at the times of the early religious school (*sṅar chos grva*) and attributed to *Ānandagarbha*. As for the commentary known as *mDzes rgyan*[1] (T. T. vol 76, No 3453) which is said to have been written by *Vajravarman*, it was done by the *śramaṇa Khyuṅ grags*, the *lo tsa ba* of *rGyan gaṅ* in Lower *Ṅen* and attributed to the *Paṇḍita* (viz *Vajravarman*). As for the commentary known as *sNaṅ ba rgyan* which was attributed to *Ānandagarbha*, that was written by a certain *sGrags li chuṅ* of the Central Province (*Yul dbus pa*) and attributed to *Ānandagarbha*. It certainly appears that one should not greatly trust the explanations of these commentaries'.

Despite these assertions of the great *Tsoṅ kha pa*, one has no doubt that all these commentaries are translations from Sanskrit and that they are thus works of the Indian teachers concerned. *Vajravarman's* commentary especially is a brilliantly detailed piece of work and I have already indicated that it was written on the basis of an early Sanskrit version of the *Tantra* which differed from that known to the Tibetan translators.

It may be interesting to describe briefly what some of the Commentators have to say about the subject matter of this *Tantra*.

Kāmadhenu mentions in the introduction to his commentary the tradition that Buddhas appear in the world as seldom as the *udumbara* flower. In each world age one Buddha appears to teach the *Dharma*. The Buddha *Śākyamuni* appears in the fourth world age which is the age of discord (*rtsod pa*) permeated by the five evils[2] (*sñigs ma lṅa*). In the perfect world ages it was possible for the Buddhas to subdue people by one single 'vehicle' (*theg pa=yāna*), but in this world age of discord it is necessary to teach the Doctrine in many different ways in order to adjust the teaching to different categories of people. Just as wild and good horses are trained by different methods, so people of different categories have to be taught by different methods. Thus it is for people like the god *Vimalamaṇiprabha*[3] that

1. In the *sDe-dge* edition this work is attributed to *Vajravarman's* disciple *Ānandagarbha* and the translator is *Rin chen ḥbyuṅ gnas bzaṅ po*. See *A Complete Catalogue of the Tibetan Buddhist Canon*, published by Tohoku Imperial University, aided by Saito Gratitude Foundation, Sendai, Japan, 1934, No 2626. It may be noted here that two other works related to our *Tantra* which are listed in the above Catalogue are not included in the Pekin Edition of the *Tibetan Tripiṭaka*. The two works are : No 2633, *Ṅan soṅ thams cad yoṅs su sbyoṅ baḥi śi baḥi sbyin sreg gi cho gaḥi las kyi rim pa* (*Sarvadurgatipariśodhanamarahomavidhikarmakrama*) by *Kun dgaḥ sñiṅ po* (*Ānandagarbha*) and translated by *Śraddhākaravarman* and *Rin chen bzaṅ po*; No 2634, *Ṅan soṅ thams cad sbyoṅ baḥi thabs ẑes bya ba* (*Sarvadurgatipariśodhanopāyanāma*) by *skal bzaṅ dgaḥ ba*, translated by *Ninaśi* and *gyuṅ druṅ ḥod*.

2. For the list of the five evils (*pañcakaṣāyāḥ=sṅigs ma lṅa*) see Mvy No 233640.

3. A summary in English of the Story of the god *Vimalamaṇiprabha* to whom several references are made in Version A, is given in Part I, note 22 to chap. II.

he taught this *Tantra*. He taught it in fact for three grades of peoples, those with sharp, average and feeble intellect. *Kāmadhenu* actually goes on to give examples. According to him the people of *Magadha* had the grasp of the teaching, the *Kośalas* half knew it, the *Pañcalas* knew how to recite and the people of the West neither recited it nor knew it.

Buddhaguhya divides the whole *Tantra* into two parts : introduction (*gleṅ gži*) and the actual text (*mdo bśad*). The introduction explains where the *Tantra* was taught, its infallible teaching, the excellent entourage of the Lord, the raising of the subject matter by the Teacher and by the entourage. The actual text contains *maṇḍalas* and *homa* rites. The *maṇḍalas* are of two kinds, those of this world (*laukika*) and those of the world beyond (*lokottara*). The *homa* rites are of two kinds : 1) the *homa* rite for the dead so as to detach them from the phenomenal reality and so save them from evil rebirths; 2) the *homa* rites relating to the Four Rites (viz. *kṣānti*, *puṣṭi*, *vaśya*, and *abhicāra*) for benefitting living beings. Each *maṇḍala* is designed for different purposes. As for the *maṇḍalas* of the world beyond (*lokottara*), the *maṇḍala* called *rtsa baḥi dkyil ḥkhor*, the basic *maṇḍala* of our *Tantra* with *Sarvavit* in the centre is associated with the Thought of Enlightenment (for the description of this *maṇḍala* see Part III, p 311). The other *maṇḍalas* are associated with compassion and the *homa* rites may be performed in them to help overcome difficulties on the way to Enlightenment. Thus the *maṇḍala* of the *Uṣṇīṣas* is designed to prevent the continuation of evil destinies. As people die and the law of *karma* continues, the *maṇḍala* which allays the obtsructions of the everlasting *karma* must be used. The *maṇḍala* of *Vajrapāṇi* in his wrathful appearance is to be used for preventing sudden death. In order to act on behalf of living beings by means of the Four Rites, the *maṇḍala* of *Cakravartin* is recommended. The *maṇḍala* of *Vajrānalārka* is designed for destroying the wicked ones. The *maṇḍalas* of this world (*laukika*) are devised for controlling the powerful ones in the world and those who are attached to it. The *maṇḍala* of the Four Great Kings is for pacifying worldly *Gandharvas*, evil spirits and serpent (*nāga*) divinities. The *maṇḍala* of the Guardians of the Ten Directions is recommended for controlling the hundred of thousands of evil spirits. The *maṇḍala* of the Eight Planets (*graha*) is for pacifying the Lunar Mansions (*nakṣatra*) and the Time Divinities. The *maṇḍala* of the Eight *Nāgas* is for pacifying the venom of the snakes. The *maṇḍala* of the Great Gods (mahādeva) is for pacifying inauspicious gods in the world. The *maṇḍala* of the *Bhairavas* is for gaining control over evil spirits. This is what *Buddhaguhya* says.

The author of the commentary known as the *sNaṅ baḥi rgyan* (T. T. vol 76, No 3454), translated by *dBaṅ phyug rgyal mtshan*, associates different parts of the *Tantra* with the Three Buddha Families, the three *Mudrās* and with Body, Speech and Mind. The basic *maṇḍala* is associated with the *Tathāgata* Family, *Mahāmudrā* and Body. It is taught for the sake of abandoning desire by desire. The *maṇḍala* of the *Uṣṇīṣas* and of *Vajrapāṇi* in his wrathful appearance (*Yamāntaka*) are associated with the *Padma* Family,

Dharmamudrā and Speech. They are taught in order to convert the unbelievers. Those of *Amitāyuṣ*, *Krodhānala* and of the worldly gods are associated with the *Vajra* Family, *Samayamudrā* and Mind. They are taught in order to cause the wrathful ones to abandon their wrath. The teaching is given by *Vairocana* in his *sambhogakāya*, *nirmāṇakāya*, and *dharmakāya* respectively.

Such are the efforts of the commentators to explain the purpose of this *Tantra*. In any event, these stereotyped categories help to introduce us to the subject of this Tantra. The divisions made by *Buddhaguhya* are clear and there is no doubt that the *maṇḍalas* and the *homa* rites are the core of our *Tantra*.

(iv) *The presentation of the Tantra.*

I have provided editions of Versions A and B in Tibetan and of Version B in Sanskrit. The English translation given is that of Version B, but I have drawn upon materials available in Version A for the notes. The commentaries, especially those of *Vajravarman* and of *Tsoṅ kha pa* have been used in order to help establish the text of Version A and also to assist with interpretations of Version B wherever the two Versions correspond. It has not been my intention to provide critical textual editions of all the Tibetan texts used, partly because the vast quantity of them used for this work would have rendered such task impracticable, but mainly because my main intention has been to produce a comprehensive interpretation of the *Tantra* in English, thus adding one more to the very limited number of such works that have been made available through modern editions.

The Sanskrit text has been edited on the basis of all the manuscripts available as listed in the Bibliography and with the help of the Tibetan translations together with the commentaries on Version A. In editing the Sanskrit text my primary intention was to establish a correct and meaningful reading; at times it was difficult to do so because either the text was too corrupt or there were no commentaries referring to those passages. Whenever the two Versions run parallel, I have been able to make a considerable use of Version A and the commentaries in deciding which reading is to be preferred, and I was able to correct many scribal mistakes in the Sanskrit text through the Tibetan equivalents. Where the two Versions diverge, I have had to rely almost entirely upon the Tibetan translation of Version B for restoring the Sanskrit. It must be said that with few exceptions this Tibetan translation is very reliable one, inspiring confidence, and the problems remain only in those passages which seem to have been largely incomprehensible to the translators themselves, mostly because the Sanskrit text was corrupt or written in a mnemonic form. I think especially of certain highly abbreviated descriptions of gestures (*mudrā*) which occur in Version B (see for example p 261 ff, Part II). It is relevant to note that the same kind of descriptions, unfortunately not

corresponding to those in Version B, also occur in Version A (see for example p 362 ff and notes to those pages in Part III) and here there is manifest disagreement amongst the Commentators on their interpretations. For this reason I deduce that the meaning may not have been clear to the translators in either case, who therefore provided as literal a translation of the Sanskrit as available to them. Apart from these several passages, the interpretation of the whole *Tantra* has been comparatively straightforward. It will be noticed that in case of textual difficulties which cannot be settled by available Sanskrit MSS and Tibetan translations, I have accepted the reading required by the context and by agreement with related passages elsewhere in the text. The whole work is therefore one of reconstructions. Whenever commentaries were available the interpretation and translation of the text did not pose great difficulties apart from a few passages. However it is a great pity that we don't have any commentaries available on the passages of Version B which are not included in Version A. These parts of Version B are of greatest interest and they certainly represent very early materials which were in circulation in somewhat seperate form. They are very important for the study of the rituals. Their general meaning is relatively easy to understand but a substantial commentary would elucidate their exact meaning and especially their application and execution whenever performing rituals.

Finally, I am very much aware of my deficiencies in presenting this work. A good Sanskrit scholar could certainly provide a better edition of the Sanskrit text and someone who has a better command of the English language could provide a better translation. However I do believe that despite errors and probably occasional mistranslations this work is worthy of publication for several reasons. First of all the Sanskrit text will be available to scholars who are interested in this kind of literature and also to those who have linguistic interest in Buddhist literature. Secondly the English translation will make this work accessible to those who don't know the original languages. The whole of Chapter II is a substantial contribution to the study of *maṇḍalas*, Buddhist iconography, and the Four Rites. The first part of Chapter III is of greatest importance for the study of the funeral rituals. The remaining parts are important for the study of ritual initiations and consecrations. In fact this *Tantra* has become at a very early stage a very important source for many rituals especially those based on the Four Rites and the funeral ceremonies. Even amongst the *Bonpo* literature one finds a number of works directly originating from this *Tantra*.

PART I

TRANSLATION OF THE *TANTRA*

CHAPTER I

INTRODUCTORY SCENE

la (la) OṂ Homage to Glorious *Vajrasattva*.[1]

Thus have I heard—at one time the Lord was staying in a grove, the highest delight of all the gods. It was adorned with clusters of trees bound by creepers with branches and leaves of jewels and gold, and with flowers of all kinds, herbs, *kamalas* and *utpalas*, *karṇikāras*, *bakulas*, *aśokas*, *māndāravas*, *mahāmāndāravas* and so forth. It was bedecked with *kalpa* trees, embellished with many ornaments, resounding with warbling of groups of birds, reverberating with musical instruments, drums, flutes and so forth. Many gods, *Apsarās*, *Śakra*, *Brahmā and* 1b the rest were disporting (1b) themselves there. It was honoured by all the Buddhas and *Bodhisattvas*, with *Śakra*, *Brahmā* and all the other gods *Vidyādharas*, goddesses and *Apsarās* assembled in groups of hundreds of thousands of millions, with many different groups of *Yakṣas*, *Rākṣasas*, *Asuras*, *Garuḍas*, *Gandharvas Kinnaras Mahoragas*, *Nāgas* and so forth, with eight hundred thousand millions of Great *Bodhisattvas* namely *Bodhisattva Mahāsattva Pratibhānamati* (Great Being Inspiring Confidence), *Acalamati* (Immovable Mind), *Vipulamati* (Broad Mind), *Samantamati* (Entire Mind), *Anantamati* (Infinite mind), *Asamantamati* (Bounteous Mind), *Kamalamati* (Lotus Mind), *Mahāmati* (Great Mind), *Divāmati* (Divine Mind), *Vividhamati* (Diversified Mind), *Aśeṣamati* (Complete Mind) and *Samantabhadra* (All Good). 2a By such unlimited and unbounded (2a) hosts of which the Great Beings and the Non-returning *Bodhisattvas* were the leaders, he was honoured, highly praised, revered, worshipped and greatly extolled.

In the midst of the great company of his entourage he sat down on the lotus throne of *Mahābrahmā* and entered into a stage of concentration known as *Sarvadurgatipariśodhana* (Elimination of All Evil Destinies). Forthwith a garland of numerous radiating and converging rays of the Great *Bodhisattva* who is known as *Trayasantativimokṣaka* (Rescuer from the Uninterrupted Succession of the Three Evil Destinies) came out from the hair-tuft between his eyes. The

1. Tib B has *dPal Śākya Seṅ ge*=*Śrīśākyasiṃha*.

universe consisting of the three thousand great thousand (worlds) was illuminated by him, and all living beings were freed by that illumination from the bonds of mental defilements. Every one individually was fulfilled and the grove of delight was completely illuminated.

Having worshipped with multitudes of different honours, having made circumambulations one hundred thousand times, having paid
2b respects with bowed heads, and having sat down on the spotless seat[2] in front of the Lord, they said : (2b)

Hail Buddha, hail the purity of Buddha's *Dharma*
Hail Buddha whose deeds are perfect.[3]
And why ?
We are freed from evil destinies,
And we are established on the *Bodhisattva* Path.

Then *Indra* circumambulated the Lord one hundred thousand times, worshipped him and said this to him; 'O Lord, how is it that we should be freed from all evil destinies by the complete illumination of the Buddha's rays and established in the path of liberation? It is wonderful, O Lord, it is wonderful, O Blessed One.'

The Lord said: 'O *Indra*, this is not a great wonder for the Lord
3a Buddhas have well accumulated immeasurable masses of merit. O *Indra*, the Perfect Buddhas (3a) are the source of gems of good qualities which are unlimited. O *Indra*, the limitless means of the Perfect Buddhas are complete. O *Indra*, the Lord Buddhas have acquired boundless wisdom. The Vigour of the Buddhas is unlimited. By the Lord Buddha unlimited converts have been made worthy vessels. The Lord Buddhas are endowed with unparalleled knowledge. The Lord Buddhas are endowed with unparalled magical powers. The Lord Buddhas possess unparalled aspiration. Therefore, O *Indra*, the action of the Lord Buddhas for the benefit of living beings is in accordance with the recipient; the action on behalf of living beings is in accordance with the person to be converted; the action on behalf of living beings is in accordance with their resolution. This is to be known. Let there be here no hesitation, no uncertainty and no disagreement. There is no situation where the *Tathāgata*'s ability to convert does not exist.

3b Then *Indra*, getting up from his seat, once more (3b) offered copious and great worship and said this to the Lord: "May the Lord give me the inspiring confidence to do good for all living beings, to have sympathy, to give protection, to act with great compassion, and to fulfill all hopes. O Lord, seven days have passed since a god named *Vimalamaṇiprabha* died and fell from this assembly

2. Tib A & B have *nor bu* (=jewel) for *āsana*.
3. This phrase is missing in S.

of Thirty-three Gods. O Lord, where was he born? Is he experiencing happiness or sorrow ? Explain this, O Lord, explain O Blessed One'.

The Lord said : O *Indra*, knowing the right time and occasion you will hear it.'

Indra said : 'O Lord, this is the time, this is the occasion, O Blessed one.'

4a The Lord said : 'O *Indra*, the god *Vimalamaṇiprabha* (4a) has fallen from here and was born in the great hell of *Avici*. There he will experience acute and fierce suffering for twelve thousand years. Thereafter he will experience suffering in lesser hell for ten thousand years. Thereafter being born amongst the animals and tormented spirits, he will suffer for ten thousand years. Thereafter being born among border people, he will have the nature of one who is deaf, speechless and foolish for sixty thousand years. Thereafter he will be afflicted by the destructiveness of plague, leprosy and the flow of blood[4] for eighty four thousand years. He will be abused by many people, totally abandoned and of low race. There will be no interruption in the succession from one suffering to another.

4b Moreover he will cause harm to others. He will produce (4b) uninterruptedly obstructions by his various deeds. Furthermore he will experience a continuance of various sufferings.'

Thereupon all gods, *Śakra* and the rest, on hearing this were anxious, terrified, upset, and they fell down on their faces. Getting up they said : 'O Lord, O Blessed One, how can he be saved from such a succession of suffering ? How can he be freed from the accumulation of suffering ? Save O Lord, save O Blessed One.'

The Lord said : 'O *Indra*, I too teach that which was taught by eighty four million Buddhas, listen.'

Then *Indra* once more adored the Lord with many flowers of all

5a kinds, of *māndāravas* and *mahāmāndāravas*, (5a) and with ornaments of many different kinds, bejewelled crown, bracelets, earrings, necklaces and strings of pearls. He circumambulated him many hundred thousand times, bowed down before him and said : 'Good O Lord, good O Blessed One'. Having gladdened him by saying 'good' (he continued) : 'I request a well stated explanation for the benefit and happiness of the world including its gods, and for the release of all the future beings from the succession of three evil destinies.'[5]

4. Tib A & B add *phol mig* = boils.

5. The phenomenal existence (*saṃsāra*) is divided in Buddhist tradition into six destinies (*gati*) or places of rebirth. (In the early tradition there were five destinies, *Devas* and *Asuras* being classed as one). The six places of rebirth are usually listed in the order of superiority. Thus to be reborn among *Devas* (gods), *Asuras* (demons or titans) or *Naras* (men) is considered to be a good place of rebirth. On the other hand, to be reborn among *Tīryaks* (animals), *Pretas* (tormented spirits) or in *Narakas* (hells) is considered to be an evil place of rebirth.

Once more the assemblies of gods, *Brahmā* and the others said : "Good O Lord, good O Blessed One, let it be explained by which means there exists the release from the path of triple evil rebirth of the future beings who hear the name only, and how one obtains the unsurpassable ānd perfect Enlightenment in the case of those who are born into the heavenly realm of gods into the realm of human beings.'

MANTRAS

Preliminary mantras

5b Then the Lord (5b) entered into a stage of concentration known as *Amoghavajrādhiṣṭhāna* (Empowerment[6] of the Infallible Vajra) in order to empower the gods, *Śakra*, *Brahmā*, and the rest by means of the spell of the *Tathāgatas*.

OṂ THE PLEDGE OF THE *VAJRA*-EMPOWERMENT HUṂ

Having thus entered into a stage of concentration and having empowered with the *vajra*-empowerment which is unsurpassable, he uttered the spell of the *Tathāgata* called *Sarvadurgatiparišodhanarāja* (King-Purifier of All Evil Destinies) :

The law that governs phenomenal existence is known as dependent origination (*pratītyasamutpāda*). This fundamental concept of existence as a continual chain of causes and effects is symbolized by a wheel representing the endless cycle of life and death (*bhavanacakra or saṃsāracakra*). Thus the Buddhist concept of existence can be explained by describing this Wheel of Life.

At the centre—the three roots of unhappiness represented thus : 1) passion (*rāga*) by a red cock, 2) hatred (*dveṣa*) by a green snake, 3) ignorance (*moha*) by a black pig. Around the centre is a circular design representing the two paths leading on the one side to happy rebirths, as symbolized by the white background and miniatures of men of religion, and on the other side to unhappy rebirths as symbolized by the black background and miniatures of people being dragged into hell. The remaining space within the circle is divided by six spokes. Every section between the spokes represents one destiny or place of rebirth. The three happier destinies (*deva asura, nara*) are placed in the upper half of the wheel, and the three evil destinies (*tiryak, preta, naraka*) in the lower half. On the rim of the wheel there are symbolic representations of the twelve factors (*nidāna*) of dependent origination : 1) ignorance (*avidyā*)—a blind man with a stick, 2) aggregates (*saṃskāra*)—a potter with a wheel and a pot, 3) consciousness (*vijñāna*)—monkey climing a tree with flowers, 4) name and form (*nāmarūpa*) conceived as the five *skandhas*—a ship symbolizing the form (*rūpa*), and four people symbolizing the four immaterial *skandhas*, namely a) feeling (*vedanā*), b) perception (*saṃjñā*), c) volition and other faculties (*saṃskāra*), d) consciousness (*vijñāna*), 5) six sense-organs (*ṣaḍāyatana*)—an empty house, 6) contact (*sparśa*)—a man and a woman embracing, 7) feeling (*vedanā*)—a man with an arrow in his eye, 8) thirst (*tṛṣṇā*)—a woman offering a drink to a seated man, 9) grasping (*upādāna*)—a man gathering fruits from a tree, 10) conception (*bhava*)—a woman with child, 11) birth (*jāti*)—a woman in childbirth, 12) old age and death (*jarāmaraṇa*)—men carrying a corpse.

The whole wheel is clasped by *Māra*, the lord of death.

For *skandha* and *saṃskāra* see *The Central Conception of Buddhism*. Th. Stcherbatsky, London 1923, reprinted in Delhi 1974, p 6 ff.

6. For this interpretation of the term, see *adhiṣṭhāna* in the glossary. Likewise *hṛdaya* for spell, *samaya* for pledge, and *vidyā* for formula.

OṂ PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ

As soon as he uttered this formula, the evil destinies of all living beings were checked, every approach into hell, animal life and tormented spirits was eliminated, severe sufferings were removed and many living beings became happy. (6a)

6a Then again he pronounced another secret[7] spell :

OṂ PURIFIER PURIFIER, PURIFY ALL EVILS OF ALL LIVING BEINGS HUṂ

Again O *Indra*, another spell of the *Tathāgatas* :

OṂ PURIFIER OF ALL EVILS HUṂ PHAṬ.

Again O *Indra*, another one, the subordinate spell of the spell[8] of all the *Tathāgatas* : OṂ TRĀṬ

Again O *Indra*, another spell for the elimination of all evil destinies : HUṂ

Again O *Indra*, yet another one, in brief, even by the mere act of mindfulness it produces liberation effortlessly in order to cause the pacification of all evil destinies[9] of living beings endowed with little merit :

OṂ HOMAGE TO THE LORD *SARVADURGATIPARIŚODHANARĀJA*, THE *TATHĀGATA*, THE *ARHAT*, THE PERFECT BUDDHA,

and again :

OṂ PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ (6b)

6b This is the basic formula.

Mantras of the Buddhas

OṂ OMNISCIENT ONE PURIFY AND DESTROY ALL OBSTRUCTIONS HUṂ PHAṬ
OṂ OMNISCIENT ONE HUṂ
OṂ OMNISCIENT ONE HRĪḤ PHAṬ
OṂ OMNISCIENT ONE AḤ
OṂ OMNISCIENT OF TRĀṂ TRĀṬ
OṂ OMNISCIENT ONE OṂ
OṂ OMNISCIENT ONE DHĪṂ
OṂ OMNISCIENT ONE HUṂ
OṂ OMNISCIENT ONE KRĪṂ TRĀṬ[10]

7. Tib B has *bsruṅ ba sñiṅ po*=protective spell.
8. Tib B has : the spell of all the *Tathāgatas*.
9. Tib A and B have : from every succession (*rgyud*) of evil destinies.
10. At this point S and Tib B diverge from Tib A which after a short discourse goes on to describe the basic *maṇḍala* of the *Sarvadurgatipariśodhana Tantra* and thus applies these

Mantras of the Eight Goddesses of the Offerings[11]

OṂ OMNISCIENT ONE THE GREAT *VAJRA*-BORN WORSHIP OF THE PERFECTION OF GIVING HUṂ

Mantra of the goddess *Lāsyā* (Love-play).

OṂ OMNISCIENT ONE THE GREAT *VAJRA*-BORN WORSHIP OF THE PERFECTION OF MORALITY TRĀṂ

Mantra of the goddess *Mālā* (Garland).

OṂ OMNISCIENT ONE THE GREAT *VAJRA*-BORN WORSHIP OF THE PERFECTION OF FORBEARANCE HRĪḤ

Mantra of the goddess *Gitā* (Song).

OṂ OMNISCIENT ONE THE GREAT *VAJRA*-BORN WORSHIP OF THE PERFECTION OF VIGOUR AḤ

Mantra of the goddess *Nṛtyā* (Dance).

OṂ OMNISCIENT ONE PURIFIER OF ALL EVILS, KINDLE KINDLE, THE WORSHIP OF THE PERFECTION OF MEDITATION HUṂ HUṂ PHAṬ

Mantra of the goddess *Dhūpā* (Incense).

OṂ OMNISCIENT ONE PURIFIER OF ALL EVIL
7a DESTINIES, (7a) DESTROYER OF MAJOR AND MINOR DEFILEMENTS, PERCEIVER OF THE FLOWER, THE WORSHIP OF THE PERFECTION OF WISDOM TRĀṂ HUṂ PHAṬ

Mantra of the goddess *Puṣpā* (Flower).

OṂ OMNISCIENT ONE PURIFIER OF ALL EVILS, PRODUCER OF THE PERCEPTION OF KNOWLEDGE, THE WORSHIP OF THE PERFECTION OF ASPIRATION HRĪḤ HUṂ PHAṬ

Mantra of the goddess *Dīpā* (Lamp).

OṂ OMNISCIENT ONE DESTROYER OF ALL EVIL SCENT, THE *VAJRA*-SCENT WORSHIP OF THE PERFECTION OF MEANS AḤ HUṂ PHAṬ

Mantra of the goddess *Gandhā* (Scent).

nine spells to the Five Buddhas and Four Buddha Goddesses. The commentaries list them accordingly. See part III footnotes 2 and 5 where the complete *maṇḍala* is described. On the other hand S and Tib B incorporated a different text which describes the visualizing together with the worship and various rites involved in the *maṇḍala* of *Śākyamuni* and the Eight *Uṣṇiṣas*, Here obviously the nine spells are applied to the nine *Uṣṇīṣas*. It may be noted that their seed-syllables on page 28-29 are almost identical.

11. The *Mantras* of the Eight Goddesses of the Offerings are associated here with eight *pāramitās*. The number of *pāramitās* is either six or ten. Six princípal *pāramitās* : 1) *dāna*—giving, liberality, 2) *śīla*—morality, righteousness, 3) *kṣānti*—forbearance, patience, 4) *vīrya*—vigour, heroism, 5) *dhyāna*—meditation, 6) *prājña*—wisdom; and four supplementary *pārāmitās*, 7) *upāya* — means, skilfulness in the choice of means, 8) *praṇidhāna* aspiration, resolution, 9) *bala*—power, 10) *jñāna*—knowledge. For detailed exposition of *pāramitās see The large Sūtra on Perfect Wisdom*, Edward Conze, London 1975. *La Traité de la Grand Vertue de Sagesse*, Etienne Lamotte, Louvain 1944.

Mantras of the Four Guardians of the Gates

OṂ OMNISCIENT ONE THE EVOCATOR FROM THE GATES OF HELL HUṂ JAḤ PHAṬ

Mantra of *Vajrāṃkuśa* (*Vajra*-Hook).

OṂ OMNISCIENT ONE THE RESCUER FROM HELL HUṂ HUṂ PHAṬ

Mantra of *Vajrapāśa* (*Vajra*-Noose)

OṂ OMNISCIENT ONE THE DELIVERER FROM THE BONDS OF ALL EVILS HUṂ VAṂ PHAṬ

Mantra of *Vajrasphoṭa* (*Vajra*-Fetter).

OṂ OMNISCIENT ONE THE PURIFIER OF IMPENETRABLE DARKNESS OF ALL EVIL DESTINIES (7b)

7b HUM HOḤ PHAṬ

Mantra of *Vajrāveśa* (*Vajra*-Penetration).

Mantras of the Sixteen Bodhisattvas

OṂ HAIL TO THE CONVEYOR OF BENEVOLENCE

Mantra of *Maitreya.*

OṂ INFALLIBLE INFALLIBLE BEHOLDER HUṂ

Mantra of *Amoghadarśin.*

OṂ DESTROYER OF ALL EVILS, PURIFIER OF ALL EVILS HUṂ

Mantra of *Sarvāpāyajaha.*[12]

OṂ O MIND REMOVING ALL DARKNESS OF SORROW HUṂ

Mantra of *Sarvaśokatamonirghātanamati.*

OṂ LORDLY ELEPHANT HUṂ[13]

Mantra of *Gandhahastī.*

OṂ HEROIC PERFORMER HUṂ

Mantra of *Śūraṃgama.*

OṂ HEAVEN HEAVEN-EFFULGENCE HUṂ

Mantra of *Gaganagañja.*

OṂ INTELLIGENT ONE POSSESSED OF KNOWLEDGE HUṂ

Mantra of *Jñānaketu.*

OṂ RADIANCE OF IMMORTALITY POSSESSED OF IMMORTALITY HUṂ

Mantra of *Amṛtaprabha.*[14]

12. Reading *Sarvāpāyaṃjaha* given in MS A appears to be an older one. See de Mallmann's *Introduction a l'Iconographie du Tantrisme Bouddhique*, pp. 340-41, B. Bhattacharyya's *The Indian Buddhist Iconography*, p. 97.

13. S *Gandhahastī* meaning literally Scent-elephant and usually interpreted with reference to the fluid which exudes from the forehead of an elephant in rut, may be a very early corrupted from of *gaṇḍahasti* refering to a hero (best, excellent or leading) elephant.

14. Tib B has *ḥod dpag med*=*Amitābha.*

OṂ ABODE OF THE MOON, HAIL TO THE BEHOLDER OF THE MOON

Mantra of *Candraprabha.*

OṂ AUSPICIOUS ONE, THE PROTECTOR OF FORTUNATE ONES

Mantra of *Bhadrapāla.*

8a OṂ TRACERY GREAT TRACERY (OF LIGHT) (8a) HUṂ

Mantra of *Jāliniprabha.*

OṂ ADAMENTINE ESSENCE HUṂ

Mantra of *Vajragarbha.*

OṂ UNDECAYING ONE HUṂ HUṂ, HAIL TO THE UNDECAYING REMOVER OF *KARMA*-OBSTRUCTIONS

Mantra of *Akṣayamati*

OṂ AUDACITY, HAIL TO THE AUDACITY-FOREMOST

Mantra of *Pratibhānakūṭa*

OṂ ALL-GOOD HUṂ

Mantra of *Samantabhadra.*

These are the *mantras* of the Bodhisattva of the Good Age. One should recite them in due order.

MERITS ARISING FROM THE PRACTICE OF THIS TEACHING

He who meditates every day at dawn with regularity and acts in conformity with the *tantra* as taught, following in order the process of emanation, and making an effort to produce the highest divine *yoga* with its three stages of concentration, such a one succeeds in eliminating evil destinies.

'Furthermore, O *Indra*, as for this secret spell (8b) of the
8b *Tathāgata Sarvadurgatipariśodhanarāja*, if any noble son or daughter hears merely its name, retains it and pronounces it, and if he or she writes it down and ties it either to the top-knot on the head or on the arm or about the neck, then the eight untimely death or forms of dreams related to death or all signs of evil destinies do not arise in this life even in dreams. Whoever they may be, those who enter the *maṇḍala* in the right way, who are consecrated in it, pronounce the spell and meditate on the meaning of the *mantra*, quite needless to say, whatever their sins may be, no evils of any kind will approach them, nor will they fall into evil destinies.

Whatever dead bodies of men, women, gods, *Nāgas*, *Yakṣas*, *Rākṣasas*, *Pretas*, animals, those in hell and so forth are consecrated
9a after being (9a) placed in the *maṇḍala*, even if they have been reborn in hells, they are instantly freed and reborn in the assemblies of gods. Having been reborn there, they give attention to the essential teaching of all the *Tathāgatas*. They also become Non-returners; their progress is certain; they are born in the family of all the *Tathāgatas*. All the obstructions are removed and they experi-

ence happiness in the family of all the *Tathāgatas* or in the assembly of gods or somewhere else. O *Indra*, in brief, they experience all the benefits and happiness of this world and the world above.'

THE SĀDHANA (EVOCATION)[15]

Then *Indra* circumambulated the Lord as previously, worshipped him and said : 'O Lord, explain the Doctrine for the sake of attaining easily the realisation of the supreme and perfect Enlightenment in order to bring benefit and happiness to those who are subjected to the power of all evil destinies, and in accordance with their existence
9b for turning away of all living beings (9b) from evil destinies.'

Thus the Lord *Śākyamuni* entered into a stage of concentration known as *Sarvadurgatiparišodhanajñānavajra* (Vajra of Knowledge that Removes All Evil Destinies), and explained the *maṇḍala* known as *Sarvatathāgata-Sarvadurgatiparišodhanatejorāja*.[16] The *Śākya-Lord* expounded its manner of evocation.

First, the yogin sits down on a soft and comfortable seat in a solitary and suitable place. Delineating a circle with pleasant scent he should worship with the five offerings. Then having perceived the selflessness (*nairātmya*) of all the *dharmas*, he should conceive himself as *Vajrajvālānalārka* by means of the syllable HUṂ; by means of the syllable HRĪḤ (he conceives) a lotus in his throat; by means of
10a the syllable A a lunar disc on its petals; (10a) by means of the syllable HUṂ a five-tipped *vajra* on top of it. He says : VAJRA-TONGUE; the *vajra* dissolves into his tongue and he becomes the *vajra*-tongue. He should be able to pronounce *mantras*.

(Likewise there arises) a lunar disc between his hands from the white syllable A and on top of it a five-tipped *vajra* from the syllable HUṂ. The *vajra* dissolves into the palms of his hands and he becomes endowed with *vajra*-hands. He is able to make all the gestures.[17]

Then he should conceive[18] the protective entourage. He says: OṂ GRASP *VAJRA*-PLEDGE HUṂ VAṂ. He should make (the gesture of) Wrathful *Terintiri*.[19] Making the *vajrā*-bond in his palms he should pervade it with his wrathful mind, recalling[20] resolutely Wrathful *Terintirī* with the *vajra*-thumb.

15. For *sādhana* see glossary.

16. At this point S and Tib B diverge finally from Tib A until the end of Chapter 1.

17. For 'gesture' see *mudrā* in the Glossary.

18. For this translation see *bhāvanā* in the Glossary.

19. Through the whole of the Sanskrit text MSS give different reading for this name. Tibetan uses quite regularly *Ti-ri-ti-ri*. The commentaries mention it several times but give no explanation of its meaning and the readings given there are just as variable as those in Sanskrit MSS.

20. Tib B reads: binding

Then sitting in the half-*vajra*-posture and making (the gesture
10b of) *Vajra-Terintiri* he should obtain the consecration (10b) of the *vajra*-garland. He says : OṂ *VAJRAJVĀLĀNALĀRKA*[21] HUṂ CONSECRATE ME. Making the *vajra*-bond he should hold his thumbs raised and closely joined together above it. (This is the gesture of) *Vajra-Terintiri*. He says : OṂ ṬUṂ. Having thus armed himself with the armour of these two syllables he should exclaim : OṂ *VAJRAJVĀLĀNALĀRKA* HUṂ. Placing the left *vajra*-fist at the heart and waving the right *vajra*-fist he should destroy all the obstructions.

Next he should burn the obstruction by applying the gesture of *Vajrānala*. He should exclaim : OṂ *VAJRĀNALA* KILL, BLAZE, CONSUME, CONVULSE, BREAK, BATTLE HUṂ PHAṬ. The gesture of *Vajrānala* is the *vajra*-thumb raised in the middle of blazing fingers comprised inside the *vajra*-bond. (11a)

11a Next he says: OṂ *VAJRANETRĪ* BIND ALL THE OBSTRUCTIONS. He applies the gesture and binds all the obstructions. He makes the *vajra*-bond, stretches the thumbs and holds them evenly. This is the gesture of *Vajranetri*.

Placing the outstretched *vajra*-bond on the ground he should bind beneath. He says : OṂ *VAJRA* BE FIRM FOR ME, PROTECT ALL SVĀHĀ.

Applying the gesture of *Vajrabhairavanetra* he should bind above. He says : OṂ HULU HULU[22] HUṂ PHAṬ. Binding the *vajra*. fists and waving them like a fire-brand he should hold them above the head with the forefingers made into hooks. This is the gesture of *Vajrabhairavanetra*.

Once more by means of the gesture of *Vajrayakṣa* he should make a new bond beneath, saying : OṂ *VAJRAYAKṢA* HUṂ. The gesture of *Vajrayakṣa* is a form of the *vajra-añjali* with the thumbs outstretched and the forefingers projecting like tusks.

11b With the gesture of *Vajroṣṇīṣa* (11b) he should bind the eastern quarter. He says either OṂ DRUṂ BIND HAṂ or just DRUṂ. He should place the *vajra*-fists on the crown of his bowed head with the little fingers linked together like a chain and the forefingers made into a point. This is the gesture of *Vajroṣṇīṣa*.

Once more he should bind the same quarter by applying the gesture of *Vajrapāśa*. He says : HUṂ *VAJRAPĀŚA* HRĪḤ. He should make a knot with the arms by means of the *vajra*-fists. This is the gesture of *Vajrapāśa*.

21. For description of *Vajrajvālānalārka* (Vajra-Blazing-Flame-sun) see Battacharyya's *The Indian Buddhist Iconography*, p 183, see also Part III footnote 324 (The *maṇḍala* of the Fierce Divinities).

22. All MSS seem to agree in reading *HULU* but I have a short liturgical MS (see Bibliography DS) from a private collection which reads *KURU*.

He should bind the western quarter by means of *Vajrapatākā*. He says : OṂ FLYING *VAJRAPATĀKĀ* FLUTTER. The gesture of *Vajrapatākā* is the *vajra*-bond in which the thumbs are crossed, the forefingers are put together and then parted,[23] and the little fingers are made like banners.

He should destroy the obstruction below and above, in the quarters and in the intermediate quarters.

He should bind the northern quarter by means of *Vajrakālī*. He says : OṂ *VAJRAKĀLĪ* RUṬ MAṬ. The gesture of *Vajrakālī* is the
12a gesture of *Vajrayakṣa* firmly placed at the heart. (12a)

With *Vajraśikharā* he should bind the southern quarter. He says: OṂ *VAJRAŚIKHARĀ* RUṬ MAṬ. The gesture of *Vajraśikharā* is made with the *vajra*-fists shaped like an arched hillock.

He binds the *maṇḍala* by means of the gesture of *Vajrakarma*. He makes thus the enclosing wall. He says : HUṂ *VAJRAKARMA*

The inner enclosure is made by means of *Vajrahuṃkāra*, saying : HUṂ. He binds the *vajra*-fists and forms a *vajra* with his arms; the little fingers he makes into hooks and raises the forefingers into a point known as *Trilokyavijaya* (Victor over the Threefold World). This is the gesture of *Vajrahuṃkāra*.

The gesture of *Vajrakarma* is like the above one except for forming a *vajra* with the forefingers and the middle fingers.
By applying the *vajra*-bond he should make the *vajra*-network. He says : *VAJRA*-BOND VAṂ.[24]

Then with the *Vajracakra* gesture he should cause to arise
12b before him the *maṇḍala* of (12b) *Sarvadurgatiparišodhana*. He says : OṂ [25]*VAJRA*-CIRCLE HUṂ. Binding the *vajra*-fists he makes the *vajra*-bond with the forefinger and the little finger. This is known as *Vajracakra*. the producer of all the *maṇḍalas*. The projection of all the *maṇḍalas* comes about by motioning this gesture in clockwise circles in all directions. Holding it to his face and gazing at it he recites eight times the *Vajracakra mantra*. By means of that he gains access to all *maṇḍalas*.[26] Envisaging the *maṇḍala* as though actually manifest he worships it with flowers and the rest. Making prostrations in all directions and touching the ground with the five parts of his body he says : OṂ OMNISCIENT ONE I MAKE THE *VAJRA*-BOND WITH THE OBEISANCF OF BODY, SPEECH, AND MIND.

23. *agrāsamānamāvidāritā* an obscure phrase in S, corresponds to Tib B *mdzub mo gñis mñam par gśibs te phye la*, and I translate accordingly.

24. S omits this whole line.

25. Tib B inserts *vajravidyā* before *vajracakra* (= vajra-circle).

26. S omits

Four obeisances

He should make the four obeisances in the following ways :

He should bow towards the eastern quarter with his whole body
13a (13a) stretched out in the *vajra-añjali* posture. He says : OṂ I OFFER MYSELF FOR THE SERVICE OF WORSHIPPING ALL THE *TATHĀGATAS*. *VAJRASATTVA* OF ALL THE *TATHĀGATAS* EMPOWER ME.

Getting up he places the *vajra-añjali* at his heart, touching the ground with his forehead he should bow towards the southern direction. He says : OṂ OMNISCIENT ONE I OFFER MYSELF FOR THE CONSECRATION OF WORSHIP. *VAJRARATNA* OF ALL THE *TATHĀGATAS* CONSECRATE ME.

Getting up he should bow towards the western quarter with the *vajra-añjali* placed on his head and touching the ground with his face he says : OṂ OMNISCIENT ONE I OFFER MYSELF FOR THE ADVANCEMENT OF WORSHIP. *VAJRADHARMA* OF ALL THE *TATHĀGATAS* PROMOTE ME.

Getting up he lowers the *vajra-añjali* from his head and placing
13b it at his heart he should bow (13b) towards the northern quarter, saying : OṂ OMNISCIENT ONE I OFFER MYSELF FOR THE ACT OF WORSHIP. *VAJRAKARMA* OF ALL THE *TATHAGATAS* ACTIVATE ME.

Confession of sins

Kneeling down on the ground, and making the *vajra-añjali* gesture at his heart he should confess all sins : May I be remembered by all the Buddhas and *Bodhisattvas*, by all the gods of *mudrās*, spells, *mantras*, and formulas, who abide in the *Tathāgata*, *Vajra*, *Ratna*, *Padma*, and *Karma* Families. I, of such and such a *vajra*, confess all sins in the presence of all the Buddhas and *Bodhisattvas*, in the presence of all the gods of *mudrās*, spells, *mantras*, and farmulas, who abide in the *Tathāgata*, *Ratna*, *Padma*, and *Karma*
14a Families. I shall fully enjoy every merit of (14a) all the Buddhas of the past, present, and future, residing in the ten directions, and of *Bodhisattvas*, Solitary Buddhas, Noble *Śrāvakas*, the Holy Ones, the Accomplished Ones, and of all the assemblies of living beings. I beseech all the Lord Buddhas in the ten directions who are not setting in motion the Wheel of Doctrine to set it in motion. I beseech the Lord Buddhas in the ten directions who desire the Final Consummation not to pass into *parinirvāṇa*.'

Twentyfold worship

Then binding the flower gesture he should say : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF FLOWER-WORSHIP HUṂ.

Binding the incense gesture he should say : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF INCENSE-WORSHIP HUṂ.

Binding the lamp gesture he should say : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF LIGHT-WORSHIP HUṂ.

14b Binding (14b) the scent gesture he should say : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF SCENT-WORSHIP HUṂ.

Joining together the cupped hands he should say : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP WITH THE JEWEL ORNAMENTS OF THE ENLIGHTENMENT FACTORS[27] HUṂ. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE SUPREME WORSHIP WITH LAUGHTER, LOVE-PLAY, PASSION, PLAYFULNESS AND BLISS HUṂ. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE SUPREME WORSHIP WITH THE STREAMERS[28] HUṂ.

Then remembering all the sorrows of *saṃsāra* as experienced by living beings he should make the *karma-mudrā* of the Lord *Vajra-Sattva*. By the Power of compassion he should raise the Thought of Enlightenment for the liberation of all living beings, for taking across those who have not crossed (the ocean of *saṃsāra*), for the liberation of those who are not free, for the encouragement of those

15a who are inert, (15a] for the emancipation of those who are not liberated, and for the retrieving of the whole realm of living beings from the ocean of *saṃsāra*. He says : OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE WORWHIP OF THE *VAJRA*-THOUGHT OF ENLIGHTENMENT HUṂ.

Making the gesture of *Lāsyā* he should say: 'May all living beings be provided with every assistance and with all the attainments gained by mere wish'. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE GREAT *VAJRA*-BORN WORSHIP OF THE PERFECTION OF GIVING HUṂ.

Making the gesture of *Mālā* he should say : 'May all living beings become free from all the confinements of the *karma* of inauspicious body, speech, and mind. May they be endowed with all the conditions of the *karma* of auspicious body, speech, and

27. For *bodhyaṅga*=Factor of Enlightenment see the Glossary.

28. Tib B has : with the streamers, the ornament of the supreme enlightenment.

mind OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF MORALITY WHICH INDUCES
15b SUPREME (15b) ENLIGHTENMENT HUṂ.

Making the gesture of *Gitā* he should say : 'May all living beings possess bodies endowed with major and minor auspicious marks,[29] and may they always be free from fear and hatred with regard to one another, showing their delight in heart and eye, and being attentive to the profound *Dharma*. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF FOREBEARANCE WHICH ALERTS ONE TO THE GREAT AND SUPREME *DHARMA* HUṂ.

Making the gesture of *Nṛtyā* he should say : 'May all living beings embark upon the *Bodhisattva* path, concentrate on Buddhahood, adhere to Vigour that does not abandon *saṃsāra*'. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF VIGOUR THAT DOES NOT ABANDON *SAMSĀRA* HUṂ.

16a Making the gesture of *Puṣpā* he should say : 'May all living beings become free from all major (16a) and minor defilements. May they be perfect in every meditation, liberation, concentration, attainment, intuitive-knwledge, learning and power.[30] OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF MEDITATION, THE ABODE OF THE SUPREME BLISS HUṂ.

Making the gesture of *Dhūpā* he should say : 'May all living beings

29. The thirty two bodily marks (*lakṣaṇa*) and eighty minor bodily marks (*anuvyañjana*) are indications that an individual is a Great Man (*mahāpuruṣa*) and will become either a Universal Monarch (*cokravartin*) or a Buddha. The 32 marks of *mahāpuruṣa* are as follows : 1) well set feet, 2) wheels with one thousand spokes and rim and nave on the soles of his feet, 3) projecting heels, 4) long fingers, 4) soft hands and feet, 6) netted hands and feet, 7) prominent ankles, 8) antelope limbs, 9) when standing or not stooping his hands reach to his knees, 10) the private member is in a sheath, 11) he has a golden colour, 12) soft skin, 13) there is one hair to each pore of his skin, 14) the hairs of the body are black, rising straight and curling to the right, 15) he is very straight of body, 16) he has seven prominences, 17) the front part of his body is like a lion, 18) he has the space between the shoulders filled out, 19) his height is equal to his outstretched arms, 20) he has even shoulders, 21) keen taste, 22) a lion-jaw, 23) forty teeth, 24) even teeth, 25) is not gap-toothed, 26) has very white teeth, 27) a large tongue, 28) a voice like *Brahmā* and as soft as a cuckoo's, 20) very black eyes, 30) eyelashes like an ox 31) white hair between the eyebrows, and 32) his head is the shape of a cap (*unhīsasīsa*). Quoted after *The Life of Buddda*, Edward J. Thomas, London, 1925, pp. 220-21. The 80 minor marks are a more detailed elaboration of the 32 major marks. For their description see *Le Lalitavistara*, Annales du Musee Guimet VI, Pairs 1884, chap VII, p 95 ff.

30. For these various terms see *dhyāña*, *abhijñā*, and *vaśitā* in the glossary.

become endowed with wisdom and knowledge of this world and the world above, accomplished in four accurate understandings,[31] educated in every discipline and profession, trained in arts, yoga, good character, and secret methods, perceiving the essence, endowed with the knowledge that destroys all the defilement-obstructions and knowledge-obstructions.' OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-
16b MASS OF WORSHIP OF THE SUPREME (16b) PERFECTION OF WISDOM[32] WHICH DESTROYS FUNDAMENTAL DEFILEMENTS HUṂ.

Making the gesture of *Dipā* he should say : May all living beings become free of all evils.[33] OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE PERFECTION OF ASPIRATION, THE LIGHT OF KNOWLEDGE PURIFYING ALL EVILS HUṂ.

Making the gesture of *Gandhā* he should say : 'May all living beings become free from all ignorance'. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF THE *VAJRA*-SCENT WORSHIP OF THE PERFECTION OF MEANS DESTROYER OF ALL EVIL SCENT HUṂ.

In order to pay homage to Body he prostrates himself in devotion[34] at the feet of all the *Tathāgatas* in the ten direction. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF BODY HUṂ.

He surrenders himself offering a hymn in all directions with
17a (17a) the hundred-tongue-mouth, saying: 'Incomparable, unshakable' and so forth.[35] OṂ OMNISCIENT ONE THE CONCURRENCE OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF SPEECH HUṂ.

He makes a supplication for the sameness of the *Dharma* by applying the one-intention of all the *Bodhisattvas*. OṂ OMNI-

31. For 'accurate understanding' see *pratisaṁvit* in the glossary.

32. Tib B has: complete knowledge of all the *dharmas*.

33. Tib B has: *log par ltuṅ ba* (= *vinipāta*) —calamity or ruin.

34. The verb *adhimuc* is difficult to render into English satisfactorily. In this passage and further below its basic notion is that of fervent aspiration, e.g. to become a *bodhisattva* or to worship the Buddhas. For detailed study see *The Bodhisattva Doctrine in Buddhist Sanskrit Literature*, Har Dayal, first published 1932, reprint in Delhi 1975, page 50.

35. For the full text of this hymn see p 39.

SCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF MIND HUṂ.

He surrenders himself saying: 'All the *dharmas* whose true nature is non-nature are characterized by emptiness, lack of marks, and absence of involvement'. OṂ OMNISCIENT ONE THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF WORSHIP OF THE GIFT OF SECRECY HUṂ.

Self-offering to all the Buddhas and Bodhisattvas

Having thus worshipped with the praises of twenty kinds he should offer himself : 'I offer myself to all the Buddhas and *Bodhisattvas*. May the Great Compassionate Protectors accept me
17b always(17b) and everywhere. May they also bestow upon me the accomplishment of the great pledge.'

Participation of living creatures in the source of merit[36]

Then he should cause all living beings to participate in the source of merit : 'By the source of merit may all living beings become free from all misfortunes in this world and the world above. May they obtain blessings in this world and the world above. With happiness and well disposed minds may they become Buddhas, the Best of Men. By means of the source merit may I also become Buddha and teach the *Dharma* for the benefit of the world. May I also liberate living beings oppressed by many sufferings.'

Vow for the maturation in Perfect Enlightenment

He should make a vow for the maturation of the supreme and perfect Enlightenment: 'Just as the Lords of the Three Times fix
18a their determination on Enlightenment, so do I raise(18a)the highest and supreme Thought of Enlightenment. I commit myself resolutely to the threefold study of morality, the accumulating of virtuous *dharmas*, and the practice of moral acts that benefit living beings.

Beginning from today I will take the vow which arises in union with the Buddhas, the precious and supreme Three Jewels : Buddha, *Dharma*, and *Saṅgha*.[37]

In the gathering of the great *Vajra* Family I will hold to my teacher. In truth I will grasp the vajra, the bell, and the *Mudrā*.

In the proper[38] Family of the great *Ratna*, (abiding) in the joyous pledge, I will offer four gifts six times every day.

36. For the source of merit see *kuśalamūla* in the glossary.
37. See Chap III, p. 87 for a similar passage.
38. S reads: in the *yoga* Family.

In the pure Family of the great *Padma*, in which arises the great Enlightenment, I will learn the Good Law in its open and hidden
18b form, and in its threefold vehicle form. (18b)

In the gathering of the great *Karma* Family, I will receive in truth the all-embracing vow, performing as well as I can the acts of worship'.

'Having raised the highest and supreme Thought of Enlightenment, persevering completely in the vow through acting for the benefit of all living beings, I will take across those who have not crossed, liberate those who are not liberated, restore those who are in need of restoration, and establish living beings in *nirvāṇa*.'

Envisaging of the maṇḍala

Then he should envisage the *maṇḍala* in space being worshipped by gods and others. He should worship it with the five offerings. Having completed the worship properly, he should praise the good qualities of the Buddhas.

Hail Buddha, Hail Buddha whose acts are perfect.

You purify all evil destinies and bring Enlightenment to living beings.[39]

Then he says: *VAJRA-AÑJALI*; he unfolds at the heart the *vajra*-bond and says: OṂ OMNISCIENT ONE, *VAJRA*-BOND TRĀṬ.

Making the gesture of *Vajrāveśa* he says : OṂ *VAJRA* ABIDE, BE FIRM FOR ME, BE ETERNAL FOR ME, EMPOWER MY HEART, GRANT ME FULL SUCCESS HUṂ, HA HA HA HA HOḤ. OṂ *VAJRA*-FIST VAṂ.

Binding (the gesture of) *Sattvavajrī* he says : OṂ OMNISCIENT ONE PURIFIER PURIFIER DRAW OUT ALL SINS HUṂ. This is the *mantra* for drawing out sins.[40] (19a)

19a He makes firmly the *vajra*-bond and in the position of the *vajra*-gesture he should move it quickly upwards. This is the best mode of raising those who have fallen; so it is said.

OṂ OMNISCIENT ONE PURIFIER OF ALL EVILS HUṂ PHAṬ. This is the *mantra* for purifying all sins.

Making firmly the *vajra*-bond with the middle fingers placed on the face and the four remaining ones fixed on it, he causes an instant eradication of sins. OṂ OMNISCIENT ONE TRĀṬ HUṂ. This is the *mantra* for eradicating all evil destinies.[41]

Binding (the gesture of) *Sattvavajrī* (he says) : OṂ OMNISCIENT ONE PURIFIER OF ALL OBSTRUCTIONS MUḤ HUṂ PHAṬ. This is the sign of lifting up.

39. See the note to the Sanskrit text.
40. This sentence is missing in Tib B.
41. Inserted from DMV p 9-5-2: *ñan soṅ thams cad bral baḥi sṅags so.*

Next a lunar disc (arises) in the centre of the yogin's heart from the syllable A and above it (this mantra) : OṂ SAGE SAGE GREAT SAGE SVĀHĀ. OṂ HOMAGE TO *SARVADURGATI-PARIŚODHANARĀJA*, THE *TATHĀGATA*, THE *ARHAT*, THE PERFECT BUDDHA,

19b and again : OṂ PURIFIER PURIFIFR OF ALL SINS (19b), PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ.[42] The *Sarvadurgatiparišodhana maṇḍala* becomes accomplished by means of this mantra.

Then by means of *Vajrāṃkuśa* and (the three) others he summons (the divinities), leads them (into their places), binds them and subdues them. Then worshipping the space *maṇḍala*, he should cause it to enter the *maṇḍala* in his heart.[43] Thus the two *maṇḍalas* become one. From his accomplishment in yoga, the pledge-*maṇḍala* becomes replete with its divinities. In the centre of the *maṇḍala* he should envisage *Śākya*-Lion himself, appearing in the form of *Cakravartin*. From the syllable A in the heart of *Śākyamuni* he should visualize a lunar disc and in the centre of the lunar disc (this mantra) : OṂ SAGE SAGE GREAT SAGE SVĀHĀ.

Then with the *karma-mudrā* as *vajra*-cause he projects the *maṇḍala*, and he says : OṂ OMNISCIENT ONE VAJRA-CIRCLE HUṂ. (20a)

20a Binding (the gesture of) *Sattvavajrī* and taking a garland with the two middle fingers he should apply his mind saying : *SAMAYA* HUṂ. He should place the garland on his head saying : *VAJRA* RECEIVE HOḤ. Next he should tie it on his head saying : OṂ (*VAJRA-*)*SATTVA MAHĀBALA* RECEIVE IT.[44]

He should release the face-binding saying : OṂ Vajrasattva himself opens today your eyes. He opens every eye, the supreme vajra-eye. HAIL *VAJRA*, LOOK. He should look into the great *maṇḍala* for as long as he sees the Lord *Śākyamuni*.

Binding once more (the gesture of) *Sattvavajrī* he should release it at the heart, and applying the *vajra*-fist he should give the water[45]-consecration from the vase blessed with the *vajra*. He says : OṂ OMNISCIENT ONE *VAJRA* CONSECRATE ME.

20b Once again he should (20b) seal himself by means of the gestures of *Vajradhātvišvarī* and others.

OṂ OMNISCIENT ONE, *VAJRADHĀTVĪŚVARĪ* HUṂ CONSECRATE ME

42. This *mantra* is incomplete in Tib B.

43. Tib B reads; having bound and subdued them he places (them) in the space *maṇḍala*.

44. The *mantra* in Tib B has: oṃ *Mahābala* accept this being.

45. Tib B omits 'water'.

OṂ OMNISCIENT ONE *VAJRAVAJRIṆĪ* HUṂ CONSECRATE ME

OṂ OMNISCIENT ONE *RATNAVAJRIṆĪ* HUṂ CONSECRATE ME

OṂ OMNISCIENT ONE *DHARMAVAJRIṆĪ* HUṂ CONSECRATE ME

OṂ OMNISCIENT ONE *KARMAVAJRIṆĪ* HUṂ CONSECRATE ME

OṂ ṬŪṂ ṬŪṂ ṬŪṂ *VAJRA* REJOICE HOḤ

Endowed with the armour of the two syllables he should receive the consecration of his own *vajra*: 'Today you are consecrated by the Buddhas with the *vajra*-empowerment. This is the complete Buddhahood. You must adhere to it for the sake of *vajra*-success.' OṂ *VAJRA*-LORD I CONSECRATE YOU, ABIDE, YOU ARE THE PLEDGE BY THE EMPOWERMENT OF THE *VAJRA*-NAME. OṂ I CONSECRATE YOU *VAJRASATTVA*.' 'This is the complete Buddhahood, (the *vajra*) resting in the hand of
21a *Vajrasattva*. You should hold it (21a) according to the firm vow of *Vajrapāṇi*.'

OṂ THE *VAJRA*-PLEDGE, THE SUCCESS OF ALL THE *TATHĀGATAS*, ABIDE, I HOLD YOU, O *VAJRASATTVA* HI HI HI HI HUṂ—he says.

OṂ OMNISCIENT ONE THE PLEDGE OF THE *VAJRA*-EMPOWERMENT HUṂ. This is the *mantra* of the self-empowerment.

The *vajra* gesture : one makes the vajra-fists with the thumb, the middle finger and the little finger pointed upwards and joined to a point, and the forefinger and the ring finger crossed.

He should consecrate himself on the heart, throat, forehead, *ūrṇā*, between the eye-brows, on the nose, ears, hips, knees, feet, calves, eyes, and private parts.

Then (there arises) a lunar disc from the syllable A in his 'sacramental' (*samaya*)[46] body, He manifests the self-confidence of the *mantra* possessed of all signs arising from the seed-syllable.

OṂ OMNISCIENT[47] ONE JAḤ HUṂ VAṂ HOḤ, YOU ARE THE PLEDGE, O PLEDGE HOḤ.

21b OṂ SAGE (21b) SAGE GREAT SAGE SVĀHĀ. He should recite it three times or whatever is usual.

Making the gesture of the *vajra*-union on his body he should recite : JAḤ HUṂ VAṂ HOḤ.

Summoning (the divinities) to their proper places, he leads them in, binds them and subdues them.

46. Tib B has: *samaya aḥ* which seems to suggest that it might be a *mantra*.
47. Tib B adds *dṛśya*—look—after *sarvavit*.

THE FOUR MUDRĀS

The samaya mudrās[48]

(There arises) a five-tipped *vajra* in his heart by applying the syllable HUṂ. Thus I will explain the pledge-*mudrās* of *Śākya*-Lion (*maṇḍala*).

The *samaya-mudrās* are explained as follows.

He sits in the centre in the meditation-posture (the *mudrā* of *Śākyamuni*).

The gesture of *Vajroṣṇīṣa* consists in making the *vajra*-bond with the middle fingers made into a point.

(*Ratnoṣṇīṣa*:) the same with the middle finger made into a jewel.

(*Padmoṣṇīṣa*): with the middle finger made into a lotus.

(*Viśvoṣṇīṣa*:) with the middle finger forming a *vajra* and the remaining ones made into blazing fingers.

The gesture of *Tejoṣṇīṣa*: with the forefingers indicating blazing fire.

(*Dhvajoṣṇīṣa*:) the same with the little fingers and the ring fingers stretched out together.

(*Tīkṣṇoṣṇīṣa*:) the forefinger made like a lotus leaf and the middle
22a finger raised like a *vajra*. (22a)

(*Chatroṣṇīṣa*:) the same with (the hands) placed in front in the form of a *vajra*-network.

(*Lāsyā*:) the thumbs are placed at the heart, and then (*Mālā*:) stretched out.

(*Gītā*:) he motions with the *añjali* gesture away from his mouth, and (*Nṛtyā*:) places it on his head.

(*Puṣpā*:) he makes the *vajra*-bond, and (*Dhūpā*:) raises it as a well-formed *añjali*.

(*Dīpā*:) the thumbs are pressed together, and (*Gandhā*:) stretched out.

Binding the *vajra*-fists he should hold the forefingers, the thumbs, and the middle fingers each (pair) in front of one another.

(*Vajrāṃkuśa*:) he makes one forefinger into a hook, and (*Vajrapāśa* :) binds the thumbs into a knot.

(*Vajrasphoṭa*:) the thumbs and the forefingers locked together, and (*Vajrāveśa*:) the *vajra*-fists made into a point.

48. These *mudrās* are arranged here into four sets as *samaya, dharma, karma* and *mahāmudrās*. See *mudrā* in the glossary.

The dharma-mudrās

At the level of his heart he should envisage the *dharma-mudrā* on a lunar disc resting on a lotus. The *dharma-mudrā* (of each divinity) is produced by the *mantra* emitted previously.[49]

The karma-mudrās 5

Such is the *karma-mudrā* : a crossed *vajra* at the heart.[50]

The gesture of *Śākya*-King, just as it was explained, consists in turning the Wheel of Doctrine (The gestures of the first four
22b *Uṣṇīṣas*) are these: (22b) touching of the earth, giving, meditation, and fearlessness respectively. 10

The gesture of *Tejoṣṇīṣa* is such : he sits in a profound meditation.

(*Tikṣṇoṣṇīṣa*) he holds the right arm (like) a club, and the left one (like) a sword at the heart.

(*Dhvajoṣṇīṣa*:) he should project the left forefinger and stretch 15 out the right one.

(*Chatroṣṇīṣa*:) he puts together his hands and holds them like an umbrella.

Such is the rite of the *karma-mudrā*[51] of the nine protecting Buddhas. 20

(*Lāsyā*:) haughtily he bows with swaying movements.

The bond of *Mālā* motioned away from the face, and then turned in circle—*Nṛtyā*.

By applying the *vajra*-fists he should make (the gesture of) *Dhūpā* and the others accordingly. 25

He makes a hook (*Vajrāṃkuśa*) with the forefinger, and a fetter (*Vajrapāśa*) with the little finger. Making the forefingers into a knot (*Vajrasphoṭa*), he presses (*Vajrāveśa*) with the two behind.

Now I shall explain in due order the signs of the *Bodhisattvas*, the Great Beings, by applying the bond of the *karma-mudrā*. 30

23a Making the *vajra*-fists (23a) he should place them together. Making the forefinger and the middle finger into a hook he should hold them like a flower—such is the gesture of *Maitreya*.

He places the left fist on the hip and the right one near the shoulder. Projecting the forefinger and the middle finger he should 35 hold them forming an eye—such is the gesture of *Amoghadarśin*.

49. Presumably referring to the *mantras* given on folios 5b-8a, but see also folios 26b-32b.

50. Tib B has: having envisaged a crossed *vajra* at the heart he should bind the *karmamudrā*.

51. Tib B has; *dharmamudrā*.

Making the *vajra*-fists he should stretch out the forefingers making a hook with the right one—such is the gesture of *Sarvāpāyajaha.*

Placing the left fist on the hip he should raise the right one like a stick—such is the gesture of *Sarvaśokatamonirghātanamati.*

Placing the left fist on the navel he should hold the right one like an elephant's trunk—such is the gesture of *Gandhahastin.*

He places the left fist on the hip and holds the right one as if seizing a sword—such is the gesture of *Śūraṃgama.*

23b Placing the left fist at the heart, he should sway the right one above—such is the gesture of *Gaganagañja.* (23b)

Making the *vajra*-fists he should hold them on the right side as if grasping a banner—such is the gesture of *Jñānaketu.*

He should arrange his hands as if holding a vase—such is the gesture of *Amṛtaprabha.*[52]

He places the left fist on the thigh and the right one to the side forming the crescent of the moon with the thumb and the little finger—such is the gesture of *Candraprabha.*

Placing the hands at the heart he should open them like a lotus and then join together the tips—such is the gesture of *Bhadrapāla.*

Binding together the *vajra*-fists he should arrange them as if holding a shield, placing them on the breasts—such is the gesture of *Jālinīprabha.*

He places the left fist on the hip and the right one at the heart projecting the middle finger—such is the gesture of *Vajragarbha.*

24a He places the left fist at the heart and holds the right one in (24a) the attitude of giving[53]—such is the gesture of *Akṣayamati.*

He places the left fist on the navel and snapps his fingers with the right one—such is the gesture of *Pratibhānakūṭa.*

He places the left fist on the hip and forms a gem-fist with the right one—such is the gesture of *Samantabhadra.*

The karma-mudrā is expressed by a ritual without symbols.[54]

The mahā-mudrā

He holds at his heart a five-tipped *vajra*, holding it according to the manifestations (of various divinities) with their gestures and implements. Being the holder of the *vajra* and the bell, he should hold the *vajra* at his heart. This is to be known as the *mahā-mudrā*[55] of the *Bodhisattvas*, the Great Beings in their manifestations with their gestures and implements according to the manner of his

52. Tib B once more has *ḥod dpag med=Amitābha*

53. Tib B has: fearlessness

54. Symbols (*cihna*) here seem to refer to the implements, *vajra*, bell etc. which are not used in this set of *mudrās.*

55. Tib B has: this is so called the *mahāmudrā* which is the enlightenment. . . .

holding. Of whichever Great Being he makes the gesture, he should envisage his true nature while reciting meaningfully the appropriate spell.

24b The four *mudrās* are to be made in order (24b) to fix all the divinities. Through making them for the benefit of all living beings, one produces the good qualities of an omniscient one. Having thus been freed from all evil destinies living beings gain Enlightenment.[56]

Efficacy of the mantra and the mudrā

Now I will explain the *mantra*.

By applying the *mudrā* and the *mantra* he should be able to perform every act in the *Sarvadurgati maṇḍala*. Making the *vajra*-dance towards (every divinity in turn) he recites the *mantras*.

OṂ HOMAGE *SARVADURGATIPARIŚODHAṆARĀJA*, THE *TATHĀGATA*, THE *ARHAT*, THE PERFECT BUDDHA,

and again :

OṂ PURIFIER PURIFIER, PURIFIER OF ALL EVILS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ.

Taking the bell with his left fist and brandishing energetically the *vajra* with the right one he should say : *VAJRAVĀCĀṬAKKI* HUṂ JAḤ JAḤ JAḤ. He should hold them at his heart in order

25a to draw forth (the divinities). He should say : *ṬAKKI* JAḤ HOḤ. (25a) Next he makes them firm with the hundredfold syllable.[57] By acting in this manner he becomes the equal of the *Bodhisattvas*, the lords of the ten stages. On seeing them he should offer every worship.

Praises of the divinities of the maṇḍala

Then he should worship with all these praises :

Homage to you *Śākya*-Lion who turning the Wheel of Doctrine purify all evil destinies in the whole world with its three spheres.

Homage to you *Vajroṣṇīṣa* who (by Wisdom of) the Pure Absolute[58] expound the truth about the self for the benefit of all living beings.

Homage to you *Ratnoṣṇīṣa* who by manifesting the truth (of the Wisdom) of Sameness consecrate everyone living in the three spheres.

Homage to you *Padmoṣṇīṣa* who by the Descrimination of Self-nature revive living beings showering the ambrosia of *Dharma*.

56. Tib B has: one has purified all evil destinies in order to bring enlightenment to living beings. But see also page 27[20].

57. This is a well known *mantra* of *Vajrasattva*. For the Sanskrit text and translation see S. Beyer, *The Cult of Tārā*, Magic and Ritual in Tibet, London 1973, page 144.

58. The first five *Uṣṇīṣas* are associated here with the Five Wisdoms for which see HV p 62, ft 5, and p 129.

25b Homage to you *Viśvoṣṇiṣa* who with your self-nature intent on Activity perform all acts for the appeasement (25b) of the sorrow of living beings.

Homage to you *Tejoṣṇiṣa* who illuminating the three spheres cause all living beings to perceive the Noble Truth.

Homage to you *Dhvajoṣṇīṣa* who holding the banner of the wish-granting gem fulfil all hopes of living beings.

Homage to you *Tīkṣṇoṣṇiṣa* who by cutting off the major and minor defilements and by destroying the power of the four *Māras*[59] bring about the Enlightenment of living beings.

Homage to you *Chatroṣṇiṣa* who cause the whole world of the three spheres to obtain the kingship of *Dharma* which is adorned with the white umbrella.

Homage to you four goddesses, *Lāsyā*, *Mālā*, *Gitā*, and *Nṛtyā*, and to you *Puṣpā*, *Dhūpā*, *Dipā* and *Gandhā*.

Homage to you *Aṃkuśa*, *Āveśa*, *Pāśa* and *Sphoṭa*, the guardians of the portals, born of faith and so on, standing in the doorways.

26a Homage to you *Bodhisattvas* who reside to the sides of the four portals (26a) on the edge (of the *maṇḍala*), occupying the (twelve stages of) Joy and the rest.

Homage to you *Brahmā* and *Indra*, *Rudra*, *Candra* and the rest, the Guardians of the world in the four quarters, and to you *Agni*, *Rākṣasa*, *Vāyu* and the lord of the Spirits.

Pronouncing this royal hymn of praises in front of the *maṇḍala*, the *mantrin* should recite it holding the *vajra* and the bell. Next he should arrange the 'essential' *maṇḍala* in their appropriate forms. Thus through the primary *yoga* (there arises) the *maṇḍala* of those envisaged. The state of contemplation is called the 'Primary Yoga'.

Production of the maṇḍala

Now I shall explain the *maṇḍala* known as Supreme Royal One.

OṂ THE SYLLABLE A, THE SOURCE OF ALL THE *DHARMAS* ON ACCOUNT OF THEIR NON-ORIGINATION FROM THE BEGINNING. From the application of its meaning and intent on the sixteenfold voidness of the whole universe in the ten directions, he should see himself as void in his own selfhood.

26b (26b) Then by means of the *vajra* produced from the syllable HUṂ (there arises) the Air-*Maṇḍala*; on top of it the Fire-*Maṇḍala* from the syllable RĀṂ; on top of it the Great Waters from the syllable VAṂ; on top of them the Gold-*Maṇḍala* from the syllable KAṂ; in its centre he says : HUṂ SUṂ HUṂ. By

59. For the names of the Four *Māras* see BHS under *māra*.

saying it he produces Mount *Sumeru* made of jewels, square and adorned with all kinds of gems. He should empower it by means of the *vajra*-bond gesture and by saying : OṂ *VAJRA* BE FIRM and so forth. On top of (*Sumeru*) by means of the *karma-mudrā* of the *vajra*-causation (there arises) a palace produced from the white syllable BHŪṂ. It has a top storey made of *vajras*, gems, and jewels. It is square, having four gates adorned with four tympanums. On four corners, on the doors, and on the pinnacles it has the emblems of the *vajras*, the sun and the moon. It is adorned with strings of pearls and necklaces, with banners and garlands, and with four threads attached. The inner *maṇḍala* (27a) has an eight-spoked wheel encompassed by a garland made of *vajras*. At its centre is the Lion-Seat with a lunar disc on top of it. Within the eight spokes there are lunar discs, the domains of the divinities. As for the places of the divinities of the outer *maṇḍala*, he should look at twenty eight lunar discs (drawn) on woven cloths.

Entering thus into a state of concentration known as Sky-Pervading, in which (he envisages) a lunar disc resting on the Lion-Seat, and on the lunar disc the vowels and the consonants representing Wisdom and Means melting into one another. Because of its self-nature as the Thought of Enlightenment, such is the form of the *mantra* perfect as a cause for benefitting living beings : OṂ SAGE SAGE GREAT SAGE SVĀHĀ. By means of this *mantra* he becomes fully perfected as *Śākya*-Lion. He is seated in a state of concentration which is known as the Removal of All Imperfections.

Entering into a state of concentration as the Lord Buddha, he should explain the *mudrā* and the *mantra*. (27b)

Binding the *vajra*-fists he should open them successively. This is the gesture of turning the Wheel of Doctrine that destroys the whole of *saṃsāra*.

The example is as follows :

> Just as bees and other (insects) resting on lotuses
> are held, and by unfolding of the lotuses are freed
> from the painful confinement,
> In the same way those imprisoned in the three evil destinies
> by the painful *saṃsāra* are freed from its bonds
> by the compassion of *Śākya*-Lion.

From the syllable A is produced a lunar disc in the heart of *Śākyamuni*. Then on the lunar disc the *mantras* of all (the divinities) are brought to maturation. He should envisage (them all one by one) beginning with *Vajroṣṇiṣa* and ending with *Vajrāveśa*.

Now the *mantras* :

OṂ *SARVADURGATIPARIŚODHANARĀJA*, THE *TATHĀGATA* THE *ARHAT*, THE PERFECT BUDDHA, and again : (28a)

28a OṂ PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE MOST PURE IN RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ. He should recite this *mantra*.

Now I shall explain the arrangement in due order.

OṂ *VAJRA* HUṂ PHAṬ—he produces this verbally and it comes forth as five rays. Illuminating all the ten directions they put an end to the misery of all living beings. (These rays) converging enter his heart. The mingling of the *mantra* and the rays produces the perfect bodily forms.

On the spoke of the eastern quarter of the inner *maṇḍala* there emerges from his heart, for the benefit of living beings, the *Tathāgata Vajroṣṇīṣa* seated on a lunar disc resting on a lotus. He is
29a white (29a) in colour, brilliant and lustrous. He makes the gesture of touching the earth.

In the same way as explained above with regard to emanating and converging of the rays in all directions by means of the combination of the *mantra* and the rays emanating and converging he produces from his heart the (next) perfect image. This one should be seated in his correct place on the spoke to the right (south). He should be produced with this (*mantra*) : OṂ *Ratnottama* TRAṂ. The *Tathāgata Ratnoṣṇīṣa*, emerging from his heart, sits on a lunar disc resting on a lotus. He is adorned with all the Buddha marks. He is blue in colour and makes the gesture of giving. He consecrates all living beings of the three spheres.

As before by means of the emanating and converging (of the rays), and in the correct order of the appearance of the images, he should produce (this one) saying : OṂ *PADMOTTAMA* HRĪḤ.
29b The *Tathāgata* (29b) *Padmoṣṇīṣa* produced from the seed (syllable) and the rays, emerging from his heart, should sit on the western spoke on a lunar disc resting on a lotus, giving instruction. He is beautiful, is of the colour of red lotus, and makes the gesture of meditation.

He should produce (the next image) saying: OṂ *VIŚVOTTAMA* AḤ. The *Tathāgata Viśvoṣṇīṣa*, the Buddha, emerges from the heart on a lunar disc resting on a lotus placed on the northern spoke. He is full of splendour, his body is of green colour, and he makes the gesture of fearlessness. Performing all the acts of the Buddha he liberates living beings from *saṃsāra*.

From the syllable OṂ he should produce the *Tathāgata Tejoṣṇīṣa*. He sits on a lunar disc resting on a lotus on the south-eastern spoke. He holds a solar disc with his right hand and his left one rests on the hip. He illuminates the three spheres with the light of red and white colour (of his body).

From the syllable HUṂ is born the *Tathāgata Dhvajoṣṇiṣa*. He
30a also should emerge from the heart. He sits on a lunar disc (30a) resting on a lotus on the south-western spoke. He is red-black in colour. Holding the banner of the wish-granting-gem, he removes jealousy among living beings.

The *Tathāgata Tīkṣṇoṣṇiṣa* is born from the syllable DHĪḤ. Destroying the minor and major defilements, he emerges on the north-western spoke. He should be seated on a lunar disc resting on a lotus. The colour of his body is beautiful like the sky. In his right hand he holds a sword and a book in his left one.

The *Tathāgata Chatroṣṇiṣa* is born from the seed-syllable KRĪṂ.[60] He emerges on the north-eastern spoke. He is the lord of the *Dharma* of living beings. His colour is like a jasmine-drop.[61] As for his gesture, he holds an umbrella.

All the (Buddhas) are seated on lunar discs resting on full lotuses.

HUṂ TRĀṂ HRĪḤ AḤ—by reciting this *mantra* the four
30b goddesses *Lāsyā* and the others emerge from the heart. They are seated on lunar discs (30b) resting on lotuses in four (intermediate) corners. They have the colours of their (respective) families : white, yellow, red, and variegated. As for their gestures, they are as explained before.

By reciting the same mantra he should produce from his heart the four goddesses *Dhūpā* and the others. They are seated on lunar discs resting on lotuses in the four (outer) corners, having the colours of their respective families.

OṂ THE *DHARMA*-ESSENCE COMPLETELY PURIFIED FROM ALL THE *SAMSKĀRAS*, RISEN FROM THE SKY, MOST PURE IN ITS NATURE, ENCOMPASSING THE GREAT METHOD SVĀHĀ—with this *mantra* he should produce the *Bodhisattva Maitreya* and others, the sets of four, residing on both sides of the eastern gate (and the three others). They all sit on lunar discs resting on lotuses, in the posture of *sattvaparyaṃka*. As for the gestures and colours of their bodies they are as follows :

Maitreya, being of benevolent mind, is golden in colour, resplendent and beautiful. In his right hand he holds the *nāga*-flower and in his left one a waterpot.

31a (31a) The second one is *Amoghadarśin*. He is resplendent and lustrous with golden colour. As for his gesture, he holds a lotus stalk in his right hand and his left one rests on the hip.

The third *Bodhisattva* is *Apāyajaha*. He is resplendent and lustrous with white colour. As for his gesture, he holds a hook.

60. Tib B has: Kaṃ
61. See HV chap II, iv, 30, and v, 11.

The fourth one is *Sarvaśokatamonirghātanamati*. He rediates with mingled white and yellow colours. He is seated in the *sattvaparyaṃka* posture holding a club in his right hand and resting his left one on the hip.

The four *Bodhisattvas* seated to the sides of the southern gate :

The first one is *Gandhahastin*. He is pale-blue in colour. In his right hand he holds a conch shell filled with scent and his left one rests on the hip. He removes all obstructions.

The second one is called *Śūraṃgama*. He liberates from all defilements. He is resplendent and lustrous with the colour of crystal. As for his gesture, (31b) he rests his left hand on the hip
31b and holds a sword in his right one. He pacifies the sorrow of living beings.

The third one is *Gaganagañja*. He is adorned with all ornaments. He is beautiful with mingled white and yellow colours. He repels all obstructions. His left hand rests on the hip. In his right hand he holds a lotus with the *Dharma*-treasure on top of it. He comprehends all the treasures of space.

The fourth one is *Jñānaketu*. He fulfils all hopes. He appears blue in colour. His left hand rests on the hip and in his right one he holds the banner of the wish-granting gem. He removes the misery of poverty.

Those seated on lunar discs resting on lotuses to the sides of the western gate :

The first one is *Amṛtaprabha*. He is beautiful with the colour of the moon. He holds the vessel of ambrosia with (the right) hand (formed like) a crest of a gem. His left hand rests on the hip. He grants longevity in abundance.

32a (32a) The second one is called *Candraprabha*. He removes the obscurities of ignorance. His body is beautiful and white. In his right hand he holds a lotus with a lunar disc on top of it. His left hand rests on the hip.

The third one is *Bhadrapāla*. He is white-red in colour. He explains the totality of the *Dharma*. His left hand rests on the hip and in his right one he holds a blazing jewel.

The fourth *Bodhisattva* is known as *Jāliniprabha*. He is beautiful and red. He holds the *vajra*-net.

Those seated on lunar discs resting on lotuses to the sides of the northern gate :

The first *Buddhaputra*[62] is called *Vajragarbha*. He is white-blue in colour. His left hand rests on the hip and in his right one he holds a lotus with a *vajra*.

The second one is known as *Akṣayamati*. He is established at the limits of indefectibility. He is resplendent with the colour of a

62. Buddhaputra=Buddha-Son is used here as synonym for *Bodhisattva*.

32b jasmine-drop. (32b) Holding with his both hands the vase of knowledge he satiates all living beings.

The third *Buddhaputra* is known as *Pratibhānakūṭa*. He is red in colour, full of splendour and lustre. He rests his left hand on the hip and in his right one he holds a heap of jewels.

The fourth *Bodhisattva* is called *Samantabhadra*. He is blue in colour, beautiful and lustrous. In his right hand he holds a cluster of jewels and his left one rests on the hip.

Endowed with such forms are the Compassionate Bodhisattvas.

33b The state of concentration is known as the Supreme Royal *Maṇḍala*. (33b)

Rites in the maṇḍala

OM SAGE SAGE GREAT SAGE SVĀHĀ.

OṂ HOMAGE TO *SARVADURGATIPARIŚODHANARĀJA*, THE *TATHĀGATA*, THE *ARHAT*, THE PERFECT BUDDHA, and again:

OṂ PURIFIER PURIFIER, PURIFIER OF ALL SINS, PURE MOST IN PURE RESPECT OF THE OBSTRUCTIONS OF ALL ACTS SVĀHĀ—with this *mantra* he should envisage the

34a creation of the thirty seven divinities (34a) headed by Glorious King *Śākya*-Lion.

Next he should evoke the Knowledge-*Maṇḍala*. He opens the gate with the *mantra* and the *mudrā*.

Binding the *vajra*-fists he should stretch forth the forefingers and make a chain with his little fingers—such is the gesture of unlocking the gate. OṂ OMNISCIENT ONE OPEN THE GATES HUṂ. He should unlock the gate with the above *mantra* and the gesture.

He should produce the *maṇḍala* with the gesture of *Vajracakra*: OṂ OMNISCIENT ONE VAJRA-CIRCLE HUṂ. By means of making the *vajra* with his arms and snapping the fingers, Glorious *Śākya*-King, the Master of Yoga, should convoke all the Buddhas.

With his left hand he snaps the fingers in a steady way and acts in a similar manner with his right one. Putting them together

34b he says: OṂ *VAJRA* UNION JAḤ HUṂ VAṂ HOḤ. (34b) By mere snapping of the fingers and pronouncing of the order, the assembly and the entourage gather together. All the Buddhas come together, not to mention the others.

Seeing before him the assembly of the *maṇḍala* in space, he takes water from a dish blessed with the *mantra* of *Vajrayakṣa* and offers it to drink.[63] Then he should present the offerings with appropriate gestures. Next he should offer water for the feet with the gesture for offering water.

63. Tib B has: *zabs bsil*=*pādya*—water for the feet.

(He says:)

OṂ *VAJRA* FLOWER HUṂ
OṂ *VARJA*-INCENSE HUṂ
OṂ *VAJRA*-LAMP HUṂ
OṂ *VAJRA*-SCENT HUṂ

Having removed all the obstacles by means of the *mantra* of *Vajrayakṣa* he should lead (the divinities) into the *maṇḍala*.

Next he performs the four *mudrās*. First he should perform the *samaya-mudrā* following the method explained previously. The *dharma-mudrā* is performed by means of the *mantra* explained before. The *karma-mudrā* is performed with the *mantra* of the *karma-mudrā*. Finally the *mahāmudrā* is performed with the *mantra* of the *mahā-*
35a *mudrā* (35*a*).

Revealing (the gesture of) *Sattvavajrī*, *Ratnavajrī*, *Dharmavajrī*, and *Karmavajrī* by (applying those of) the *Tathāgata Vajroṣṇiṣa* and the others, he should consecrate the *maṇḍala* and the member divinities beginning with *Śākya*-King and ending with *Vajrāveśa*. He should perform the five consecrations, the master-consecration, concluding with the tenth. The consecrations being completed (he says:)

OṂ THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF INCENSE-WORSHIP OF ALL THE *TATHĀGATAS* HUṂ.

OṂ THE CONCURRENCE OF THE WAFTING OF CLOUD-MASS OF FLOWER-WORSHIP OF ALL THE *TATHĀGATAS* HUṂ.

OṂ THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF LAMP-WORSHIP OF ALL THE *TĀTHĀGATAS* HUṂ.

OṂ THE CONCURRENCE OF THE WAFTING OF THE CLOUD-MASS OF SCENT-WORSHIP OF ALL THE *TATHĀGATAS* HUṂ

Then he should worship with the four goddesses *Lāsyā* and others.
35b Brandishing the *vajra* he should praise them as before (35b) with the hundred fold *Vajra*-verses. Then (he recites:)

Incomparable, unshakable, unequalled in their elemental nature,
Compassionate removers of the sufferings of the world,
Bestowers of all these limitless good qualities and perfections,
Incomparable, unshakable, unequalled in their elemental nature.

These excellent qualities bear no comparison to the slightest degree,
Like space they are quite incomparable,
Bestowing excellent perfections in the realm of manifest beings,
They are beyond compare in their incomparable perfections.

The perfect aspiration of these great compassionate ones, forever

pure,[64]
Born of the force of their compassion, and unobstructed by nature,
Such perfect aspiration of these great compassionate ones shines forth,
Boundlessly intent on achieving good in the world.
It operates in giving the best perfections to the threefold world,
Attaining to its final perfection in the utterly peerless ones,
Even those who have attained the Blessedness (of Buddhahood),
36a Hail to the Excellence of the *Dharma* ! (36a)
May those eternally blessed ones who always give the best of gifts,
Who bestow the best of perfections to the whole threefold world,
Unobstructed in the state of timeless Buddhahood,
May they who thus give the best of perfections, bestow upon me their pledge.

Aspiring with devotion to deliver this hymn of praises in all directions with a hundred-tongue-mouth, he should present it holding *vajra* and bell.

Then worshipping in every way he should present to all the Buddhas in the ten directions, to *Bodhisattva*, and to the outer divinities of this world and the world above, the oblation together with requirements for the oblation ceremony. He should recite many verses.

RITES FOR THE DEAD

Firstly he should draw in the mass of sins by means of the sound of snapping his fingers and so forth and by means of the gesture of *Trailokyavijaya*; together with the three syllables and the
36b rest, he brings together all (36b) the sins of the whole universe. Summoning, drawing out, binding, and destroying—such are the four *mantras* properly applied.

He should purify the bones of the dead body placed in a white cloth by reciting the *mantra* and striking with seeds of white mustard.

Pronouncing the *mantra* OṂ PURIFIER etc.[65] he should wash away with water the impurities of the three states of existence.

Pronouncing the *mantra* OṂ *KAMKANI* etc. he should purify it with the five products of the cow.

Pronouncing the *mantra* OṂ *RATNA* etc. he should purify it with all kinds of good scent.

Pronouncing the *mantra* OṂ *AMOGHA* etc. he should purify it with cow milk.

Pronouncing the *mantra* OṂ *AMṚTA AMṚTA* etc. he should purify it with excellent intoxicating liquor.

Pronouncing the *mantra* OṂ *PUṆYE PUṆYE* etc. he should purify it with water betwixt and between.

64. Tib B has: brgya pa ñid (*śatata*) for *satata*.
65. For all the spells abbreviated here see folia 42b and 43a.

Reciting once more the hymn of benediction he should consecrate it. He should purify the path reciting the *mantras* of the four goddesses, *Dhūpā* and the others.

37a Then making a hearth one cubit in size he should offer (37a) a burnt sacrifice. Remembering that living being enduring evil destiny, he should perform it for his happy continuance and for the removal of sins and obstructions. With his two hands he throws into the burning fire butter, milk, honey, parched grain and white mustard seeds mixed together, sesame, corn, dried ginger and other things.

As for the other rites, he should perform them as described before. Thus by performing in this manner living beings quickly obtain happiness.

This state of concentration is called *Karmarājāgri* (Best King of Acts).

CLOSING SCENE

This being completed for those living beings, they are freed from the misery of hell and act for the benefit of living beings in joyful realms. They are born like Buddhas.

Then *Indra* together with the illustrious gods danced and came forth in order to worship with endless cloud-mass of praises the *Tathāgatas* born in this life. The hosts of gods raised the Thought
37b of Enlightenment and (37b) decorated the grove of joy with masses of heavenly flowers, incense, lamps, scent, umbrellas, banners of victory, flags, and many other ornaments, and filled it with robes, jewels and other ornaments. It became one great marvel.

Chapter II

MAṆḌALA OF ŚĀKYAMUNI

Then the Lord *Vajrapāṇi*, the Great *Bodhisattva*, expounded the latter part of the King-Treatise of *Mantras* by means of the Lord's blessing.[1]

The Hero got up from his seat, rejoiced and brandished the vajra. Gladdening the foremost of *Śākyas*, bowing before this Lord of Sages, he entered into a state of concentration called *Sarvāvaraṇaviśodhanavajra* (*Vajra*—Remover of All Obstructions), and he brought forth from his heart the spell called *Durgatipariśodhana* (Purification of Evil Destinies).

OṂ *VAJRA* BURNING ALL SINS HUṂ PHAṬ
(Spell of the Lord)[2]

OṂ *VAJRA* PURIFYING ALL EVILS HUṂ PHAṬ
(Spell of *Vajrapāṇi*)

38a OṂ REDUCE TO ASHES THE OBSTRUCTIONS (38a) OF ALL ACTS HUṂ PHAṬ
(Spell of *Jayoṣṇīṣa*)

OṂ BHRUṂ DESTROY THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Cakravartin*)

OṂ DRUṂ PURIFY THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Vijaya*)

OṂ BURN BURN, ANNIHILATE ANNIHILATE, KILL KILL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Tejorāśi*)

OṂ SRUṂ OVERCOME OVERCOME, PREVAIL PREVAIL OVER THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Sitātapatra*)

OṂ HUṂ REMOVE REMOVE ALL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Vikiriṇa*)

OṂ HUṂ PHAṬ DISPEL ALL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Vidhvaṃsaka*)

1. Tib A reads *mthus* (for *byin gyis brlabs kyis* of Tib B)=by the power (of the Lord).

2. The identifications of the various divinities, inserted between the brackets here below, have been taken from Vv 146-4-8 ff. For the description of the whole *maṇḍala* see note 6 below.

OṂ REND REND[3] ALL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Lāsyā*)

OṂ STOP STOP[4] ALL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Mālā*)

OṂ CUT OFF CUT OFF, DISPERSE DISPERSE ALL THE OBSTRUCTIONS HUṂ PHAṬ
(Spell of *Gītā*)

OṂ IMPAIR IMPAIR ALL THE OBSTRUCTIONS HUṂ PHAṬ[5]
(Spell of *Nṛtyā*)

OṂ BURN BURN EVERY CAUSE OF DESTINIES INTO HELL HUṂ PHAṬ
(Spell of the Blessed One's entourage)

OṂ TERMINATE TERMINATE EVERY CAUSE OF BIRTH AMONG THE TORMENTED SPIRITS HUṂ PHAṬ
(Spell for eliminating all destinies of being born among tormented spirits)

OṂ DESTROY DESTROY EVERY CAUSE OF BIRTH AMONG ANIMALS HUṂ PHAṬ
(Spell for suppressing all destinies of being born among animals)

Then he explained their services.

OṂ PURIFIER OF ALL SINS, CAST AWAY CAST AWAY,
38b FUMIGATE HUṂ PHAṬ (38b)
(Spell of *Dhūpā*)

OṂ PURIFIER OF ALL EVIL DESTINIES, FLOWER-BEHOLDER HUṂ PHAṬ
(Spell of *Puṣpā*)

OṂ PURIFIER OF ALL EVILS, PRODUCER OF KNOWLEDGE-PERCEPTION HUṂ PHAṬ
(Spell of *Dīpā*)

OṂ DESTROYER OF ALL EVIL DESTINIES, POSSESSED OF SCENT HUṂ PHAṬ
(Spell of *Gandhā*)

OṂ EVOKER FROM ALL DESTINIES INTO HELL HUṂ PHAṬ
(Spell of *Aṃkuśa*)

3. S and Tib A read *bhṛta*. Tib B reads *vidyā* which is scarcely satisfactory and not supported by any of the commentaries. S *bhṛta*, Tib A *bhrita* is explained by Ts 40^{a2} as *dral bar gyis*=rend !

4. Traṭa (all versions) is explained by Ts 40^{a3} as *chod* (imp of *gcod pa*)=cut off ! or stop ! I have used this interpretation in the translation.

5. This mantra, omitted in S and Tib B is inserted here from Tib A and Vv 147-4-5 : *oṃ cala cala sarvāvaraṇāni huṃ phaṭ*.

OṂ RESCUER FROM ALL DESTINIES INTO HELL HUṂ PHAṬ
(Spell of *Pāśa*)
OṂ LIBERATOR FROM THE BONDS OF ALL EVILS HUṂ PHAṬ
(Spell of *Sphoṭa*)
OṂ REMOVER OF THE PAINS OF ALL EVIL DESTINIES HUṂ PHAṬ
(Spell of *Āveśa*)
Then he explained the maṇḍala.[6]

6. Description of the *maṇḍala*, Vv 147-1-4 ff.

Centre : *Śākyamuni*, golden in colour, wearing a garment of yellowish colour and making the gesture of meditation.

East : *Vajrapāṇi*, blue in colour, holding a vajra with his right hand and touching the earth with his left one.

South : *Jayoṣṇīṣa* (*rGyal baḥi gTsug tor*), yellow in colour, making the gesture of giving with the right hand and holding a blazing jewel with the left one.

West : *Uṣṇīṣacakravartin* (*gTsug tor ḥKhor los sgyur ba*), red in colour, making the gesture of preaching (*chos ḥchad*) with his right hand and holding a wheel resting on a lotus with his left hand.

North : *Uṣṇīṣavijaya* (*gTsug tor rNam par rGyal ba*), green in colour, making the gesture of fearlessness with the right hand and holding a crossed vajra with his left one.

South-east : *Uṣṇīṣatejorāśi* (*gTsug tor gZi brjid Phuṅ po*), pale blue in colour, holding a shining solar disc in his right hand and an *utpala* stalk in his left one.

South-west : *Uṣṇīṣavidhvaṃsaka* (*gTsug tor rNam par ḥJoms pa*), pale blue in colour, holding a Lion's banner of victory in his right hand and an *utpala* and a hook in his left one.

North-west : *Uṣṇīṣavikiriṇa* (*gTsug tor rNam par ḥThor ba*), golden red in colour, holding a blazing sword in his right hand and a red lotus in his left one.

North-east : *Uṣṇīṣasitātapatra* (*gTsug tor gDugs dkar po*), golden white in colour, holding a white umbrella in his right hand.

The Goddesses of the Offerings are in the four corners and the Four Guardians of the Gates in their appropriate places. The Sixteen Bodhisattvas of the Good Age are on the four sides of the *maṇḍala*. Further on the outside there are the Guardians of the Ten Directions and the Six Spheres of Existence. For their detailed descriptions see Part III, footnote 5.

Tsoṅ kha pa doesn't give detailed description of this *maṇḍala* and all the *maṇḍalas* that follow.

Kāmadhenu 56-5-6 ff gives a different description from that of Vv. He describes the *maṇḍala* as follows :

Centre : *Śākyamuni*, having an appearance of a monk, golden in colour, with his right and left hands making the gestures of giving and meditation, seated with crossed legs.

East : *Vajrapāṇi*, green in colour, holding vajra and bell.

South : *Jayoṣṇīṣa*, pale blue in colour, with his right and left hands holding a vajra and a banner of victory.

West : *Cakravartin*, yellow in colour, holding an eight-spoked wheel with both hands.

North : *Vijaya*, yellow in colour, making the gesture of fearlessness with both hands.

South-east : *Tejorāśi*, pale red in colour, holding a sun marked with a jewel.

As for the inner circle, it is adorned with eight spokes. It has a centre and a circumference. Having thus made the inner design he should draw in the centre the Lord *Śākyamuni*. In front of the Hero he should draw *Vajrapāṇi*, the Mighty One. Behind he
39a should draw *Cakravartin*, to the right (39a) *Jayoṣṇīṣa*, to the left *Vijaya*, to the south-east *Tejorāśi*, to the north-east *Sitātapatra*, to the north-west *Vikiriṇa*, and to the south-west *Vidhvaṃsaka*.

Next he should draw the outer part. It is square, adorned with four gates and four tympanums. *Aṃkuśa*, *Pāśa*, *Sphoṭa*, and *Ghaṇṭā* should be placed by the Hero (in their appropriate places). *Puṣpā* and other goddesses are to be drawn in all the corners.

Then he should anoint his body with scent and other things, and put on a garland made of fragrant flowers. Next the vajra-teacher[6a] should enter saying : JAḤ HUṂ VAṂ HOḤ, O LORD COME, O GREAT COMPASSIONATE ONE BEHOLD HOḤ. He should summon all the gods.

Thus those who have been made to enter in this way and have been consecrated, they become free from all evil destinies. They are born in the higher places of heavenly realms. They achieve every
39b success and they certainly obtain the perfect (39b) Enlightenment.[6b] They perform all the acts as before and remain unimpeded in all circumstances. Doing what has to be done,[7] they become free from all diseases, demons and the rest. *Vajrapāṇi* performs all the acts by means of the syllable HUṂ. Yet by following the method of another (viz. the latter part of this) treatise one becomes accomplished in everything. All those subjected to the power of evil destinies, gods, *Nāgas*, *Yakṣas*, *Gandharvas*, *Asuras*, *Rākṣasas*, and others are released from all evil destinies by means of recitations, *homa* sacrifices, and consecrations of their drawn images and similar things.

The Lord *Vajradhara* looked at the Lord's face with a leonine gaze, bowed down and said : 'I shall explain the most excellent

South-west : *Vidhvaṃsaka*, pale blue in colour, holding a club with his right hand and making threatening signs with the forefinger of the left one.

North-west : *Vikiriṇa*, red in colour, holding a sword in his right hand and making a threatening sign with the forefinger of the left hand.

North-east : *Sitātapatra* (*gDugs dKar po can*), white in colour, holding a white umbrella with a golden handle.

The description given by *Buddhaguhya* 34-3-2 ff is more concerned with giving a symbolic interpretation of the *maṇḍala*. Thus the centre of the *maṇḍala* is associated with the *Dharmakāya* and the spokes with the *Sambhogakāya*. The *Uṣṇīṣas* are associated with the Five Wisdoms and the different Buddha activities in relationship to living beings.

6a. Tib B has : *slob dpon*=teacher. Tib A: *rdo rje ḥdzin mas ẑugs nas*—having entered by means of *Vajradhara's* (*mudrā*).

6b. Tib B has : perfect Buddhahood.

7. Tib A and B read *bya ba byas pas* (=*kṛtakṛtyena*) which I have followed in the translation. S *unmārjanena* seems to mean : by process of elimination.

characteristics of the best gestures. May all the Victorious Ones give the blessing with their minds controlled by the sensation of compassion.'

Remaining in a state of concentration and placing the *añjali*
40a gesture on the forehead (40a) one should bow down—such is the gesture of making obeisance to the Buddhas.

The one who knows yoga makes the *añjali* gesture at the level of his throat, holding it like a budding lotus—such is the lotus gesture in the *Padma* Family.

Placing the *vajra-añjali* at the heart, he joins the middle fingers into a point—such is the gesture in the *Vajra* Family. (These gestures) comprehend all the pledges.[8]

Placing the left hand widespread on the lap, one puts his right hand on the top of it. Joining together the thumbs he should look with tranquillity. This gesture of concentration is the pledge in the *Tathāgata* Family.[9]

He turns the above gesture inside-out. Joining together and binding the little fingers and the thumbs like a chain, he should place them at the heart. This is the pledge-gesture in the *Vajra* Family.

Making a full *añjali* he forms a point with the little finger and the thumb, stretching out the rest of the fingers. This is the pledge-gesture in the *Padma* Family.

40b Making firmly the *vajra*-bond (40b) and forming a *vajra*-point with the middle fingers, he should extend the little finger and the thumb. This is the *vajra*-gesture of *Vajrapāṇi*.[10]

Arranging the little fingers and the thumbs in the same way as above, he should form a lotus leaf with the forefinger and the ring

8. S and Tib B describe the last gesture as the pledge-gesture in the Vajra Family. I follow Tib A which Vv 148-3-3 ff explains as follows : Here we have the gestures which comprehend the pledge of Body, Speech and Mind. With regard to the one described above, it comprehends the pledge of Body. It leads into the *maṇḍala*. The second one, the palms made like a lotus and held below the throat, comprehends the pledge of Speech. It is to be made on the occasion of reciting the *mantras* and so forth. The third one, the middle fingers of the *vajra*-bond joined together and made into a pointed *vajra* and other fingers put together and held at the heart, comprehends the pledge of Mind. It is applied in all secret *mantras* and formulas. Thus the essence of Body, Speech and Mind is achieved.

9. This and the two following gestures relate to the Three Families of the *Tathāgata*, the *Vajra* and the *Padma*. Concerning these see BH p. 62 ff. Vv 148-3-8 ff explains that the first one is used for meditation, the second for performing rites, and the third for teaching the doctrine.

10. Tib A (p. 138) says the same with a slightly different wording. Vv 148-4-8 explains that this gesture is used for the worship relating to the *maṇḍalas* of this world (*laukika*).

finger. This is the gesture of all purifications of *Sarvadurgatipariśodhanarāja*.[11]

The same with the forefingers and the ring fingers formed like a jewel—such is the gesture of consecration.[12]

Joining the little fingers and the thumbs, he stretches out the rest of the fingers. This is the gesture for all resistance.[13]

(The right hand is) turned in the same way as the left hand. This is the gesture for performing all the acts.[14]

The gesture of *Dhūpā* is made by moving the *añjali* gesture upwards, and the gesture of *Puṣpā* by lowering it.[15]

The same with the thumbs held pointed upwards is the gesture of *Dipā*.

The same with the hands formed like a conch shell[16] is the
41a gesture of *Gandhā*. (41a)

Holding it wide open is the gesture of oblation.

The same with the middle fingers placed inside is the gesture for making offerings.

In the *vajra*-bond the middle fingers are put together and bent at the intermediate joint and all the fingers are stretched out—the gesture of *Vikiriṇa*.

Next the little fingers and the thumbs are drawn in—the gesture of *Vidhvaṃsaka*.

11. Vv 148-5-1 ff : This gesture is derived from the vajra-bond. The middle fingers, thumbs and little fingers are arranged in the same way as in the gesture of *Vajrapāṇi*. The forefingers and ring fingers are made into a point and held like a lotus leaf. This gesture is applied when the basic mantra of the *Tathāgatas* is recited.

12. Vv 148-5-3 ff : The ring fingers, thumbs and little fingers are held as before. The forefingers and the middle fingers are made into a point and placed between the joints. This gesture is made at the consecration of *Sarvavit*. However Ts 44a[5] says that this is the gesture of *Ratnaketu's* consecration.

13. Tib B translates *prasahana* (resisting, overcoming) by *mtshon cha* (weapon). Tib A reads : *sdig pa thams cad sreg paḥi phyag rgya*= the gesture of burning all sins. This reading is supported by Vv 148-5-5. Vv says that this gesture is applied when the *mantras* eliminating the three evil destinies are recited.

14. Vv 148-5-6 : The thumb and the little finger of the left hand are put together and the three remaining ones are stretched out. Then he should change from right to left and this is to be done in all intervals of the worship and so on, and he should use the right hand.

Ts 44b[1] relates this gesture to *Vikasitakusuma* of the *Karma* Family.

15. With reference to the gesture of *Puṣpā*, Tib A reads : raising it from below upwards is the gesture of *Puṣpā*.

Vv 148-5-8 ff describes the gestures of the Four Goddesses of the Offerings as follows : *Dhūpā*—the thumbs and the little fingers are put together. The remaining ones are held at an angle as if forming a censor. *Puṣpā*—from the above gesture the fingers are unfolded from below upwards as if representing the opening of a flower. *Dīpā*—one binds the vajra-fists with the thumbs protruding in front. *Gandhā*—from the above gesture one forms one's hands like a conch shell.

16. Tib B has *dri* (=scent) for *duṅ* (=conch shell) of Tib A.

The *añjali* formed as if emitting light—the gesture of *Tejorāśi*.

He should sway the *añjali* round his head—the gesture of *Sitātapatra*.[17]

In the *vajra*-bond the little finger and the thumb are made into a fetter and turned upwards—the gesture of *Cakra* (*-vartin*).

In the *vajra*-bond the middle fingers are formed like a *vajra*, the forefingers like a jewel and the remaining ones as if emitting light—the gesture of *Jayoṣṇīṣa*.

In the same way he makes the forefingers like a *vajra* and binding together the remaining ones he should form them like a *vajra*— the gesture of *Vijaya*.

41b He makes the gesture of giving with the right hand and of (41b) fearlessness with the left one—the gesture of the *Tathāgata*.

From the *vajra*-bond he should form a *vajra* with the forefingers —the gesture of *Vajra* (*Vajrasattva*).[18]

Next he draws in the forefinger of the right hand—(the gesture) of Hook (*Vajrarāja*).

Next he forms an arrow—(the gesture) of Arrow (*Vajrarāga*).

Next he makes a point with his thumbs—the gesture of *Sādhumatī* (*Vajrasādhu*).

Next he bends them at the middle joints—(the gesture) of Jewel (*Vajraratna*).

17. Tib A has *gDugs dkar mo*= *Sitātapatrā*.

18. Here follows the description of the gestures of the Sixteen *Vajrasattvas* whose names are never given in full but only a part of their names or an implement which they hold. For their full description see Part III footnote 5. Vv 149-3-4 ff : 1) *Vajrasattva* : The fingers are put together and then the forefingers from the perfect bond are rounded together and stretched out. 2) *Vajrarāja* : One puts together all fingers projecting the right forefinger and making it into a hook. 3) *Vajrarāga* : From the above gesture the forefingers are made into a point and bent a little at the second joint. 4) *Vajrasādhu* : Putting together the finger nail and the first joint of the thumbs, one presses the tips of the thumbs forming a square. 5) *Vajraratna* : From the *vajra*-bond one places the thumbs on the intermediate joints of the forefingers. 6) *Vajratejas* : The fingers of both hands are joined together and stretched out. 7) *Vajraketu* : From all the fingers put together the middle fingers are joined, bent a little at the second joint and placed on the head. 8) *Vajrahāsa* : The middle fingers are stretched out, bent and positioned so as to point towards the face. 9) *Vajradharma* : The ring fingers are made into a point, bent at the first and second joints and held firmly. 10) *Vajratīkṣṇa* : The ring fingers are made into a point, drawn apart and held like an arch. 11) *Vajrahetu* : The thumbs are made into a point and stretched out. The left forefinger is crooked and then the two forefingers are put together and made into a circle. 12) *Vajrabhāṣa* : The tips of the ring fingers are made into a point and bent a little at the second joint. 13) *Vajrakarma* : The middle fingers are joined like an arch and stretched out. The forefingers are bent and held like a crossed *vajra*. 14) *Vajrarakṣa* : The middle fingers are made into a point and stretched out. The thumbs are made into a point, stretched out and firmly bent. 15) *Vajrayakṣa* : The forefingers are bent and made into a point and the thumbs are joined together. 16) *Vajrasandhi* : The thumbs and the little fingers are placed inside and the remaining ones are united with each other and held firmly.

Next (he forms) the middle fingers as if emitting light—(the gesture) of Light (*Vajratejas*).

He places it on the crown of the head—the gesture of Peak (*Vajraketu*).

He places it in the front—the gesture of Laughter (*Vajrahāsa*).

He forms a lotus—the gesture of Lotus (*Vajradharma*).

Next he bends the forefinger and the middle finger—(the gesture of) Sword (*Vajratikṣṇa*).

He forms it like a bracelet—(the gesture of) Wheel (*Vajrahetu*).

He holds it like a lotus leaf—(the gesture of) Tongue (*Vajrabhāṣa*).

He stretches (the above gesture) into points—(the gesture of) Viśva (*Vajrakarma*).

He stretches (the above gesture) into points—(the gesture of) Rakṣa (*Vajrarakṣa*).

He bends it at the front—(the gesture of) Yakṣa (*Vajrayakṣa*).

42a He bends firmly (42a)—(the gesture of) Binding (*Vajrasandhi*).

Next he bends the forefingers—(the gesture of) *Aṅkuśa*.

The same, pointed out—(the gesture of) *Pāśa*.

The same made into a knot—(the gesture of) *Sphoṭa*.

He should brandish it—(the gesture of) *Toṣā*.[19'20] (=Ghaṇṭā).

As for the rite of the image, he should act here in the following manner. He should just draw the image of the Lord *Trailokyavijaya* or he should draw him in the form of his *maṇḍala*. He should worship it with flowers and so forth. Having thus worshipped in front of it one hundred thousand times he should perform all the rites.[21]

MAṆḌALA OF VAJRAPĀṆI

Dhāraṇīs pronounced by Vajrapāṇi

Then *Brahmā*, *Śakra* and other gods addressed the Lord in these words : 'We beg you (to explain the method by which one is able to obtain long life). O Master of the Secret, O Master please explain it for the good, benefit, happiness and longevity of those whose life is short and good fortune is limited.'[22]

19. Tib A has *mñes ma* in agreement with S. Tib B has *dril bu=ghaṇṭā*.

20. S and Tib B suddenly end at this point. The paragraph to the end of this section is added from Tib A. Then Tib A continues with the long discussion which leads into the beginning of the next section joining with Tib B at 'Then Brahmā etc.', and with S at 'The Lord *Vajrapāṇi* gladdened etc'. See note 22.

21. As for the rites which one should perform in the *maṇḍala*, they are described in detail by Vv 149-5-6 ff. They refer to drawing the *maṇḍala* of the *Uṣṇīṣas*, making gestures, meditating and making propitiations for living beings.

22. The above section is missing in S. See note 20. The passage in Tib A which has been removed in S and Tib B concerns the previous life of the

The Lord *Vajrapāṇi* gladdened with their saying 'good' looked into the *maṇḍala* of the great assembly headed by *Śakra* and *Brahmā*. (He said :) 'Good, good O gods led by *Śakra*, such enthusiasm which you show is excellent; put it into good effect and I shall explain'. 5

young god *Vimalamaṇiprabha*. At the beginning of Chapter I (page 4) *Śakra* asked the Lord what has happened to *Vimalamaṇiprabha* who has fallen from the heaven of the Thirty-three Gods. Here the gods ask why *Vimalamaṇiprabha* had to endure such great sufferings. I give here below a summary of the discussion between the gods and *Vajrapāṇi* : The hosts of gods, *Brahmā* and the others said this to the Lord *Vajrapāṇi*. 'O Lord by the maturation of which *karma* the young god *Vimalamaṇiprabha* has become subject to the power of sorrows in hells and the rest ?'. Then the Lord *Vajrapāṇi* blessed by the Lord *Śākyamuni* said this : 'O *Indra* listen ! In this case it is the maturation of previous *karma*. *Vimalamaṇiprabha* has been born in this very region of *Jambudvīpa* as a son of a king named *Zla baḥi tog* who belonged to a family of hermits. He was *Lus mi sdug pa*. By the power of ignorance and by adhering to wicked companions he killed his father because he desired to become a king. His mother overwhelmed by the sorrow of his father also departed from this life.' At some time for some reason he went for sport and enjoyment to a dense forest where there resided a hermit named *dGos pa med par byams pa*. He was amazed to see him there and asked why he suffered such things as being haunted by lions, tigers and other wild animals, short of food and drink and enduring the vicissitudes of weather. The hermit replied that it was not really suffering if one took on such a small burden of self-imposed suffering after enduring involuntarily the undiminished sufferings of hundreds of thousands of *kalpas* and thereby gained Buddhahood, but if as a result of enjoying the momentary joys of this world, one had to spend hundreds of thousands of endless *kalpas* in hell and such places, that is suffering. Such is the case of one who out of desire for the joys of this world kills his own father and mother, not to mention other beings, and commits all sins out of ignorance of the Buddha, the Doctrine and the Community.

The king was very frightened and pierced with anguish, said : 'Buddha, Doctrine' and Community, what are these ? What is their essence ? Tell me O hermit and I will go to them for protection. What kind of evil does one gain if one harms one's parents and kills living beings ? If I know what are Buddha, Doctrine and Community, what kind of merit do I gain ? If I do not kill my parents or kill living beings, then what kind of merit do I get ? If I go without pleasant things, what merit and what effect do I gain ?'. The hermit replied : 'If you, O great one, wish to listen to my words, I salute you and make obeisance. Listen respectfully and I will explain'.

He did as he said he would do, made offerings with what he possessed and listened to the profound doctrine of the Buddha; the sphere of action of the Buddha. Having listened to the Buddha, the Doctrine and Community, he went to them for protection. Hearing the undiminishing doctrine of the Buddha, the king rejoiced. Tormented spirits, the animal world and the hells, these come about from sensual enjoyment, from killing living beings, terrible things to do, and from harming one's own parents. For many *kalpas* there is suffering, the terrible suffering of hell with no defender and no protector. Hearing this, his mind was afflicted with anguish, and like a lamp extinguished by the wind, he died. By the ripening of his acts he was born as a god in the Joyful Heaven, possessing form as a minister of *Indra*, the chief of gods. He was born at peace with all the gods, possessed of joy and happiness. But having experienced this supreme happiness, he fell again into hell. But now by your merits, O Chief of Gods, he has been born in that happy and blessed place known as Joyful. Listen O Chief of Gods, as for the hermit of that earlier time, do not think that he was any other than the Lord *Śākyamuni*, the Perfect Buddha himself. As for the one who was the father, do not think that he was

Now the Lord *Vajrapāṇi* entered into a state of concentration known as *Sarvāmitāyusspharaṇasambhavavajra* (Vajra which is the Source Producing Longevity). He emitted from his heart the spell of all the *Tathāgatas* called *Aparimitāyuḥpuṇyajñānasambhāravardhana* (Increasing the Equipment of Unlimited Life, Merit and Knowledge).

OṂ MERIT MERIT, GREAT MERIT, IMMEASURABLE MERIT, PRODUCER OF GROWTH OF LONG LIFE, MERIT AND KNOWLEDGE SVĀHĀ.

By mere pronouncement of this essential *dhāraṇī* of all the *Tathāgatas*, all evil states were suppressed. All living beings born in hells, among tormented spirits and animals knew that they were freed. All the regions of the world were illuminated, and being illuminated they performed the twelve Buddha acts and thus entered into the *Dharma*-syllable which is the spell[22a] of all the *Tathāgataṣ*.

Once more the Lord *Vajrapāṇi* entered a state of concentration
42b (42b) called *Amitāyurvajraprabhākari* (Radiance-Producer of Infinite Vajra-Life). He pronounced this essential *dhāraṇī* called *Sarvatathāgatāyurvajra* (*Vajra* of Long Life of All the *Tathāgatas*) :

OṂ IMMORTAL ONE IMMORTAL ONE, THE ORIGIN OF IMMORTALITY, THE SOURCE OF IMMORTALITY, COURAGEOUS PURSUER OF IMMORTALITY, ELIMINATOR OF DEFILEMENTS SVĀHĀ.[23]

By its mere pronouncement the sorrows of all living beings were pacified.

Once more the Lord entered a state of concentration called *Amoghāvaraṇavināśani* (Invincible Destruction of Obstructions). He emitted from his heart this essential *dhāraṇī* called *Sarvatathāgatāvaraṇatroṭana* (Cutting off of the Obstructions of All the *Tathāgatas*).[24]

any other than you yourself, O Chief of Gods. As for the mother, she was none other than *Śacikā*. As for the entourage, it was none other than the present assembly.'

Then *Indra* and *Brahmā* and the other gods were all delighted, the hairs rose from their pores and they shouted 'Victorious, Victorious' and they praised the Lord *Vajrapāṇi* with this tenfold name : KOṬĀ KOṬĀKṢA etc. (some kind of meaning given by Ts 48a4 and Vv 151-4-5 ff). (Then the gods addressed the Lord saying :) 'O Protector, we the highest gods, *Śakra* and the rest, put to you this request in order to bring benefit, long life and freedom from illnesses to all living beings. O Lord, we ask you to explain it for the good, benefit, happiness and long life of those whose life is short and good fortune is limited. O Master of the Secret, please explain'. The Lord *Vajrapāṇi* etc. (it joins S and Tib B).

22a. Tib A has : *thugs*—mind.

23. Vv 154-5-2 : This is the spell of *ḥOd dPag med*=*Amitābha*.

24. Vv 155-1-5 ff sees difficulty in the statement concerning the obstructions of all the *Tathāgatas*. He attempts to solve it by giving two possible explanations : 1) that this *dhāraṇī* destroys the obstructions met by the *Tathāgatas* in the world and 2) that it refers to living beings who are striving to become Buddhas.

Two S MSS read *sarvakarmāvaraṇa* for *sarvatathāgatāvaraṇa*. This may well be a later version introduced to solve the apparent difficulty.

OṂ RADIANT ONE RADIANT ONE, ABOLISHER ABOLISHER, REVOKER REVOKER OF THE CONTINUITY OF ALL *KARMAS* OF LIVING BEINGS SVĀHĀ.[25]

By the mere fact of its pronouncement everything happened accordingly.

Once more the Lord entered a state of concentration called *Sarvāvaraṇavimalaviśuddhivajra* (Spotless Vajra-Purification of All the Obstructions). He emitted from his heart this essential *dhāraṇī* called *Sarvatathāgatāśeṣāvaraṇavināśana* (Destruction of All the
43a Obstructions of All the *Tathāgatas*) : (43a)

OṂ JEWEL JEWEL, GREAT JEWEL, JEWEL-SOURCE, JEWEL-RAY, PURE JEWEL-GARLAND, PURIFY ALL SINS HUṂ PHAṬ.[26]

By the mere fact of its pronouncement all the dwellings of *Māra* were destroyed.

Once more the Lord entered a state of concentration called *Amoghāpratihatasarvāvaraṇavidhvaṃsinī* (Invincible and Irresistible Eradication of All Obstructions). He emitted from his heart this essential *dhāraṇī* of all the *Tathāgatas* :

OṂ INVINCIBLE AND IRRESISTIBLE DESTROYER OF ALL OBSTRUCTIONS, DESTROY DESTROY HUṂ PHAṬ.[27]

By the mere fact of its pronouncement all the highest regions of the world trembled, quivered, throbbed, swerved, moved, shook and quaked.

Many wonderful events were seen in the world.

Description of the maṇḍala

43b This is their *maṇḍala*.[28] (43b)

It is square with four gates on four sides. It has four tympanums, a centre and a circumference. Inside it he should draw the primary circle of the *maṇḍala*. This is the best central *maṇḍala* with four attached spokes. In its centre he should draw the Lord *Vajrapāṇi*, the Powerful One, holding *vajra* and bell, having a smiling face like
44a the full moon. (44a)

25. Vv 155-2-3 : This is the spell of *Akṣobhya*.

26. Vv 155-3-2 : This is the spell of *Rin chen ḥByuṅ ldan=Ratnasambhava*.

27. Vv as above : This is the spell of *Don yod Grub pa=Amoghasiddhi*.

28. Description of the *maṇḍala* of *Vajrapāṇi*, Vv 156-1-8 ff :

Centre : *Vajrapāṇi*, white in colour, holding a five-tipped vajra at the heart with his right hand and a bell with his left hand which rests on the hip. He is adorned with all ornaments.

East : *Akṣobhya*, white in colour, making the gesture of meditation.

West : *Amitābha*, white in colour, making the gesture of preaching.

South : *Ratnasambhava*, white in colour, making the gesture of giving.

North : *Amoghasiddhi*, white in colour, making the gesture of fearlessness.

The set of the Eight Goddesses of the Offerings and the Four Guardians of the Gates are placed in their appropriate places.

In the central position of the spoke to the east, he should draw the Lord *Akṣobhya*. To the south he should draw *Ratna* (-sambhava), to the west the Excellent *Ambuja* (*Amitābha*), and to the north the Mighty Hero *Amogha* (*-siddhi*).

All the *Tathāgatas* should be drawn having the superb appearance of the Universal Monarchs, adorned with all ornaments, beautiful like the moon, making the gestures of giving, fearlessness and so forth, and seated in the *vajraparyaṃka* postures.

Dhūpā and other goddesses are to be drawn accordingly in all the corners. The guardians of the gates are to be drawn looking angry, their main characteristic being wrath.

Consecration in the maṇḍala

Then the yogin enters himself. He should summon the divinities of the *mantras* saying : JAḤ HUṂ VAṂ HOḤ, O LORD VAJRA COME COME, YOU ARE THE PLEDGE. Next he worships briefly the Lord who appears, and he should introduce (his pupil) in order to destroy *Mṛtyu* and the fear of *Mṛtyu*'s snakes.[29]

44b (44b) OṂ VAJRA. PLEDGE HUṂ.

Making the *Vajra-Terintiri* gesture he should lead him in holding a jewel or a garland made of flowers. He should have him throw it into the *maṇḍala* : OṂ *VAJRA* RECEIVE HUṂ.

Then he should give the pledge : OṂ *VAJRA* PLEDGE HUṂ. He should unveil his face : OṂ *VAJRA*-MIRTH[30] UNCOVER HUṂ. He should make him look (into the *maṇḍala*) : OṂ *VAJRA* LOOK HOḤ.

Then he should perform the consecration.[31]

29. Vv 156-3-1 ff : Concerned for the benefit of living beings and meditating on the nature of *śūnyatā*, the teacher summons the *Tathāgatas* and the other divinities by means of the light which comes from the seed-syllables in his heart. He summons them, binds them and comforts them by means of *Vajrāṃkuśa* and the three other guardians of the gates by performing the recitation of the *mantras* and by making the *mudrās*. Without making any distinction between the gods and their images he offers them water and performs the sevenfold rite of purifying sins and the rest. He performs the fivefold worship, enters the *maṇḍala* with *Vajradhara's* gesture and performs the meritorious rite (*dge baḥi las*). The essence of the *mantra* in this case is this : 'O Lord, I beg you to hold me in your pledge'. He consecrates the *Tathāgatas*, and getting up he should introduce those who are oppressed by *Māra*, possessed of little merit and of limited good fortune, and who are also void of the great knowledge. They are introduced, make supplications and their sins are destroyed by means of recitations. Once their sins are eliminated their eyes should be covered and the teacher proceeds with the ceremony.

30. *Vajrahāsa* is rather odd. Vv does not explain it and Ts 50b[6] also has its Tibetan equivalent *bžad pa*. More suitable reading would be *āsya*=face, as at this point the eyes are uncovered.

31. Vv 156-5-3 ff : A pupil instructed in this *Tantra* and in different states of meditation concerning the *maṇḍalas* acquires the ability to perform all the rites in the twelve *maṇḍalas* of this *Tantra* by applying the spells.

(The consecration of the Five Families)
OṂ *VAJRA* CONSECRATE HUṂ
OṂ BUDDHA CONSECRATE OṂ
OṂ *RATNA* CONSECRATE TRĀṂ
OṂ *PADMA* CONSECRATE HRĪḤ
OṂ *KARMA* CONSECRATE AḤ
Then he should give the consecration of the vases.
OṂ *VAJRA*-VASE CONSECRATE HUṂ
OṂ BUDDHA-VASE CONSECRATE OṂ
OṂ *RATNA*-VASE CONSECRATE TRĀṂ
OṂ *PADMA*-VASE CONSECRATE HRĪḤ
OṂ *KARMA*-VASE CONSECRATE AḤ
(The consecration of the garland)
OṂ GARLAND CONSECRATE TRĀṂ
(The consecration of silk pennant)
OṂ *VAJRA*-PENNANT CONSECRATE TRĀṂ
(The consecration of the *mudrās*)
45a OṂ BUDDHA-*MUDRĀ* CONSECRATE OṂ (45a)
OṂ *VAJRA-MUDRĀ* CONSECRATE HUṂ
OṂ *RATNA-MUDRĀ* CONSECRATE TRĀṂ

As for the consecrations, they are eleven in number : 1) oṃ *vajra* consecrate etc. The consecration of the Five Buddhas : *Vairocana*, *Sarvadurgatiparišodhanarāja*, *Ratnaketu*, *Šākyamuni*, and *Vikasitakusuma*. The teacher by means of their seed-syllables and states of concentration should consecrate his pupil on the forehead, throat, heart, navel, and private parts. 2) The consecration of the five vases refers to the Buddha Goddesses (*Locanā* etc.). The pupil is anointed on the head, forehead, ears, and the nape of the neck. 3) By the consecration of the garland and other items such as pearls, gold etc., the pupil is allowed to pronounce either the spells referring to those items or the spells referring to both the items and the spells of the Five Families and their divinities. 4) Making the *mudrās* of the Five Families the pupil is consecrated on the eyes, ears, nostrils, mouth, and head. 5) The pupil receives *vajra* and bell with these words.: 'Oṃ having entered yourself into the centre turn the Wheel of the Buddha-Doctrine in accordance with the Word of the *Tathāgatas* in order to bring living beings to maturation. 6 and 7). These two consecrations are given as one. The teacher performs the consecration of *Cakravartin* with the wheel and the seven jewels (for those see note No. 11 to Chap. III). 8) In the eighth consecration the pupil receives the names of the *Tathāgata* Families. 9) The ninth consecration refers to the *dhāraṇīs*. The teacher explains to the pupil the different stages of concentration and the rites for all the *maṇḍalas*. 10) As for the tenth, he should bind the *Mudrā* of the Secret Meaning, and know (her) thoroughly himself. He should discharge five white drops like pearls into the lotus mouth. *bcu pa ni gsaṅ baḥi don gyi phyag rgya bciṅs la raṅ gis yoṅs su rig(s) par bya ste / mu tig lta buḥi thig le dkar po lṅas gdoṅ gi padmar gtaṅ bar bya ba ste / de ni gsaṅ baḥi dbaṅ ǯes byaḥo /*. 11) The eleventh consecration refers to the union of Wisdom and Means. By means of meditation the pupil is taught the nature of the Great Bliss.

I have quoted the Tibetan for the tenth consecration, as it is interesting to note that here our *Yogatantra* is interpreted in terms of *anuttaratantra* practice. See HV II, iii, 13-17. *Tsoṅ kha pa* 51b[1]ff interprets the whole list of these consecrations as the Master Consecration (*slob dpon gyi dbaṅ*). See footnote 11 to Chap. III.

OṂ *PADMA-MUDRĀ* CONSECRATE HRĪḤ
OṂ *KARMA-MUDRĀ* CONSECRATE AḤ
(The act consecration)
OṂ *VAJRA*-ACT CONSECRATE HUṂ AḤ
(The consecration of the Wheel and of *Cakravartin*)
OṂ *VAJRA*-WHEEL CONSECRATE HUṂ BHRŪṂ
OṂ MAY THE LORD OF THE *VAJRA*-WHEEL CONSECRATE YOU OṂ OṂ OṂ HUṂ HUṂ HUṂ TRĀṂ TRĀṂ TRĀṂ HRĪḤ HRĪḤ HRĪḤ AḤ AḤ AḤ
(The name consecration)
OṂ *VAJRA*-NAME CONSECRATE OṂ HUṂ TRĀṂ HRĪḤ AḤ
(The *dhāraṇī* consecration)
OṂ *VAJRA-DHĀRAṆĪ* CONSECRATE HUṂ
OṂ *TATHĀGATA-DHĀRAṆĪ* CONSECRATE OṂ
OṂ *RATNA-DHĀRAṆĪ* CONSECRATE TRĀṂ
OṂ *PADMA-DHĀRAṆĪ* CONSECRATE HRĪḤ
OṂ *KARMA-DHĀRAṆĪ* CONSECRATE AḤ
(The consecration of the Secret)
OṂ *TATHĀGATA*-SECRET CONSECRATE OṂ
OṂ *VAJRA*-SECRET CONSECRATE HUṂ
OṂ *RATNA*-SECRET CONSECRATE TRĀṂ
OṂ *PADMA*-SECRET CONSECRATE HRĪḤ
OṂ *KARMA*-SECRET CONSECRATE AḤ
(The conscration of the Great Bliss)
OṂ WISDOM AND MEANS UNION CONSECRATE HUṂ AḤ

Having performed the consecrations in this manner he should convey the formula which increases long life : OṂ *VAJRA* LONG
45b LIFE HUṂ AḤ. (45b)

The *sādhana* for this is as follows. He draws the Lord *Vajrāyuḥ* seated on a lunar disc, shining like the moon, adorned with all ornaments, making the gesture of giving and fearlessness, the elixir of immortality trickling from his hands. Below him he should draw a devotee looking upwards at the Lord and raising his hands in the posture of *añjali*.

Having worshipped with the five offerings, he should perform recitations one hundred thousand times in front of the image. At the time of the full moon he performs the great worship. Taking butter of a brown cow he puts it in a new dish marking it with the vajra (held) in the left hand.[32] He meditates on the Lord and recites throughout the whole night.

32. I have interpreted *vāmavajreṇa* in accordance with Vv 157-4-6 : *mar snod gsar bar bcug la rdo rje daṅ bcas paḥi lag paḥig-yon pas mnan la.*

Then he notices a scent, a fragrance unknown before arises, heat or smoke or fire comes out, a brilliance of rays shines forth.

46a (46a) When these and other signs appear, he arranges that clarified butter or fresh butter, or sesame oil, milk, water, sour milk, intoxicating liquor, blood, fat bones, flesh or anything else suitable. At dawn he performs the protective rite and the rest. Having purified himself he should eat it or drink it.

If the sign comes about, he becomes as long living as the sun and the moon. He takes on the life of *Vajrasattva*. At the very least he will obtain the lowest achievement.[32a] There is no doubt about it.

If the sign does not appear, he will be free of diseases in this world, endowed with intelligence, happy, without wrinkles and grey hair, having a firm body and living for a hundred years.

As for the other rites, namely the rite for pacifying, gaining, prosperity, subduing and so forth, he will perform them unhesitatingly by mere recitation. There is no doubt about it.

THE MAṆḌALA OF THE FOUR GREAT KINGS

The Four Great Kings bowed before the Lord *Vajrapāṇi* and said : 'O Lord, each one of us will pronounce his spell for the

46b benefit, welfare and happiness (46b) of all living beings. May the Lord give his consent, may *Vajradhṛk* give his consent'.

'Good good, O Great Kings, speak up. I approve with joy and bless your pledge'.

Vaiśravaṇa, the great king of the *Yakṣas*, having received the Lord's approval, encouragement and blessing, emitted his spell from his heart : OṂ VAIḤ.

In the same way *Dhṛtarāṣṭra*, the king of the *Gandharvas*,[33] pronounced his spell : OṂ DHṚḤ.

Virūḍhaka, the great king of the *Kumbhāṇḍas*, pronounced his spell : OṂ VIḤ.

Virūpākṣa, the great king of the *Nāgas*, acting in the same way pronounced his spell : OṂ KṢAḤ.

This is their *maṇḍala*.[34]

32a. Perhaps in the context it should be translated as : In the end he will obtain the final achievement.

33. This phrase is missing in S.

34. Ts 52a[4] says that this is the first of the six worldly *maṇḍalas*. Vv 159-3-1 ff describes the *maṇḍala* as follows.

Centre : *Vajrapāṇi*, dark green in colour, his brown hair is made into a twist and adorned with a diadem and other ornaments. With his right hand he holds a five-tipped vajra at the heart and a bell with his left one which rests on the hip. He is seated with his legs crossed. His eyes are red in colour and he looks very impressive. The representations of The Eight Goddesses of the Offerings are depicted on the lotus on which he is seated.

It is square, having four gates and decorated with five circles.
47a In the centre he should draw the Lord (47a) *Vajrapāṇi* looking impressive. On his left he should draw the Good *Vaiśravaṇa*,[35] holding in his hands a mace and a mongoose, adorned with jewel ornaments, seated stoutly on a lion seat, golden in colour and looking splendid. The wise one should draw him with a beautiful vase and so on showering floods of jewels. In front of the Lord he should draw *Dhṛtarāṣṭra* intent on playing a *vīṇā*. He is beautiful, dark green in colour and adorned with all ornaments. To the right he should draw the Hero *Virūḍhaka* holding a sword, and to the west *Virūpākṣa* holding the best *vajra*-noose, conspicuous for his red eyes and having seven snake hoods. Similarly, he draws the guardians of the gates in all the portals.

Then the mantrin should enter himself applying the gesture assigned for this group.[35a] First, he should summon the Lord and
47b then the Kings. Having summoned them the wise one (47b) should worship them in accordance with the rite, presenting vessels containing offerings.[35b]

Next, the knower of the mantras should introduce his pupils adorned with garlands made of flowers, whether of royal lineage, warrior, *brāhmaṇa* or anyone else, by means of *Vajradhara's* gesture and the following mantra : OṂ *VAJRA*-PLEDGE HUṂ. A flower or a jewel should be thrown with these words : OṂ VAḤ RECEIVE O MIGHTY ONES. It is effective for the king towards whom it falls, not otherwise.

Then he should perform the consecration with four vases standing in the corners. The fifth one should be consecrated with the gesture of *Vajrapāṇi*.

By drawing the *maṇḍala* and performing the consecration in due order as above, not being a king one becomes a king, being a king one becomes a great one.

East : *Dhṛtarāṣṭra*, white in colour and playing a *vīṇā*.

South : *Virūḍhaka*, blue in colour, holding a sword with his right hand and resting on the lap his left hand which holds a lotus flower.

West : *Virūpākṣa*, red in colour, conspicuous for his red eyes, his head surrounded by snake hoods. He holds a noose together with a *vajra* in his right hand and his left hand rests on the lap.

North : *Vaiśravaṇa*, golden in colour, having a large round stomach, holding a jewel-club in his right hand and a bag made of mongoose skin filled with jewels in his left hand. (According to Ts 53a[2] in his left hand he holds a mongoose showering jewels from its mouth and thus freeing living beings from poverty.)

35. *Vaiśravaṇa* is translated in two different ways in Tib B, as *ṅal bsos* (*po*) = *Vaiśrama*, and as *rnam thos* (*kyi*) *bu* = *Vaiśravaṇa*.

35a. Tib A has : the *mantrin* should enter himself with the so-called *vajra*-gesture.

35b. Tib B has : offerings and water for the feet. And Tib A : He should present offerings in the best way.

As a result of the four consecrations and entering the four gates
48a (48a) one becomes the glorious lord of *Jambudvīpa*, the noble king of the Four Continents.

'I, King *Vajradhara* will protect him like my own son.'

'As for us, the Four Great Kings, we will always protect that king together with his retinues and servants, his whole kingdom and cities. We will destroy hostile kingdoms and those who are wicked to him. We will remove the fear of death, diseases, famine, plagues and calamities. *Vaiśravaṇa* will promote prosperity and *Dhṛtarāṣṭra* tranquillity. *Virūḍhaka* will destroy untimely *Mṛtyu* together with his beasts and companions. *Virūpākṣa* will provide security and will eliminate famine and the rest. In short we will fulfil all his expectations. If this were not definitely so, *Vajrapāṇi* would be offended'.

MAṆḌALA OF THE GUARDIANS OF THE TEN DIRECTIONS

The Guardians of the Ten Directions bowed before the Lord and
48b said : (48b) 'O Lord, everyone of us will pronounce his spell for the benefit and happiness of all living beings'.

'Good good, O Guardians of the World, good good, speak up'.

Īśāna, the lord of the Spirits, and others pronounced their spells.

OṂ I OṂ I OṂ AḤ OṂ YAḤ OṂ ṚḤ OṂ VAḤ
OṂ YAḤ OṂ KUḤ OṂ ĀḤ OṂ VRAḤ[36]

This is their *maṇḍala*.[37]

36. Vv 160-4-4 lists the spells in the following order : 1) A=*dBaṅ ldan*, 2) I=*brGya byin*, 3) A=*Me lha*, 4) Ra=*gŚin rje*, 5) Vaṃ=*Srin po*, 6) Sa=*Chu lha*, 7) Ku=*rLuṅ lha*, 8) Ā=*gNod sbyin*, 9) Bha=*Ñi ma*, 10) missing.

Ts 54a[6]ff interprets thus : 1) *Īśāna=dBaṅ ldan*, 2)*Indra=dBaṅ po*, 3) *Agne=Me lha*, 4) *Yama=gŚin rje*, 5) *Rinite=Srin po*, 6) *Varuṇa=Chu bdag*, 7) *Vayave=rLuṅ lha*, 8) *Kubera=gNod sbyin*, 9) *Āditya=Ñi ma zla skar yaṅ mtshon*, 10) *Varahe=Phag gam Vasudharā Saḥi Lha mo*.

37. Vv 160-4-8 ff describes the *maṇḍala* as follows :

Centre : *Vajrapāṇi*.

East : *Śakra* (*brGya byin*), white in colour, seated on a lion, wearing a head-dress. With his right hand he holds a thunderbolt and his left hand rests on the hip.

South : *Yama* (*gŚin rje*), blue in colour, seated on a buffalo. He is fierce in his appearance. In his right hand he holds a club made of skulls and similar things. With his left hand he makes a threatening gesture.

West : *Varuṇa* (*Chu lha*), white in colour, adorned with seven snake hoods, seated on a *makara* and having a smiling face. In his right hand he holds a snake-noose and a lotus in his left one.

North : *Yakṣa* (*gNod sbyin*), golden in colour, looking very impressive, seated either on a horse or on a lion, having a large stomach. In his right hand he holds a club studded with jewels and a mongoose in his left one.

North-east : *Śaṅkara* (*bDe byed*), grey in colour and seated on a deer. He is smiling and his hair is made into a diadem adorned with half moons. In his right hand he holds a trident and an orb (*ril ba*) in his left one.

He should draw the *maṇḍala* as before with the Lord in the centre. He places the Guardians of the Directions in their appropriate quarters with the two, *Āditya* and *Indra*[38], put forward (to zenith and nadir), and the Guardians of the Gates similarly in their positions.

He summons them and worships them in every way. Having entered himself he should introduce his pupils. He should consecrate them with the vases blessed with the *mantras* of the Guardians of the Directions and the others. In his desire for success he should pronounce the spell for conjuring them forth. The Guardians of the
49a Directions are produced without delay (49a) in their positions.

Then in their joy they said : 'O Lord, anyone consecrated on the forehead, be he a king or a warrior, who enters this *maṇḍala* and receives the consecration, or someone else who believes, whether a son or a daughter of (our) lineage, O Lord, we will always and everywhere provide him with security, protection and cover. We will destroy hostile kingdoms, shower rains from time to time, produce harvests of grain, flowers and fruits'.

Yama, the great *dharma*-king, bowed before the Lord and said : 'O Lord, I shall bestow on that king longevity and I shall obstruct the eight kinds of untimely death'.

Nairṛta, the great lord of the *Rākṣasas*, said this : 'O Lord, with regard to that king, prince, *brāhmaṇa*, warrior or any other person, I will not cause diseases, fear of *Pretas* and *Piśācas*, fear of *Rākṣasas* and others, or fear of untimely death. I will always provide them with
49b security, protection and cover'. (49b)

Varuṇa, the great king of the *Nāgas*, said : 'O Lord, I will always and everywhere protect the whole kingdom of that king, provide security, secure harvests and prevent harmful activities of the *Nāgas*. I will not discharge poisonous missiles. I will obstruct all untimely death'.

The lord of the wind said : 'O Lord, I will never cause that great being to be terrified by winds. I will not produce untimely winds. I will provide grain, flowers and fruits, and remove all fears.'

South-east : *Agni* (*Me lha*), golden in colour, very slim with his hair bunched together, and seated on a goat. In his right hand he holds a garland and a sacrificial ladle (*dgaṅ gzar*) and in his left one yet another ladle (*blugs gzar=pūrṇāhuti*).

South-west : *Rākṣasa* (*Srin po*), dark red in colour, seated on a man, having wrathful appearance. In his right hand he holds a sword and a human head in his left one.

North-west : *Vāyu* (*Rluṅ lha*), white in colour and seated on a stag. He holds a banner in his right hand and a wind-bag (*rluṅ gi rkal ba*) in his left one.

(Zenit) : In front of *Śakra* is *Āditya* (*Ni ma*), red in colour and seated on a horse. He holds a lotus in his right hand and his left one rests on the lap.

(Nadir) : In front of *Varuṇa* is *Indra* (*bDag*), black in colour and seated on a pig. In his right hand he holds a hook and in his left one a vase.

38. Indra is referred to as *Varāharūpa* in S and Tib A & B.

Kuvera, the great king of the *Yakṣas*, bowed before the Lord and
50a said : 'O Lord, I together with (50a) the eighty eight[38a] great war-
generals of the *Yakṣas*, will persevere in removing every fear of that
great being. I will give all wealth and grain in abundance. I will
protect his country and provinces, his people, servants, relatives,
friends, sons, daughters, wives and the rest. I will take care of his
oxen, cows, asses, camels, sheep, elephants, steeds, goats, and
the rest'.

Īśāna, the lord of all the Spirits, bowed before the Lord and
said : 'O Lord, with regard to that king, prince, warrior or *brāhmaṇa*,
I will guarantee refuge here and in the beyond, protection,
tranquillity and happiness, immunity to the sword and punishment,
counteracting and destroying poison, stability of borders, regions
50b and estates. (50b) I will provide him with a *vajra*-enclosure made
of *vajra*-darts, and a *vajra*-canopy. I will assist him in all necessities
and give indication of what is to be done and what is not to be
done. I will explain in a dream all that is auspicious and inaus-
picious. I will give every success with no obstruction to the
performers of rites'.

Ākāśacārin, the lord of those moving in the sky, made obeisance
before the Lord and said : 'O Lord, with regard to that king,
prince, minister, *brāhmaṇa* or warrior, who is making a journey, I
myself approaching with all my entourage will always and every-
where give security, protection and cover. I will remove all obstacles
and avert every disease. He will always be assisted'.

Mahāvarāha, the lord of the Lower Regions, made obeisance
51a before the Lord and said : 'O Lord, (51a) I will always fulfil every
aim of that sovereign or his son, *brāhmaṇa* or his son, warrior,
merchant, peasant, son or daughter of (our) lineage, or anyone
who believes. I will give security in all fears. I myself will protect
him'.

MAṆḌALA OF THE EIGHT GREAT PLANETS

The Eight Great Planets attended by the Lunar Mansions said
this : 'O Lord, everyone of us together with his entourage will pro-
nounce his spell. May the Lord give his blessing'.

'Good good, O Great Planets, I give my blessing, speak up'.

The Great Planets, Sun and the rest made obeisance before the
Lord and said :

OṂ ĀḤ OṂ SOḤ OṂ AḤ OṂ BUḤ

38a. Tib B reads 'eighty' and Tib A 'twenty-eight'.

OṂ VṚḤ OṂ ŚUḤ OṂ ŚAḤ OṂ RĀḤ[39]

This is their *maṇḍala*.[40]

39. Ts 56b[5] ff explains the spells as follows : 1) *Āditya*=Ñi *ma*, 2) *So chu* (? for *Soma*) =Zla *ba*, 3) *Aṅgarāga*=*Mig dmar*, 4) *Buddha* (for *Budha*)=gZaḥ *lhag*, 5) *Bṛhaspati*=*Phur bu*, 6) *Śuba*=*Pa sańs*, 7) *Śanaiścara*=*sPen pa*, 8) *Rāhu*=*sGra gcan*. Vv 162-3-2 ff agrees. Only eight spells are required for the *maṇḍala*, but most of the Sanskrit MSS add a ninth : Ku or Ke, which would be the spell of *Ketu* (*mJug riṅ*). *Rāhu* (No. 8) and *Ketu* are the descending and ascending nodes of the moon.

40. Description of the *maṇḍala*, Vv 162-4-7 ff :

Centre : *Vajrapāṇi* appearing as *Trailokyavijaya*. On the petals of the lotus on which he is seated there are representations of the Eight Goddesses of the Offerings. On four sides one should draw the Four *Mahāmudrās* : 1) *Yamāntaka* (*gŚin rje gśed po*), 2) *Trailokyālokakara* (*Khams gsum sNaṅ byed*), 3) *Hayagrīva* (*rTa mgrin*), 4) *Amṛtakuṇḍali* (*bDud rtsi ḥKhil ba*). (According to Ts 56b[6] one should draw a *vajra* to the east, a jewel to the south, a lotus to the west, and a crossed *vajra* to the north=the *mudrās* of the Four Buddha Families.) The whole central composition is enveloped by a garland made of flowers. Then there are the Planets in the following order :

East : *Śukra* (*Pa wa sańs*), red in colour and seated on a lotus with twelve petals. He is smiling and adorned with the ornaments and garments of a god. In his right hand he holds a necklace made of pearls and a round vessel filled with ambrosia in his left one.

South : *Bṛhaspati* (*Phur bu*), golden in colour and seated on a lotus. In his right hand he holds an iron arrow together with a garland made of flowers and in his left one a bow represented by a lotus.

West : *Soma* (*Zla ba*), red in colour and seated on a goose. He is smiling. In his right hand he holds a moon which rests on a lotus and a lotus stalk in his left one.

North : *Budha* (*lHag pa*), golden in colour and seated on a lotus. In his right hand he holds a golden garland at the heart and in his left one a vessel in a shape of a bird (*bya ma bum pa*) filled with camphor.

South-east : *Aṅgāraka* (*Mig dmar*), very red in colour and seated on a brown goat (*ra skyes kham pa*). He holds a chopper (*gri gug*) in his right hand and a human head in his left one.

South-west : *Rāhu* (*sGra gcan*), dark red in colour. The upper part of his body has a human form and from the waist downwards that of a snake. He has brown hair and large eyes. His appearance is very fierce. He holds a sun in his right hand and a moon in his left one.

North-west : *Āditya* (Ñi *ma*), red in colour, smiling and seated on a chariot (*śiṅ rta*). In his right hand he holds a lotus with a radiating sun on top of it and a lotus stalk in his left one.

North-east : *Śanaiścara* (*sPen pa*), black in colour and seated on a tortoise. He has a terrifying appearance. In his right hand he holds a club and makes threatening signs with his left one.

The Eight Planets are surrounded by a garland on the outside of which there are the Lunar Mansions (*Nakṣatras*) :

1) *Kṛttikā* (*sMin drug*), white in colour and seated on a red lotus. She has eight heads and four arms. In the right hands she holds a lotus and a garland, and in the left ones an alms bowl and incense.

2) *Rohiṇī* (*sNar ma*), white in colour and seated on a bullock. She is very beautiful and has prominent breasts. She holds a flower in her right hand and makes a gesture of protection with her left one.

3) *Mṛgaśirā* (*mGo*), white in colour, seated on a red deer (*ka śa dmar mo*), holding a lotus stalk in the right hand and making the gesture of protection with the left one.

In the centre he draws the Lord *Vajrapāṇi* having the form of
51b (51b) *Trailokyavijaya* (Victory over the Threefold World). On all

4) *Ārdrā* (*Lag*), white in colour, seated on a snake, holding a flower in the right hand and making the gesture of verbal communication (*tshig sbyin paḥi phyag rgya can*) with the left one.

5) *Punarvasu* (*Nabs so*), red in colour and seated on a lotus, holding a garland in the right hand and making the same gesture with the left one as *Ārdrā*.

6) *Puṣya* (*rGyal*), red in colour and seated on a moon. He holds a lotus in the right hand and makes the gesture of protection with the left one.

7) *Aśleṣā* (*sKag*), white in colour, seated on a stag, holding a trident in the right hand and resting the left one on the hip.

8) *Maghā* (*mChu*), red in colour, seated on an otter (*sram*), holding a vase in the right hand and making the gesture of protection with the left one.

9) *Pūrvaphalgunī* (*Gre*), golden in colour, seated on a rock (*brag*), holding a sword in the right hand and making the same gesture as *Ārdrā* with the left one.

10) *Uttaraphalgunī* (*dBo sbo*), golden in colour, seated on an elephant, holding a noose in the right hand and making the gesture of protection with the left one.

11) *Hastā* (*Me bźi*), golden in colour, seated on a peacock, holding an *arura* fruit in the right hand and a silk pennant with the left one.

12) *Citrā* (*Nag pa*), golden in colour, seated on a goat, holding a lamp in the right hand and making the gesture of protection with the left one.

13) *Svātī* (*Sa ri*), golden in colour, seated on a goose, holding a noose in the right hand and resting the left one on the hip.

14) *Viśākhā* (*Sa ga*), golden in colour, holding a club in the right hand and making the gesture of protection with the left one.

15) *Anurādhā* (*lHa mtshams*), golden in colour, seated on a crow, holding a flower in the right hand and a noose in the left one.

16) *Jyeṣṭhā* (*sNron*), red in colour, seated on a sedan chair (*ḥdo li*), holding a tortoise cup in the left hand and making the gesture of protection with the right one.

17) *Mūla* (*sNrubs*), red in colour, seated on a moon, holding a *kumuda* stalk in the right hand and making the same gesture as *Ārdrā* with the left one.

18) *Pūrvāṣāḍhā* (*Chu stod*), red in colour, seated on a man, holding a lotus in the right hand and making the gesture of protection with the left one.

19) *Uttarāṣāḍhā* (*Chu smad*), red in colour, seated on a *paniti* (?), holding in the right hand a blazing jewel which rests on a lotus and making the gesture of protection with the left one.

20) *Śravaṇā* (*Gro bźin for Vv źun*), red in colour, seated on a bullock, holding a shining star in the right hand and the left hand on the hip.

21) *Abhijit* (*Byi bźin*), red in colour, seated on a rock, holding a lotus in the right hand and making the gesture of protection with the left one.

22) *Śatabhiṣā* (*Mon gre*), green in colour, seated on an iron throne, holding an arrow in the right hand and a bow in the left one.

23) *Dhaniṣṭhā* (*Mon gru*), green and red in colour, seated on a soft couch ([*stan naṅ tshaṅ* (*s*) *can*]).

24) *Pūrvabhadrapadā* (*Khrums stod*), green in colour and seated on a throne (*khri*).

25) *Uttarabhadrapadā* (*Khrums smad*), red in colour and seated on a golden throne.

26) *Revatī* (*Nam gru*), red in colour and seated on a horse.

27) *Aśvinā* (*Tha skar*), green in colour and seated on a deer, holding a vajra in the right hand and making the same gesture as *Ārdrā* with the left one.

28) *Bharaṇī* (*Bra ñe*), green in colour and seated on a *preta*. The right hand holds a hook and the left one a noose.

sides he should draw the four great *mudrās*[41]. In front of the Lord he should draw *Śukra* (Venus) and at the back *Soma* (Moon). To the right he should draw *Bṛhaspati* (Jupiter) and to the left *Budha* (Mercury), *Aṃgāra* (Mars) to the south-east, *Āditya* (Sun) to the north-west, *Śanaiścara* (Saturn) to the north-east, *Rāhu* (Seizer of the sun) in the quarter of the *Rākṣasas* (south-west). All round on the outer orbit he should draw the *Nakṣatras* (Lunar Mansions) and in each gate a guardian looking wrathful.

Having entered (by applying the gesture of) *Vajradhara*, he should summon them all by means of Vajrāṃkuśa and others. Then he should lead in his pupils.

OṂ VAJRA-DESTROY HUṂ PHAṬ[42]
OṂ THE PLEDGE OF THE VAJRA-PLANETS HUṂ PHAṬ
OṂ VAJRA-PLANETS RECEIVE, O PLEDGE HUṂ

Then he should perform the consecration with the eight vases blessed with the mantras of the Eight Planets and with the *vajra*-gesture. By acting in this manner he should coerce all the Planets.

52a (52a) The Great Planets made obeisance before the Lord and said : 'O Lord, with regard to that king or prince, we Eight Planets will always and everywhere do everything accordingly'.

The divinities of the *maṇḍala*, *Nakṣatras*, *Kṣaṇa*, *Lava*, *Muhūrta*, *Karaṇa*, *Tithi*, *Yoga*, *Rāśi*, *Lagna* and *Viṣṭi*,[43] made obeisance in similar manner and said : 'O Lord, we will never issue orders to that great being. We will protect him like our own master. We will protect the whole country, king's establishments, cities, towns and trade places. When a great danger comes, and he worships you then it will certainly have no effect on him.'

MAṆḌALA OF THE EIGHT GREAT NĀGAS

The Eight Great *Nāgas* gladdened the Lord with the sound of

52b the syllable (52b) HUṂ, and said this : 'O Lord, we will pronounce the secret spells of all of us'.

41. S and Tib B have : four great oceans. We follow Tib A : *phyag rgya chen po bźi*. This reading is supported by Vv 162-4-1 and other commentaries. For the interpretation see previous note.

42. Ts 57a[4] interprets this mantra as *ḥjug paḥi sṅags*=the mantra of introduction, but Vv 163-4-5 ff applies it for destroying the obstructions before leading pupils into the *maṇḍala*. First the teacher washes himself, adorns himself with a white garment and other ornaments, performs recitations and makes offerings. Then he summons all the divinities, worships them and invites them to take their appropriate places in the *maṇḍala*. Next he makes the gesture of *Vajradhara* and gives instructions to his pupils. Before leading them into the *maṇḍala* he destroys their obstructions with the *vajra* and water taken from the Vase of Victory (*rnam par rgyal ba*), reciting the *mantra*. The pupils are washed, their eyes are covered and holding flowers or jewels in their hands they approach the *maṇḍala* saying 'oṃ the pledge etc.'. Next they throw flowers saying 'oṃ *Vajra*-Planets etc.'.

43. Most of the names of the time periods correspond with the list given in Mvy No 8216 to 8325. See also MW for individual indterpretations. Ts 57b[2]ff follows *Kāmadhenu* 96-5-2ff in interpreting the time periods and the result is quite arbitrary.

'Good good, O Great *Nāgas*, pronounce your secret[43a] spells'.

Rejoicing they made obeisance before the Lord and said :

OṂ PHUḤ OṂ PHAḤ OṂ PHUṂ OṂ PHĀḤ
OṂ PHĪḤ OṂ PHEḤ OṂ PHAIḤ OṂ PHAUḤ[44]

This is their *maṇḍala*.[45]

He should draw a large white lotus with eight petals. In the centre of the *maṇḍala* he should draw the Lord *Vajrapāṇi* well seated.[46] He is surrounded by *Mahoraga* threatening in his appearance and having seven snake hoods, by *Ananta*, *Takṣaka*, *Karkoṭa*, *Kulika*, *Vāsuki*, *Śaṃkhapāla*, *Padma* and *Vāruṇa* accordingly. In short they all are to be drawn one on every petal, resplendent with their hoods. Everyone has seven hoods and a consort clasping him about the neck. He places there the set of eight vases adorned with
53a oblations, and food for (53a) the divinities including butter, milk, honey, and different kinds of preparations.

43a. S has : best.

44. Ts 58a[3]ff identifies the spells as follows : 1) *oṃphu=Ananta* (*mThaḥ yas*). 2) *oṃ pha=Takṣaka* (*ḥJog po*). 3) *oṃ phuṃ=Karkoṭa* (*sTobs rgyu*). 4) *oṃ phā=Kulika* (*Rigs ldan*). 5) *oṃ phī=Vāsuki* (*Nor rgyas*). 6) *oṃ phe=Śaṅkhapāla* (*Duṅ skyoṅ*). 7) *oṃ phai=Padma*. 8) *oṃ phau=Varuṇa* (*Chu lha*). Vv 164-3-5 ff agrees.

45. Vv 164-4-6 ff describes the *maṇḍala* as follows :

Centre : *Vajrapāṇi*, having the same appearance as in the previous *maṇḍala*. Here he is adorned with seven snake heads and is seated on a snake throne.

East : *Ananta* (*mThaḥ yas*), white in colour and seated on a snake-seat. He is adorned with five snakes. In his right hand he holds a lotus stalk and a snake in his left one. He is clasped by his consort.

South : *Takṣaka* (*ḥJog pa*), blue in colour, holding a blue lotus in his right hand and a tortoise in his left one. He has five snakes on his head and is clasped by his consort.

West : *Karkoṭa* (*sTobs kyi rgyu*), red in colour, his head adorned with five snakes, holding a white water-lily in the right hand and a vajra in the left one. He is clasped by his consort.

North : *Kulika* (*Rigs ldan*), golden in colour, his head adorned with five snakes, holding a white lotus in the right hand and a vase in the left one. He is clasped by his consort.

South-east : *Vāsuki* (*Nor rgyas*), pale blue in colour, his head adorned with five snake heads, seated on a snake-seat, holding a wish-granting-gem in the right hand and a lotus (*utpala*) in the left one. He is clasped by his consort.

South-west : *Śaṅkhapāla* (*Duṅ skyoṅ*), white in colour, his head adorned with five snake heads, holding a snake in the right hand and a conch shell in the left one. He is clasped by his consort.

North-west : *Padma*, pale red in colour, his head surrounded by five snake heads, seated on snake-seat. In his right hand he holds a lotus and a fruit in his left one. He is clasped by his consort.

North-east : *Varuṇa* (*Chu lha*), white in colour, his head adorned with five snakes. In his right hand he holds a noose made of snakes and a lotus in his left one. He is clasped by his consort.

46. S MSS read either *sūṣṇaka*=well radiant or *kṛṣṇa*=black. Tib B has *rab nag*=very black. Tib A has *rab gnas*=well seated. This last reading is supported by *Vajravarman*.

Having entered, the *vajra*-master should summon the Hooded Ones by means of a hood[46a] and by reciting JAḤ HUṂ VAṂ HOḤ together with the syllable PHUṂ.[47]

Leading them all into (the *maṇḍala*), whether they are kings or warriors, he should consecrate them by reciting the syllable PHUṂ, thus removing the impurity and the pain of the venom. All the *Nāgas* are coerced by mere mentioning of their names.

(The *Nāgas*) rejoiced, made obeisance before the Lord and holding their hands raised in *añjali* offered this supplication : 'O Lord, should we deceive the one who enters this *maṇḍala* and takes delight in the Lord's teaching, then we are deceiving the Lord himself; in that case let us be burned with hot sand and let our
53b heads be burst open with a heated *vajra*. We will (53b) always provide that great being with constant protection, security and cover. We will act with great initiative, strength and vigour. We will render the venom ineffective. From time to time we will shower with rains. We will produce all crops.[48]

We will shower untimely rains on all the hostile kingdoms. Destroying all fears[49] we will ensure that the command of the Victorious One and of *Vajradhara* is carried out.'

Now the rite of evocation.

He should recite the syllable PHUṂ one hundred thousand times meditating on the Lord *Vajradhara* with his head surrounded with snake-hoods and garlanded with beautiful white rays. Having regard to the venom,[50] he meditates on the sacred *maṇḍala* of the syllable PHUṂ surrounded by a garland of rays. He should envisage in it the syllable PHUṂ. Breathing out the syllable PHUṂ
54a (54a) and summoning with his hand formed like a snake-noose, he should draw out all the venom located in the body,[50a] bones and flesh.

Then he should perform all the rites : burning of the venom, fever, antidote and the rest. He should remove it all just with his fist; how much more easily with the hood-gesture.

46a. S has : with his hand.

47. Tib A and Vv 165-1-7 have *phud* for *phuṅ*.

48. Tib B has : we will produce all flowers.

49. Tib B has : *ḥjig rten pa thams cad bskyed par bgyi*=we will cause the whole world to grow.

50. S has : *viṣaṃ gṛhya*=having grasped the poison. Tib B : *dig gis zin pa la*= with regard to the one affected by poison; this makes good sense. Tib A : *dug blaṅs* which is ambiguous in meaning. Vv 165-5-1 reads simply *dug la ḥaṅ*=and with regard to the poison. All texts give different readings of this passage but the intended meaning seems to be the same.

50a. Tib A & B have : skin.

MAṆḌALA OF THE NINE BHAIRAVAS

Mahābhairava, the lord of the Great Gods, surrounded by the Eight Great *Mātṛkās*, made obeisance before the Lord and said : 'O Lord, all the gods, *Nāgas* and the others being afraid of me and the *Mātṛkās*, are frightened, terrified and agitated. Their faces are sunk down and they wander about with their minds deranged. I will pronounce my spell for their benefit. May the Lord give his blessing.'

'Good good *Mahābhairava*, O Good *Bhairava* pronounce your own spell and those of all the heavenly *Mātṛkās*'.

Then *Mahābhairava* making a very terrifying noise said :

OṂ BHAIRAVA BHAIḤ SVĀHĀ
OṂ BHĀḤ SVĀHĀ OṂ BHĪḤ SVĀHĀ OṂ BHŪḤ
54b SVĀHĀ (54b) OṂ BHEḤ SVĀHĀ OṂ BHAIḤ SVĀHĀ
OṂ BHOḤ SVĀHĀ OṂ BHAṂ SVĀHĀ OṂ BHAḤ
SVĀHĀ.[51]

'O Lord, these are the Eight *Bhairavas* obeying the command'. This is their *maṇḍala*.[52]

51. Ts 60b²ff identifies the spells as follows : 1) *ḥJigs byed ḥJigs byed ma daṅ bcas pa.* 2) *Brahmā bhi Tshaṅs pa chun ma daṅ bcas pa,* 3) *Viṣṇu bhira Khyab ḥjug chuṅ ma daṅ bcas pa* 4) *Mahādeva lHa chen chuṅ ma daṅ bcas pa.* 5) *Indra bhera dBaṅ po chuṅ ma daṅ bcas pa.* 6) *Kāmadeva bhera ḥDod lha chuṅ ma daṅ bcas pa.* 7) *Gaṇapati bhera Tshogs bdag chuṅ ma daṅ bcas pa.* 8) *Bhriṅgiriti bhera bhaira chuṅ ma daṅ bcas pa.* 9) *Kartika bhera sMin drug chuṅ ma daṅ bcas pa*; and Vv 166-4-5ff : 1) *ḥJigs byed chen po* & *ḥJigs Srin mo.* 2) *ḥJigs byed yan lag brgyad pa.* 3) *ḥJigs byed gtum mo.* 4) *ḥJigs byed smyo byed.* 5) *ḥJigs byed ḥkhor los sgyur.* 6) *ḥJigs byed lag brkyaṅ.* 7) *ḥJigs byed khro ba.* 8) *ḥJigs byed thod pa.* 9) *ḥJigs byed srog ḥjoms.*

52. Vv 166-5-4 ff gives the following description of the *maṇḍala* :

Centre : *Vajrapāṇi* appearing as *Trailokyavijaya.* At his feet : *ḥJigs byed chen po,* black in colour, having five heads, four legs and ten arms. In his right hands he holds trident, sword, wheel, vase, and skull filled with blood. In his left hands he holds noose, hook, axe, human head, and with the fifth one he makes a threatening gesture. He is clasped by his consort. His hair is brown, his eyes are looking upwards and glowing like a mass of burning coal. He is wrapped in tiger's skin, has a large stomach and snakes round his body. With his feet he is tramping on *Bhūtas, Vāyu* etc.

East : *ḥJigs byed yan lag brgyad pa,* black in colour, holding a sword in his right hand and a skull filled with blood in the left one. He has wrathful appearance and together with his consort he stands on tiger's skin.

South : *ḥJigs byed* (for *ḥjig rten*) *gtum mo,* black in colour, holding a dagger in the right hand and a human head in the left one, wrapped in tiger's skin, having terrifying appearance, and together with his consort standing on a lion.

West : *ḥJigs byed smyo byed,* black in colour, holding a trident in the right hand and a skull filled with blood in the left one. Together with his consort he is standing on a deer.

North : *ḥJigs byed ḥkhor los sgyur ba,* black in colour, having round red eyes and brown hair raised up. In his right hand he holds a hook and a skull filled with blood in his left one. He is wrapped in tiger's skin and together with his consort he stands on a wild boar.

South-east : *ḥJigs byed lag brkyaṅ,* black in colour, wrapped in tiger's skin and having brown hair. In his right hand he holds an axe and in his left one a skull filled with blood. Together with his consort he stands on a *garuḍa.*

Having drawn a big circle with eight spokes one should place in its centre *Vajrapāṇi*, very wrathful and appearing as *Trilokavijaya*. At his feet he draws the great wrathful lord of the *Bhairavas* together with *Bhairavī*. The rest he should draw at will. In the central position of all the spokes he should draw the Eight *Bhairavas* together with their *Mātṛkās*, their faces wrathful and angry. In every gate should draw a wrathful guardian.

Having summoned them by means of *Aṃkuśa* and others he worships them using a skull filled with blood. He places in the *maṇḍala* intoxicating liquor, flesh, divine offerings, vessels filled with blood, a skull, and remains from the head, and eight vases filled either with blood or intoxicating liquor (55a).

Then the Excellent Victor over the Threefold World should make enter his pupils. He should perform the consecration with a skull and with the eight vases. Next he should perform the rites.

South-west : *ḥJigs byed khro bo*, black in colour, having brown hair and terrifying appearance, wrapped in tiger's skin, and having a large stomach. In his right hand he holds a hammer made of iron and in his left one a skull filled with blood. Together with his consort he stands on a *Rākṣasī*.

North-west : *ḥJigs byed thod pa*, black in colour, holding a dagger in the right hand and a skull filled with blood in the left one. Together with his consort he stands on a buffalo.

North-east : *ḥJigs byed srog gcod*, having the same appearance as those above. In his right hand he holds a trident and in his left one human entrails. Together with his consort he stands on a camel.

All the *Bhairavas* have five skulls on their heads and their bodies are adorned with garlands made of human bones and with other bone ornaments.

The description given by *Kāmadhenu* 40-1-1 ff differs from that given above. It adds a number of the Sanskrit names of *Bhairavas* and their female partners. The Sanskrit terms are doubtful and they don't seem to fit very well. He describes the *maṇḍala* as follows:

Centre : *Vajrapāṇi* appearing as *Trailokyavijaya*. At his feet : *ḥJigs byed kyi dbaṅ po Mahādeva*, wrathful in appearance, having three eyes and showing his fangs. He holds a *khaṭvāṅga*. His female partner is called *ḥJigs byed ma Umadeva*.

East : *ḥJigs byed Phramita*, white in colour. The female partner is *Tshaṅs pa rin po che ḥbar ba bsnams pa*.

South : *ḥJigs byed Bhairava*, dark in colour and holding a trident. The female partner is *bDe sogs ma*.

West : *ḥJigs byed Kalabhaira*, dark red in colour and holding a skull and a club. The female partner is *Rauśrima*.

North : *ḥJigs byed Yakṣabhairava*, dark green in colour and holding a wheel. The female partner is *Korima*.

South-east : *ḥJigs byed Bhaiśānta*, dark red in colour, holding an arrow and a bow. The female partner is *Besnabi*.

South-west : *ḥJigs byed Bidibhaira*, dark blue in colour and holding an axe. The name of the female partner is not given.

North-west : *ḥJigs byed Kālabhairava*, snow-white in colour and holding a sword. The female partner is *Manuhara*.

North-east : *ḥJigs byed Gaṇapati*, dark blue in colour and holding a blazing *vajra*. The female partner is *Camuṭī*.

Having made an act of worship in accordance with the best way for subduing of the threefold world, either in the palace of the *Mātṛkās* or in a solitary place, he should perform recitations four hundred thousand times. Hearing the roar of the lord *Bhairava*, the fearless one should present an offering with a skull filled with blood. Then he sees *Bhairava*, wrathful and malevolent, surrounded by the Eight *Bhairavas* and accompanied by the group of the *Mātṛkās*. On seeing them he becomes fearless. Remembering the syllable HUṂ he should offer them a skull filled either with flesh or with intoxicating liquid.

55b Then *Bhairava*, the wicked murderer, pleased, would be coerced and say : 'What (55b) is your wish ?'. He should grant it with joyful heart. Besides granting the Stages, he will give substance containing the elixir of life, the Sword, Wheel and Trident, the sovereignty over Heaven, Earth and Lower Regions, and over the Four Continents. He will give the state of *Indra*, the supremacy of *Yakṣas*, the state of *Rākṣasas*, the state of a *Vidyādhara* and of a *Vidyādhara Cakravartin*, the sovereignty over the threefold world, his own submissiveness, his entourage and his *Mātṛkā*. One can obtain any other desired boon. Having granted them *Bhairava* pronounces the syllable HUṂ, laughs and goes away. He kills immediately the one who is afraid.

MAṆḌALA OF THE GREAT GODS

The Great Gods, *Brahmā* and others, made obeisance before the Lord and said : 'O Lord, with your permission we also will explain our ordinance. Therefore, may the Lord out of compassion give his blessing'.

Now *Brahmā* and other gods pronounce their spells.

56a OṂ OṂ OṂ VIḤ (56a) OṂ RUḤ OṂ IḤ
OṂ KAḤ OṂ GAḤ OṂ BHṚḤ OṂ KAḤ[53]

This is their *maṇḍala*.[54]

53. Ts 62a 2ff gives the following list of the spells and their identifications:

(1) *oṃ* ā *Vi-ṣṇu=Khyab ḥjug.* (2) *oṃ Ru-dra=Drag po.* (3) *oṃ I-ndra=dBaṅ po.* (4) *oṃ Kā-madeva=ḥDod lha.* (5) *oṃ Ka-makati* (for *Gaṇapati*)*= Tshogs bdag.* (6) oṃ *Bhṛ-ṅgiriṭi.* (7) oṃ *Ka-Kumāra=gZon nu gdoṅ drug* : and Vv 168-4-4 ff :

(1) oṃ oṃ= *Tshaṅs pa.* (2) *Bhi=Khyab ḥjug.* (3) *Ru=Drag po.* (4) *I=brGya byin.* (5) *Gaṃ=gZon nu ma.* (6) *Gā=dKar mo.* (7) *Bhri=Bhṛṅgiriṭi.* (8) *Ka=ḥDod paḥi lha mo.*

54. Vv 168-5-6 ff describes the *maṇḍala* as follows :

Centre : *Trailokyavijaya.*

East : *Lha chen po* (*Mahādeva*), black in colour, seated on a bullock, having four arms. In his first right hand he holds a sword and a trident in his first left one. His second left hand rests on the hip and with his second right one he makes the gesture of giving. He is seated and his appearance is terrifying. His body is smeared with ashes.

South : *brGya byin* (*Indra*), white in colour, seated on an elephant and having three eyes. With his right hand he brandishes a three-tipped thunderbolt and in his left hand he holds peacock's head. On his head he has a golden diadem.

He should design the *maṇḍala* as before. In the centre he should draw *Trailokyasaṃgraha*. In front of him the hero *Īśvara* with a trident in his hand; at the back he should draw *Brahmā*; to the left *Cakrapāṇi* (*Viṣṇu*) ; to the right *Indra* making his appropriate hand-gesture. In similar manner he draws in the *maṇḍala* their consorts and the guardians of the gates.

On the outer *maṇḍala* he should place vases and filled bowls,[55] and the items of magical power, potent, beautiful and so forth.

Having entered, the wise one summons the gods : JAḤ HUṂ VAṂ HOḤ ALL GODS PLEASE ENTER THIS EXCELLENT PLACE. On seeing them he should worship them with great joy. He should lead in his pupils by applying *Vajradhara's* gesture.

OṂ GREAT BEINGS RECEIVE THEM BY THE COMMAND OF *VAJRADHARA* HUṂ HA HA HA HOḤ.

They throw flowers in the proper manner, open their eyes and
56b he should (56b) make them look (into the *maṇḍala*). He should consecrate them using water taken from the vases blessed with the *mantras*. He should grant that perfect rite which is delightful to the gods. Making a pleasing veneration one hundred thousand times or two hundred thousand times the coercer should coerce for them *Īśvara* and other gods, the very highest ones, in a remote place and

West : *Tshaṅs pa* (*Brahmā*), red-golden in colour and seated on a lotus with sixteen petals. He has three heads adorned with orbed diadems. With his two principal hands he holds a vessel for anointing and a garland. His two lower hands rest at the heart. He is smiling.

North : *Khyab ḥjug* (*Viṣṇu*), blue in colour and seated on a *garuḍa*. He has four arms. With his two upper hands he holds a wheel and a jewel diadem and with his lower left one a conch-cup. With his lower right hand he makes the gesture of giving.

South-east : *Bhṛṅgiriṭi*, the female partner of *dBaṅ phyug chen po* (*Maheśvara*). She is black in colour and adorned with all kinds of ornaments. She holds her left hand on the hip and in her right one she holds a peacock fan (*rma byaḥi rdul yab*).

South-west : *ḥDod paḥi lha mo* (*Kāmadevī*), Indra's female partner. She is white in colour and has three eyes. In her right hand she holds a thunderbolt and in her left one a lotus. She is adorned with all kinds of ornaments, has prominent breasts and looks with affection at Indra.

North-west : *Brahmā's* female partner. Her colour and appearance is like that of *Brahmā* himself. She holds an orbed vessel for anointing and a garland. She is adorned with all ornaments, has prominent breasts and looks with affection at *Brahmā*.

North-east : *dGar mo*, *Viṣṇu's* female partner. She is blue (*sṅon mo*) in colour, adorned with all ornaments and looking with affection at *Viṣṇu*. In her right hand she holds a wheel and a *kuśa* grass in her left one.

55. Tib A and Vv 168-4-8 have : *bya daṅ bum pa gaṅ ba*=birds and filled vases. Vv 169-2-2 ff makes the following comments on this whole passage : In four corners one places vases white in colour, filled with scent, fruits etc., tied with ribbons round their necks, blessed with the *mantras* of the Great Gods, and marked with their seals. On the outside one places vases shaped like birds and the like, filled with scent etc., and similar items of worship, namely garlands, scented water and so forth. In order to worship the Lord one should also place there the five items of worship and a white vase of the Lord *Trailokyavijaya*.

other such places, or at the place of *Vajrapāṇi*, in a shrine of the *Tathāgata*, or by a *caitya* containing relics. The coercer should always coerce all the gods in accordance with the rite.

The gods approach him in the middle of the night and say : 'What do you desire ? Tell us quickly ! We will grant willingly the boon which you desire. O fortunate one, think promptly and speak up, so that we may give you the best'. The one who knows the *mantras* should ask the gods for the highest success. He should ask for all the things he desires, the elixir of life, invisibility, moving in the sky, royal insignia,[56] kingship and so forth.

57a (57a) *Maheśvara* and the other gods prostrated themselves before the Lord and said : 'O Lord, we all the gods will remove all the obstructions of those who enter into a *maṇḍala* of this world or of the world above. We will indicate the path that leads to heaven, the path of Bliss, the path of righteousness, the path of Good Doctrine, the path without obstructions, of right judgment, determination, *nirvāṇa*, renunciation and free of afflictions. We will show Buddhahood, the state of a *Bodhisattva* and of *Vajradhara*. At all times we
57b will (57b) provide security, protection and cover from all fears. We will protect cities, towns, country, districts, the kingdom, the dominion, and the king's establishments. We will guard the territories, regions, villages and cattle shelters. We will grant kingship. We will promote the king who has sovereignty. We will grant the universal sovereignty over one, two, three or four continents, over Heaven, Earth and Lower Regions. In short we will grant the state of *Śakra*, *Brahmā*, *Viṣṇu* and *Maheśvara*'.

MAṆḌALA OF THE KING OF LONG LIFE

The Lord *Vajrapāṇi* once more looked at the circle of his assembly and smiled. The *maṇḍala* of the assembly was moved, much moved, animated, much animated, enthused, much enthused, overjoyed, much overjoyed, frolicsome, very frolicsome. Many wonders
58a and marvels were seen in the world. *Brahmā* and others, (58a) the assembly of gods, overwhelmed with amazement, prostrated themselves before the Lord and said : 'O Lord, what is the reason for your smiling ? The Lord Buddhas or *Bodhisattvas* do not smile without reason. Let the Lord explain the reason for his smiling'.

The Lord *Vajrapāṇi* listened to the gods asking for instruction and said: 'O gods, *Brahmā* and the rest, listen to what was explained by all the previous Buddhas concerning the formula which destroys *Mṛtyu*, the mighty power of the formula-*mantra* destroying untimely death'.

56. Vv 170-1-6 explains *ril lu rdzas* as *khams gsum rnam par rgyal baḥi ril lu*=an orb (?royal insignia) of *Trailokyavijaya* (Subduer of the Threefold World).

The Great Gods, *Brahmā* and others, prostrated themselves before the Lord *Vajrapāṇi* greatly rejoicing, their hair tingled and they recited the syllable 'Good'. 'Good good O Lord, good good O
58b *Vajradhara*, please explain the formula having (58b) the mighty power and the great force leading to the other shore, and by means of which the living beings of short life gain longevity, those eclipsed by inauspicious *Mṛtyu* are freed from untimely death, those who are born in misfortune are led away from the path of all evil destinies, and those living beings who are overwhelmed with the fear of *saṃsāra* turn away from it, by using good methods and quickly understand the supreme and perfect Enlightenment'.

The Lord *Vajrapāṇi*, having listened to the beseeching request of *Brahmā* and the others, emitted from the *Vajra* of his Body, Speech, and Mind, this spell-formula of all the *Tathāgatas* :

OṂ MERIT MERIT, GREAT MERIT, MERIT OF UNLIMITED LIFE, ACCUMULATION OF MASSES OF KNOWLEDGE SVĀHĀ.[57] This is the spell-formula.

OṂ HRĪḤ[58] SVĀHĀ. This is the subordinate spell-formula.

OṂ BHRŪṂ SVĀHĀ. This is the subordinate spell-formula of the spell.

OṂ KRUṂ SVĀHĀ. This is the spell-impelling formula.

59a OṂ TRĀṂ SVĀHĀ. This is the predominant spell (formula). (59a)

OṂ HAṂ SVĀHĀ. This is the secret formula.

This is their *maṇḍala*.[59]

57. Vv 171-5-6 : This is the spell of all the *Tathāgatas*. It has two aspects: (1) It removes *kleśas*, and (2) It is the *jñāna* spell of *Vajrapāṇi*, the Lord of all the Holy *Tathāgatas*. As for the *Vajra*-Body, *Vajra*-Speech, and *Vajra*-Mind, *Vajravarman* makes this comment : The *Vajra*-Body is adorned with 32 major and 80 minor auspicious marks. It is called *Vajra*-Body because it destroys the accumulation of *kleśas*. The *Vajra*-Speech emits the ambrosia of *Mahābrahmā's* pleasing and holy *Dharma*. It is called *Vajra*-Speech because it destroys *kleśas* and false notions of all living beings. The *Vajra*-Mind radiating its Essence eliminates false notions and explains the profound meaning of *Dharma*. It is called *Vajra*-Mind because it penetrates all living beings of the Three Times and because its nature remains unchanged.

58. All texts differ in giving the seed-syllables. Here S is followed.

59. Vv 172-3-4 ff describes the *maṇḍala* as follows :

Centre : *Tathāgata* called *Aparimitāyuḥpuṇyajñānasambhāratejorāja* (*De bźin gśegs pa Tshe daṅ bsod nams daṅ ye śes kyi tshogs dpag tu med paḥi gzi brjid kyi rgyal po*), resting on a lotus with 16 petals and having an appearance of a *Tathāgata*. He is white in colour and has 32 major and 80 minor marks of *Mahāpuruṣa*. With his right hand he makes the gesture of fearlessness and with his left one that of giving. To his left and right one draws *bCom ldan ḥdas sMan gyi bla Viḍūrya ḥOd kyi rgyal po* and *Rig(s) ḥDzin ma* on lotuses, holding *arura* fruit and ambrosia vase.

East : *Vajrapāṇi* (*Phyag na rdo rje*), white in colour, seated on a lotus and having a tranquil appearance. In his right hand he holds a *vajra* and with his left one he makes the gesture of giving.

One designs the *maṇḍala* with four spokes. In the centre one should place the *Tathāgata* called *Aparimitāyuḥpuṇyajñānasambhāratejorāja* (Glorious King, the Bestower of Unlimited Life, Merit and Knowledge). The spell is the syllable BHRŪṂ. In front of him is *Vajrapāṇi*. The spell is the syllable HRĪḤ. To the left is *Krodha*. The spell is the syllable KRUṂ. To the right is *Ākāśagarbha*. The spell is the syllable TRĀṂ. Behind him is Noble *Avalokiteśvara* known as *Abhayaṃdada* (The One Bestowing Fearlessness). The spell is the syllable HAṂ.

The *Vidyās* are to be depicted in this brilliant *Tathāgata maṇḍala*. One should place there a set of five or a set of eight vases[60] blessed with the *mantra* of *Cakravartin*, incense and the rest, and other items of worship blessed with the wrathful *mantra* for all the rites, as well as the guardians in all the gates.

The *mantrin* enters himself and summons the Most Blessed One surrounded by the host of his sons and attendants, and together with
59b his (59b) *Vidyā*. The *Vidyā* is to be depicted on the left side of the Blessed One.[60a]

He consecrates himself, sits in the *paryaṃka* posture and makes the recitation one hundred thousand times. In front of him he sees either the *Tathāgata* or *Vajrapāṇi or Avalokiteśvara*. He receives the boon according to his wish. When he is well concentrating then he is able to perform every act by application of his mind.

Initiation of the pupils

He should introduce his pupils by means of *Vajradhara's* gesture. Generating self-confidence he says : OṂ *VAJRADHARA, RATNADHARA, PADMADHARA, VIŚVADHARA*, BY ADHERENCE[61] TO THE *TATHĀGATA'S* PLEDGE I HOLD THE *TATHĀGATA* PLEDGE. He should have them throw flowers : OṂ ALL THE *TATHĀGATAS* RECEIVE HOḤ, YOU ARE THE PLEDGE. Putting the garlands on their heads he should give the consecration.

South : *Ākāśagarbha* (*Nam mkhaḥi sñiṅ po*), blue in colour, seated on a lotus, adorned with all ornaments and smiling. In his right hand he holds a sword and with his left one he makes the gesture of giving.

West : *Avalokiteśvara* (*sPyan ras gzigs dbaṅ phyug*), red in colour, seated on a lotus, smiling and adorned with all ornaments. With his right hand he makes the gesture of giving with the ambrosia trickling from it. With his left hand he holds a red lotus.

North : *Krodha Trailokyavijaya* (*Khro bo Khams gsum rnam par rgyal ba*).

60. Vv 172-4-8 : *bum pa lṅa ḥam brgyad*=five or eight vases. Ts 65a[6]: Five vases of the Five Families and eight with incense and so forth.

60a. This sentence is not in Tib A.

61. S has : *atikrama*; Tib A : *matikrima*; Tib B has : *anatikrama*=not transgressing. I take Tib B as a better reading improving it to *anatikramāt*=on account of not transgressing, or simply by adherence.

OṂ ALL THE *TATHĀGATAS* CONSECRATE, *VAJRADHARA*
60a COMMAND HUṂ BHRŪṂ (60a)
OṂ *VAJRAVAJRA* CONSECRATE HUṂ HUṂ
OṂ *VAJRARATNA* CONSECRATE HUṂ TRĀṂ
OṂ *VAJRAPADMA* CONSECRATE HUṂ HRĪṂ
OṂ *KARMAVIŚVA* CONSECRATE AḤ HUṂ KAṂ

Then he should bestow the pledge and the precept-consecration. The pledge is this :

He will not abandon the Three Jewels, the Thought of Enlightenment and his good teacher. He will not kill living beings, and he will not take what has not been given. He will not say untrue things nor approach another man's wife.[62] He will not despise his teacher nor cross his shadow. He will not adhere to those who are not true teachers nor will he pronounce the name of his *vajra*-teacher.[63] He will not despise the *mantras*, the *mudrās*, nor the divinities ever. If he despises them he will certainly die of diseases. He will not tread with his feet upon the remainders of the offerings, the shadows of the divinities, the *mudrās* and the signs of the syllables, whether they are of this world or of the
60b world above. (60b)

The wise one should zealously slay those who are subverted in the teaching of Buddha, harmful to the Three Jewels and the rest, and intent on abusing the teacher. Out of compassion the *mantrin* by means of the *mantra* should destroy those who hate the pledge, who do not possess the *Dharma*, who are attached to sin, who always do harm to living beings. Taking the wealth of the avaricious ones he should give it to those who live in destitution. For the purpose of honouring his teacher, likewise for accomplishing the pledge, for use in the *maṇḍala*, for the benefit of those belonging to the pledge and for worshipping the sons of the Buddhas, if he thinks it to be just then he should take the wealth of the avaricious ones. The one who delights in acting for the benefit of living beings is permitted to speak deceitfully in order to protect those of the pledge, his teacher's possessions and the life of living beings. The one who knows the *mantras* may resort to someone
61a else's woman for the sake of his *sādhana*, for delighting (61a) the

62. Vv 173-5-7 ff : These are the seven fundamental pledges (*rtsa baḥi dam tshig bdun*). By committing an offence against any of these seven commands one strays from the *Mahāyāna* path and is reborn in hell. The means for rescuing one from hell is provided by the *maṇḍala* of all the *Tathāgatas*' Purification. One should be placed in it 21 times and receive the consecration, and the *homa* rite is to be performed one hundred thousand times. Offerings should be made, and the eight syllabled spell and the spell for eliminating evil rebirths should be pronounced one hundred times.

63. Vv 173-4-6 has : *rdo rje slob dpon mtshan mi brjod*; I followed this reading in my translation.

Buddhas and for protecting the pledge. Abiding in the place of *Vajrasattva*, whether one does everything, whether one enjoys everything, one is successful without being in fault; so how much the more if one is imbued with compassion.

Then he gives the precept-consecration : OṂ I GIVE YOU THE PRECEPT OF ALL THE *TATHĀGATAS*, ACCEPT IT FOR THE *VAJRA*-SUCCESS. OṂ *VAJRA* ABIDE HUṂ. Handing him the *vajra* he should give the *karma* consecration : OṂ PERFORM ALL THE ACTS OF THE BUDDHAS HUṂ.

In order to honour the teacher, the pupil should offer his own precious body, belongings, wealth and grain, horses and chariots, best servants and cities, his kingdom and sovereignty, sons, daughters, wife, mother, sister and granddaughter. With the thought of gaining benefit he should offer to his teacher everything else he asks for. Then he should ask for an effective method which brings the
61b Enlightenment of the Buddhas (61b) and for any other worldly prosperity which he desires.

The one who knows the *mantras*, without envy, with faith and loyal disposition should provide the effective method for the benefit of his son. Conceiving in his mind the non-nature of the *dharmas* he envisages a lunar disc (arising) from the syllable A, and concentrating his thought upon the appropriate seed-syllable in its centre, he should envisage the *samayamudrā* and so he transforms it (viz. the seed-syllable) by that process of yoga relating to the divine forms.[64] Then he should empower the *mudrā* by means of the appropriate seed-syllable and gesture and give the consecration in due order by means of the Buddhas as previously. Developing a

64. Ts 67a²: *A las zla baḥi dkyil ḥkhor bsam la zla baḥi steṅ du lha raṅ raṅ gi sa bon de dbus su bsam nas / sa bon de las dam tshig phyag rgya ste lha raṅ raṅ gi phyag mtshan yaṅ bsam gźiṅ de bźin te phyag mtshan de ñid du sa bon gyis mtshan pa sgrub pa po ni bsgyur bar byaḥo / goṅ du ni lhaḥi rnal ḥbyor tshul du bsgyur ba ste lha gaṅ yin du bskyed do / de nas lha raṅ raṅ sa bon lha raṅ raṅ gi thugs kar bsam la daṅ rigs gsum spyiḥi lag paḥi phyag rgya daṅ sarvavit oṃ sogs kyis phyag rgya lhaḥi sku gnas dag byin brlabs la ltag ḥog ni bskur baḥi gnas la kyaṅ mi ruṅ ste sańs rgyas rnams kyi gnas la mthoṅ man med pas so / bskur baḥi yul mchog dman la yaṅ dmigs te lha gcig la yaṅ ḥdi dag bskur bas so / go rims ji lta ba bźin du des na sṅar bśad paḥi rigs lṅaḥi rim pa ji ltar gsuṅs pa ltar bskur ba la dgaṅs pa yin pas sańs rgyas rnams kyis dbaṅ bskur ro /*. Envisaging a lunar disc (arising) from the syllable A, he envisages the seed-syllable of each divinity in its centre, and from that seed-syllable he envisages the pledge-*mudrā*, viz. (=*ste*) the sign of each divinity. That being so the performer should transform that which is indicated by the seed-syllable into the sign itself. Transforming (it) in the manner of the yoga of divine forms, as above, he produces it as the appropriate divinity (literally : as whichever god it should be). Then envisaging the seed-syllable of each divinity on the heart of each divinity, he empowers the *Mudrās* existing as divine forms by means of the hand-*mudrās* of the Three Families in general and by means of oṃ *Sarvavit etc.* ETC.

Note that Tib A has *lta* (for *ltag*) *ḥog go rims* etc. Tib B *goṅ ḥog go rims ji bźin du.*=in accordance with the order above and below. *Tsoṅ kha pa* doesn't seem to like this translation, and hence his assertion that 'it is unsuitable' (*mi ruṅ ste*).

sense of confidence, the wise one should succeed, and if he succeeds in buddhahood, how much the more in other successes.

Merits of those consecrated in the maṇḍala

The Great Gods, *Brahmā* and the others, prostrated themselves before the Lord and said : 'O Lord, what is the fruition in the case
62a of the king, his son or minister, (62a) warrior, *brāhmaṇa*, merchant, member of the fourth class, or someone else, member of the host of low born, one born in a family of border community, who enters this royal maṇḍala ?'

The Lord said : 'Good good, O assembly of gods, Great *Brahmā* and others, good indeed is this question which you put to me for the benefit of future living beings. Learn the maturation of the fruits in the case of the one who enters this royal *maṇḍala* of the assembly of gods, who is consecrated in it, draws it, and having it drawn rejoices in it, reveres it and worships it. As for me, O gods, in short, I am unable to aspire to tell its benefits. Such merit as I have, although multiplied many hundred thousand times does not come up to its number, is not capable even of its enumeration, does not even bear comparison with it. It cannot be compared even with
62b the merit (62b) of all the *Tathāgatas*'.

'O Lord, it is wonderful, O Lord *Vajradhara*, it is wonderful, this maturation of the fruits of living beings who enter this *maṇḍala*. We are zealous, O Lord, we are zealous, O *Vajradhara*, in entering this *maṇḍala* and so on'.

THE FOUR RITES

The gods prostrated themselves in the same manner and said : 'O Lord, there are living beings in *Jambudvīpa* whose life is short and their merit limited. They are subject to evil destinies or they have been reborn in hells, among tormented spirits or among animals. O Lord, how are we to act on their behalf ?'.

'O gods, place them here in the maṇḍala. Having placed them in it, consecrate them and recite the *Dharma*-syllable. By means of this action those living beings gain long life. Destitute of merit,
63a they become possessed of merit and they are freed from evil. (63a) As for those who have been reborn in evil states, O gods, consecrate their name (card), consecrate their effigy, consecrate their reliquary or the form of their divinity. At least, consecrate their son, someone of their people or of their lineage, someone bearing their name or their servant. Place (their representation) in the *maṇḍala* seven times [65] for seven days and nights; they become freed from

65. Tib A has : Place them in the *maṇḍala* for seven days and if they are consecrated then after seven days they undoubtedly become free from the obstructions of evil destinies.

the obstructions of evil destinies by means of the consecrations. O gods, recite it with his name two hundred thousand times, three hundred thousand times, four hundred thousand times, as many as hundreds of thousands of times. Even those who commit the five deadly offences[65a] are liberated; how much more those who commit minor offences'.

The rite for pacifying[66]

'O *Devaputras*, making a hearth for the pacifying rite, round in shape, small, medium or large, one, two or four cubits in size, one should offer a sacrifice one hundred thousand times using the representation of his name and the seeds of white mustard. He is freed from every evil. Should one sacrifice his flesh, bones, hair,

65a. The five deadly offences (*pañcānantarīyāni*) are as follows : 1) killing of mother, 2) of an arhat, 3) of father, 4) causing dissension in Community of monks, 5) causing *Tathāgata's* blood to flow by evil intentions. For the Sanskrit and Tibetan terms see Mvy 2323-28.

66. Vv 180-2-1 ff gives the following description of the rite for pacifying (*Ži baḥi las*): In performing this rite one should use things required for worship, such as butter, mustard seeds and similar items, and something that represents the one for whom the rite is performed. It may be a card with his name written on it, his bones, or something else. The design of the hearth is modelled on a *maṇḍala*. It has a centre (navel), a circumference (rim) etc. The colour for this rite is white. In the centre of the hearth one draws a wheel with eight spokes. The inner rim is made of five-tipped *vajras* white in colour. Above it one draws in white-red colour the representation of the departed one. In the centre one places an eight-spoked wheel, the seal of *Vairocana*; to the east a *vajra*, the seal of *Sarvadurgatipariśodhanarāja*; to the south a jewel, the seal of *Ratnaketu*; to the west a lotus, the seal of *Śākyamuni*; to the north a crossed *vajra*, the seal of *Vikasitakusuma*. In the intermediate quarters one draws the seals of the Four Buddha Goddesses, *Locanā*, *Māmakī*, *Pāṇḍarāvāsinī*, and *Tārā*, represented by *vajra*, eye, *padma*, and *utpala*. On the sixteen outer spokes one draws either the seals or the seed-syllables of the Sixteen *Vajrasattvas*. Further outside one draws the seals of other sets of divinities such as the Eight Goddesses of the Offerings. The sixteen *Bodhisattvas* of the Good Age, the Planets, the Lunar Mansions etc. The whole rite may be performed just with the basic set of the divinities. The *Arhats*, *Pratyekabuddhas* and *Ṛṣis* on account of their limited accomplishments in the way of different activities do not belong here.

One places there vases and bowls filled with offerings white in colour. Clad in a white garment and adorned with pearls and other ornaments of white colour, one recalls that living being experiencing an evil destiny, and embarks on performing the rite. On the outside one places vases shaped like birds, eight or sixteen in number, drink and food for the divinities, and other offerings 108 in number. He also places a white flower on the top of the *maṇḍala*.

Taking a sacrificial ladle made of silver or of white sandal wood, one generates the Body of *Vajrasattva* and performs the *homa* rite. In order to destroy the sins of that being experiencing an evil destiny or in order to pacify diseases etc. of the one living in heaven (*mtho ris*), one sits down with crossed legs, draws the breath centrally, and looks with tranquil look at the form of the *Tathāgata* on the tip of his nose. One performs the rite with clarified butter, parched rice, white sesame, white mustard seeds, camphor, firewood of *dhebaruba*, *kuśa* grass, white sandal wood, and curds.

63b ashes or anything else in accordance with this rite, (63b) he becomes freed from every sin'.

In the centre (of the hearth) one should draw a circle whose eight spokes blaze forth white light. All around on the circumference he draws five-tipped *vajras* shining with white rays. Next he draws a crossed *vajra*, a *vajra*, a jewel, and a lotus. In order to destroy sins he should make the different *mudrās*. On the outside he should draw the *mudrās* of the outer *Vajra* Family, the signs of the Planets, Lunar Mansions and the Guardians of the World accordingly. He should place there an image of the Lord painted on a cloth together with the *vajra* entourage, vases and bowls filled with offerings and food for divinities, white in colour. In short, marking with a cord he draws the design in accordance with the rules.

Clad in a white garment, and having the appearance of a Buddha, the fearless one remembering that living being experiencing
64a evil destiny (64a) should offer a whole series[66a] of *homa* sacrifices in order to eliminate the obstructions of sins, using clarified butter and milk together with honey, parched rice and white mustard mixed together, or using his bones and similar things, or just his name (card).

The rite for gaining prosperity[67]

Once he is born in a happy state, the wise one should perform for him the rite for gaining prosperity. He makes a square hearth, two or four or at the most eight cubits in size, having an edge on all

As for the *homa* rite performed with a representation of the departed one, one takes his bones or ashes or flesh or a leaf with his name and a *mantra* inscribed on it, and performs the rite one hundred thousand times.

66a. Perhaps S *śuddhasamtāna* should be translated as : having his mental disposition purified. Tib A has : homa sacrifice of all the Buddhas.

67. Folio 187a in vol 76 of TT 3453 is missing, and *Vajravarman*'s description of this rite is taken from the *Nar thaṅ* edition of the *bsTan ḥgyur*, vol *Khu* folio 174a^{5}ff. In the centre one draws a jewel on top of a lotus, radiating light of golden colour. On the rim one also draws jewels on top of lotuses. The outer part is designed in a threefold way. In the eastern and other quarters one marks in red-golden colour the signs of the seals or of the spells of *Vairocana* and other Buddhas, then the seals of *Locanā* etc., 16 *Vajrasattvas*, Guardians of the Gates, Guardians of the 10 Directions and so forth.

Clad in a garment of golden colour, one generates the Body of *Ratnasambhava* (*Rin chen ḥbyuṅ ldan gyi skur bskyed la*), looks towards the right and draws the breath from the right. Holding a ladle made of gold or of turmeric (*skyer pa=harita*) and four cubits in size, one should perform the *homa* rite for the purpose of increasing the merit of the one who is in the world of those (?) advancing with speed (*baṅ ḥgroḥi ḥjig rten na*). Sitting with crossed legs formed like a jewel, one should perform it one hundred thousand times with oil of white mustard (*yuṅs kar mar gyi khu*), yellow flowers, saffron, (?) medicinal concretion (*sman ḥgi waṅ*), wood together with grains, mustard, incense of golden colour, parched rice, (?) *ma du la*, (?) *śi ri roghi śiṅ*, and other things. Increasing in this manner the life, merit, happiness etc. of the one living in heaven (*mtho ris*), one succeeds in bringing them to a complete fulfilment.

sides. In its centre he should draw a lotus with a jewel radiating rays of golden colour. All around he should draw jewels and on the edges lotuses. On the outside he should mark the seals divided into sets of the Five Families. In the same way he should draw the seals of the outer divinities, *Aṃkuśa* and the others.

Clad in a garment of golden colour, and remembering the one who is experiencing a happy destiny, he should perform on his behalf and for his prosperity the rite for gaining prosperity. He should increase for that embodied creature the length of life, fame, beauty, and good fortune.

The rite for subjugation[68]

64b Next (64b) he should perform for his benefit the rite for subjugation. He makes a hearth shaped like a bow, one or two or four cubits in size. In its centre he draws a red lotus and on the top of it a bow with an arrow attached to it. All around he draws bows and arrows red in colour. The one accomplished in *mantras* should always do the same on the outside of it.

Adorned with a garment red in colour, and remembering that living being, he offers a *homa* sacrifice using saffron mixed with clarified butter, powder of red sandal wood, red flowers or red lotuses together with red fruits.[68a] All the divinities and the rest become subdued to his power.

The rite for destroying[69]

In order to destroy the evil ones opposed to him, he should embark on performing the rite for destroying. He makes a hearth

68. Description of the rite for subjugation (*dbaṅ gi las*), Vv 181-2-3 ff : In the centre one draws a lotus with sixteen petals. The seals of the Five Families and of the divinities belonging to the *maṇḍala* are drawn in their appropriate places. One sits down in a lotus posture, looks to the left and draws the breath from the left. The ladle used for this rite is made either of copper or of red sandal wood. In order to subdue living beings to the power of the one reborn in heaven, one should enter into a stage of concentration of the Lord *Amitābha*. At the end of the meditation one pronounces the *mantra* for subjugation and performs the rite one hundred thousand times using fruits smeared with red flowers or lotuses or red fruits or red paint, barley, butter, saffron, flour of red sandal wood, red sesame, red mustard, firewood of red oleander etc.

68a. Both S *sadhātuka* (*?sudhātuka*) and Tib B *khams bcas pa* are difficult to be interpreted in this context. Tib A has : tshon skud paḥi mar—coloured butter. For interpretation of the whole passage see previous note.

69. Description of the *homa* rite for destroying (*mṅon spyod kyi sbyin sreg*), Vv 181-3-2 ff : The hearth is adorned with many offerings and flowers of black or blue colour. One is clad in a black garment, adorned with human bones, and seated in the vajra or sword posture. One enters into a stage of concentration of *Trailokyavijaya*. One's eyes are wide open and one draws the breath in a terrifying manner. Holding a sacrificial ladle made of a bone one cubit in length, one offers the *homa* rite either one hundred thousand times or hundreds of thousands of times with flesh, blood, pieces of metal and bones, flour of catechu wood (*khadira sṅa ldeṅ*), poison, black mustard, herbs, blue flowers and human fat.

two and a half or three or at the most nine cubits in size, triangular in form, with a nine-tipped *vajra* in the centre, with the rim
65a surrounded with tridents and crossed *vajras*, and (65a) marked with clubs, heads, tridents and pointed *vajra*-axes. On the outside he should adorn it as before with a threefold series. He places in it vases and bowls for offerings and lots of food for the divinities. He also places everywhere skulls filled with blood and flesh.

The fierce one, *Trailokyavijayin* himself, wearing a black garment, should destroy all the obstructions of sins and so on of that embodied creature. Freed from the obstructions, his sins totally destroyed, he will progress happily to the world of gods or men in the threefold world-spheres.

He should act promptly in the same manner with regard to those who live in this life. It should happen accordingly in the case of those on whose behalf the action is taken.

As for all other rites, he should perform them as previously. In this way the attainment of happiness for living beings is achieved immediately.

PRAISES OF THOSE WHO PROMOTE THIS KALPARĀJA (ROYAL WORK)

65b The gods, *Brahmā* and the others, (65b) filled with joy, bowed before the Lord and said : 'With regard to the one who writes this *Kalparāja* or has it written for the benefit, good and happiness of living beings reborn in evil places, we gods, *Brahmā* and the rest will protect that son or daughter of (our) lineage like our own subjects, how much more if he follows without false notions its teaching just as it has been explained. We will extend the sovereignty of that king or his son or his minister who expounds the *mantras* in accordance with their invocations. We will promote his sovereignty, protect his country, provinces, people and subjects, his crops and the rest. We will provide wealth and grain in abundance; grant women, men, sons and daughters; bestow prosperity, sustenance,
66a (66a) provisions and peace.

Should a believer in this *Kalparāja* put it on the top of the royal banner and enter into cities, trade places and so forth, or should he set out himself mounted on an elephant, wandering through all villages and towns, all deadly calamities[70] will be eliminated. We will recognise the rank of that great being by servitude or with filial submission.

Wherever this should be practiced,[71] we pray that the Lord *Vajrapāṇi* may be present there in the form of *Vajrasattva* with his glorified bodies. We pray that the Lord *Vajrasattva Samantabhadra*,

70. Tib A & Ts 70b1 have : *nad daṅ gnod pa thams cad*=all diseases and mischiefs. Tib B has : untimely death and all calamities.

71. S has : where one will commit sin. . .

who fulfils all hopes, may abide there in the form of this *Kalparāja*. We pray that all the *Tathāgatas* together with their entourage abide there and may that part of the earth become a *caitya*. We worship,
66b we venerate, we protect. (66b) We gods, *Brahmā* and the rest, are servants of that great hermit, the *vajra*-teacher who practises this *Kalparāja*. We will stand by him like slaves ready to serve and to obey every order. We will grant every benefit, happiness and complete success. O Lord, in short, we will wipe the dust of his feet with our heads. O Lord, we venerate him. O Lord, we worship him and follow behind him.

O Lord, we pray that the living beings who enter and are consecrated in the *maṇḍala* may become our masters. O Lord, we recognise him as *Vajrapāṇi*, *Vajrasattva*, *Samantabhadra* the Great Bliss.
67a We recognise him as the *Tathāgata*. (67a)

The Lord *Vajrapāṇi* addressed the gods, *Brahmā* and the others saying : 'It is good that by such a devotion to the *Dharma* you make this true vow. Accomplish it well'.

Chapter III

Maṇḍala of Cakravartin

The Lord *Vajrapāṇi* in order to strengthen all the *mantras*, formulas, and spells, pronounced his own spell.[1]

OṂ BHRŪṂ TRŪṂ *VAJRAPĀṆI* ABIDE FIRMLY HUṂ.[1]
OṂ HUṂ. OṂ *VAJRA* HUṂ PHAṬ. OṂ FIRM *VAJRA* HUṂ. OṂ *VAJRA* HUṂ SAḤ. OṂ *VAJRA* HUṂ SRAḤ.

This is their *maṇḍala*.[2]

He draws the *maṇḍala* as previously. In the centre he should draw *Vajra*(*-pāṇi*) or *Vajrasattva* or *Samantabhadra* the Great Bliss; to the front (east) *Vajrapāṇi*; to the right (south) *Ratnapāṇi*; to the

1. There is a considerable variation in the spells not only between Tib A & B but also between Tib B and S. Ts 71a[6]ff lists and interprets the spells as follows : *phyag rdor gtso bor byed na bskyed paḥi sṅags oṃ vajra bhrūṃ huṃ | phyag rdor khams gsum rnam rgyal du gnas paḥi sṅags vajrapāṇi | rdo rje sems dpaḥ gtso bo byed paḥi bskyed sṅags dṛiḍha tiṣṭha huṃ | kun tu bzaṅ po gtso bo byed na oṃ huṃ a | phyag na rdo rje daṅ rdo rje sems dpaḥ gaṅ ruṅ gi oṃ vajra huṃ phaṭ | rdo rje rin chen oṃ dṛḍha vajra huṃ phaṭ | rdo rje chos kyi oṃ vajra huṃ sa| rdo rje las kyi oṃ vajra huṃ a |* The list of spells given by Vv 183-1-2 comes closer to Version B thus suggesting that the variants are quite early. His list of the spells and their interpretations (Vv 183-1-1 ff) are given here below side by side : 1) *oṃ bhrūṃ trūṃ—bcom ldan ḥdas tshe dpag med kyi sa bon.* 2) *vajrapāṇi dṛḍhaṃ tiṣṭha huṃ—go cha bsruṅ bar byaḥo bcom ldan ḥdas phyag na rdo rjeḥi sñiṅ pos dkyil ḥkhor rnams byin gyis brlabs paḥo deḥi mthaḥi yig ḥbru ni bcom ldan ḥdas kun tu bzaṅ poḥi sñiṅ po.* 3) *oṃ aḥ huṃ—bcom ldan ḥdas phyag na rdo ryeḥi.* 4) *oṃ vajra huṃ—khro bo khams gsum rnam par rgyal baḥo.* 5) *oṃ dṛḍha vajra huṃ traṃ huṃ—rin chen ḥbyuṅ ldan gyiḥo.* 6) *oṃ vajra hum traṃ sa—ḥod dpag med kyiḥo.* 7) *oṃ vajra huṃ a—don yod grub paḥi sñiṅ po rnams te sku bskyed paḥi sa bon yaṅ de dag ñid du śes par byaḥo.* See also footnotes 28Fd 288 to Tib A in Part III.

2. The description of the *maṇḍala* is the same as that of the basic *maṇḍala* except for the central divinity where instead of *Sarvavit* we have *Vajrapāṇi* or *Vajrasattva* or *Samantabhadra*. As for the choice of drawing three different divinities in the centre of the *maṇḍala*, Vv 183-3-4ff give this explanation : *dbus su rdo rje bri ḥam yaṅ na rdo rje sems dpaḥ ḥam kun tu bzaṅ po bde chen bri ẑes gsuṅs pa ni | ḥdi ltar bcom ldan ḥdas phyag na rdo rjeḥi dkyil ḥkhor los sgyur baḥi gtso bo chos kyi skuḥi rtags su bri bar bya ba ste | de ciḥi phyir ẑe na | sñam pa la bcom ldan ḥdas phyag na rdo rje ñid loṅs rdzogs paḥi skuḥi cha lugs su bẑugs paḥi phyir | phyag na rdo rje daṅ gñis ḥdra baḥi snaṅ baḥi phyir khyab par med do ẑe na ma yin te| ḥdir gzugs kyi sku ru bẑugs par ḥdra ḥaṅ phyag rgyaḥi dbye bas chos kyi mtshon pa yin paḥi phyir na rdo rjeḥi rdo rje sems dpaḥ ḥam bde ba chen po kun tu bzaṅ po ẑes gsuṅs so | rdo rje kha dog dkar pos mtshon pa daṅ yaṅ chos kyi sku de thabs daṅ śes rab gñis su med pa las sku rnam pa gñis kyi rten du gyur baḥi phyir | dpal rdo rje daṅ sems dpaḥ rdo rje daṅ dril bu ldan pa ẑi ba chen poḥi skus mtshon pa daṅ | yaṅ chos kyi dbyiṅs la gñis su med paḥi ye śes kyi rig par byas śiṅ bde ba chen poḥi rnam par rtog thams cad daṅ bral bar ḥgyur baḥi phyir | bcom ldan ḥdas kun tu bzaṅ po thabs daṅ śes rab kyi phyag rgya bde ba chen po gñis su med par mdzad pas mtshon paḥo ||*

west *Padmapāṇi*; to the north *Viśvapāṇi*. On the outside of that he
67b draws a circle where he places all the (67b) Buddhas. On the outside of that he draws the (*Vajra-*) *Sattvas* in due order. Further outside he draws the (*Bodhi-*) *Sattvas*, *Maitreya* and the others, the Great Ones. Yet further outside he draws the *Bhikṣus*, *Ānanda* etc., and the Sages. On the outside of that he draws *Brahmā* and others accompanied by their consorts and entourage[3]. He also draws in this *maṇḍala* the Planets, the Lunar Mansions, the Four Kings, and the Guardians of the Directions. Further outside he draws the six spheres of existence, the hells, tormented spirits and animals, men, gods and titans.[4]

INITIATION AND INSTRUCTIONS GIVEN TO PUPILS

He draws the *maṇḍala* with diligence on a suitable day in the light fortnight.[5] But when recommended, even in the dark fortnight the *maṇḍala* is not at fault. The rite of making the *maṇḍalas* of *Padmahasta* is recommended on the fifth, better on the seventh, but especially on the full moon. The *maṇḍalas* which refer to the fierce
68a rites and to the Wrathful Ones (68a) should be drawn in the dark fortnight. For Buddha *maṇḍalas* the full moon is especially recommended.

He should apply himself towards the creating of the self-existing *maṇḍala*. He marks the eastern direction by means of the rising sun. Next he projects mentally the arrangement of the *maṇḍala*. Based upon *mantras* and *tantras*, gentle, spotless, pure in *mantra* form, the practice is carried out agreeably just with his pupils. Then early in the morning, thoroughly cleansed, wearing a white garment, the pure and thoughtful teacher approaches the *maṇḍala* together with his pupils. The place for the *maṇḍala* has been smeared, anointed and purified with scented water, and consecrated with the *mantras* of the wrathful divinities. In the centre he fixes the disposition (of the divinities) by means of the Family spells. He should perform all the rites by applying the *mantra* which controls the *maṇḍala*.

Taking scent he delineates a circle on the ground, twelve fingers in size, and motioning with his hand,[6] he should recite seven times
68b (68b) the formula of the *maṇḍala*. After that he worships in due measure with scent, flowers and so forth, reciting the spell known as the great enlightenment of gods. He should also present an oblation

3. Tib A & B read *putra* for S *yantra*.

4. At this point S and Tib B begin to diverge from Tib A. As all the texts slightly differ, our translation follows Vv 183-2-8 :

deḥi phyi rol dmyal ba daṅ // yi dags byol soṅ mi rnams daṅ //
de bẓin lha daṅ lha min sogs // ḥgro ba drug po bris nas ni //

5. S reads : in those ten days.

6. Tib B has *lhag pa de nas*, perhaps for *lag pas reg nas*.

and incense blessed with *mantras*. He should bless water mixed with sandal wood, adding flowers and incensing it in accordance with the rite.

Then touching with his hand a tooth-pick made of *audumbara* or *aśvattha* wood, without notches, not too thick or too thin, twelve fingers in length, washed with scented water, wound round with a thread[7], incensed and smeared with fragrant substance, he should recite many times or just seven times the spell of the Family concerned. The number of the tooth-picks and the rest depends on the number of the pupils. One by one he should make them chew the tips. Then the wise one himself performs with resolution the pro-
69a tective rite for his pupils (69a); he offers the *homa* sacrifice using firewood which has been smeared with clarified butter, sesame seeds[8] and clarified butter mixed together, clarified butter and burnt offerings, and rice prepared with curds. In the first place this is done in order to nullify evil influences, and furthermore because of his concern (for them). Next he should perform the pacifying *homa* rite or the one for nullifying sins.

Examining his pupils carefully, he should place them in position and in accordance with their ability they should take their vows. The procedure for them is this : they must be clean, dressed in white garments, seated facing him, and thus he should arrange their places. First the master makes them take the Threefold Refuge and then he should get those who have not yet raised the Thought of Enlightenment to raise it, and those who have already raised it should be reminded of it. Next he should sprinkle their heads with water blessed with the recitations of the Wrathful Ones. With full attention he touches their heads and performs the recitation seven times.

The wise one dispels fear by touching them with his hand
69b smeared with scent and by reciting (69b) seven times the spell of the Royal Formula. In the Buddha Family of *Cakravartin* the Royal Formula has one syllable. In the Lotus Family of *Hayagrīva*[9] the Royal Formula has ten syllables, and in the *Vajra* Family of *Sumbha* the Royal Formula has great magical power; endowed with the four HUṂ syllables, it is active in all the rites. The Wrathful *Amṛtakuṇḍali* is common to the Three Families. Since he removes all the obstacles he is said to be the lord of the *Guhyakas*.

Touching them on the heads he should recite the *mantra* applicable to all the rites. He should sprinkle with water and incense and bless with the Royal Formula the vase for the consecration, which is filled with rice and other things. He should place it in the appropriate place in accordance with the rule and he should offer an

7. Tib B has : wound with a garland made of flowers.
8. Tib B reads honey.
9. S has *hayaśveta* for Tib B *rTa mgrin* which equals Sanskrit *Hayagrīva*.

oblation with scented water. He throws flowers and sprinkles
70a incense. (70a) With resumed recitations in the *maṇḍala* he should perform the consecration of the group of his pupils, who hold their hands in the *añjali* gesture and look towards the north. He should distribute tooth-picks in the correct order of those seated. The pupils face the east and chew the tooth-picks outside (the *maṇḍala*). Chewing them thoroughly and without splitting them, they should not throw them to the side. When a tooth-pick is thrown correctly and falls in front, then it should be known as one's highest success. For whom it falls upwards with the tip towards the east, the success is known as middling. If it falls towards the north, the success of the formulas relates to this world. If it is thrown in any other way and falls pointing downwards, then it relates to the success in the underworld. There is no doubt of this event.

With the *mantra* which activates all the rites, the master should
70b give (70b) scented water to his pupils who are washed and seated as before. He should give three palmfuls for everyone to drink. When they have drunk, he should arise and approach them one by one. He worships once again and scatters incense with his hand. Making devotions the thoughtful one should supplicate the divinities. First he should recite the *mantra* of the one whose *maṇḍala* it is. The summoning of the divinities comes about by applying this orderly method : 'O Lord, such and such a one, O *Vidyārāja*, I bow before you. Out of compassion for my pupils and for the purpose of worshipping you, I wish to draw the *maṇḍala* whose essence is com-
71a passion. O Lord deign to grant me, your devotee, this favour. May I be remembered by the Buddhas, the Compassionate Lords of the world, by *Arhats* and *Bodhisattvas*, and other divinities of the *mantras*, (71a) by deities and the world-protectors, by beings endowed with great magical power, by those who delight in the Buddha's doctrine, and by those who possess divine insight. I of such and such a name, in reverence and to the best of my ability, will produce such and such a *maṇḍala* in its self-existing state. By showing your compassion towards me and my pupils, may you deign all united to make your appearance in the *maṇḍala*.'

Having spoken thus, he makes obeisance before the Lord and then having offered stanzas of praise he should request them to depart.

Having taught the *Dharma* to his pupils who are freed from passions, the thoughtful one should send them to sleep peacefully with heads towards the east. Early in the morning he asks what they saw in their dreams in the night. Hearing this, one remains fearless during the day, whether it was auspicious or not.

Buddha (*Vajra-*) *Dhara* should protect the pledge of the seven Families.[10]

(The master addresses his pupils saying:) 'O son, guard with
71b faith (71b) the precept of your master, the pledge and the vow uttered by the Victorious Ones. Do not kill living beings, nor take what has not been given. Wishing for success, you must not commit unlawful sexual acts. You must not drink intoxicants, nor take meat and the like at any time. You must not harm living beings, nor abandon the Three Jewels, the Thought of Enlightenment, the spells, the seals, your teacher and the divinities. You must not disobey the orders of your master. You must avoid the cause of sin. You must not dishonour the offerings, nor tread on their shadows and the symbols of the seals. You must not abuse the *mantras* and the divinities, nor perform demoniac rites. You must not abuse non-Buddhists. In short, you should have no doubt, uncertainty or hesitation with regard to your own self, this *Tantra*,[10a] the divinities and the rest.'

Having made a vow with such a fervent faith, one is duly consecrated by the Omniscient One with the complete set of vases and the rest, and becomes as desired an initiate of the ten conse-
72a crations.[11] (72a)

He commits to them the *vajra* and the bell. Then taking the seven jewels, the wheel and the rest, he should consecrate them so that they may gain the essence of a *Cakravartin*, universal sovereignty etc., and so that sins may be destroyed. He should

10. Thus Tib B, but see S and Tib A where totally different readings are given. Tib A has : *Vajradhara* the Victorious One becoming wrathful brings the destruction of the Seven *Tantra* Families; and S : *Buddhadhara* brings together the Seven Families of Kings.

The text has been clearly broken at this point in Version B. From now onwards it runs together with Version A, Tib A p. 121^{8}ff

10a. Tib A has : with regard to your own self, *mantras* and the rest.

11. Vv 129-5-2 ff : After taking the vow, the pupil is consecrated. He is anointed on the crown of the head, shoulders, throat, heart, and private parts. The mantras are : *oṃ sarvavid āvaraṇaṃ viśodhaya hana huṃ / oṃ sarvavid abhiṣiñca / oṃ sarvavid huṃ / oṃ vajrābhiṣiñca huṃ /* etc.; one recites the spells of the Five Buddhas. Then he receives the 10 consecrations with the vases, seven jewels etc. *Vajravarman*'s description which is given below differs from the one given in footnote 31 of Chap II. Basically the descriptions are the same but they are differently arranged and here new materials are added. Here he describes them as follows : 1) Consecration with water, diadem, *vajra*, bell, and name. 2) Consecration with the vase of knowledge (*rig pa bum pa*). The principal vase of the Five Buddhas is conceived here as the Five Buddha Goddesses. 3) Consecration with the garland. The *mantra* is this : *oṃ buddhamāla abhiṣiñca*. 4) Consecration with the *mudrās*. Here one binds the *mudrās* of the Five Buddhas. The *mantras* are : *oṃ buddhamudra abhiṣiñca* etc. 5) The *karma* consecration. The pupil receives the *vajra* and the bell with these words : *ḥkhor lo daṅ rdo rje daṅ rin po che daṅ padma daṅ las kyi rigs rnams su khyod kyis ḥgro baḥi don gyis śig*: 'Act for the benefit of the creatures in the Wheel (=Buddha), *Vajra*, Jewel, Lotus and Action Families'. The *mantras* are : *buddhakarma abhiṣiñca* etc. 6) *Dhāraṇī* consecration. The

concede the request of his pupil who desires to accomplish the *mantras*.

Bowing his head with devotion, he should offer to his master the things which he desires. He offers jewels, treasures, grain, gold and gold pieces, chariots, houses, his own position, his sons, daughters, men and women, villages and cities as desired. He should present his fee with well disposed mind. In short, in order to achieve a rapid progress, he should offer himself to his master. He obtains complete happiness here on earth and the highest happiness in the other world; he obtains Buddhahood—how much the more, the bliss of gods.[12]

It is said that whoever despises the *vajra*-teacher, the equal of all Buddhas, experiences constant sorrow. Therefore one should not despise one's teacher. The *yogin* should not despise his *vajra*-
72b brethren or his sisters or (72b) his *vajra*-mother.[13] He should not cause contention. He should not tolerate people who do harm to the Three Jewels, or the wicked ones who despise his teacher, who

mantras are : *oṃ sarvatathāgatadhāraṇi abhiṣiñca* etc. The pupil enters here five different stages of concentration : a) *rnam par mi rtog pa kun tu snaṅ*—Manifestation of non-discriminating thought; b) *bdud kyi tshogs kyis mi śigs pa* —Unaffected by the company of *Māra*. c) *yon tan thams cad kyi mdzod*—Treasury of all good qualities; d) *dam paḥi chos kyi tog*—Pinnacle of the Holy Doctrine; e) *srid pa ḥkhor lo skyoṅ ba*—Protecting the wheel of existence. 7) The Secret consecration. Here the *mudrā* of the secret meaning is bound. *de nas gsaṅ ba don gyi phyag rgya bciṅs la raṅ gis yaṅ dag par rigs par byas nas mu tig gi phreṅ ba lta buḥi thig le dkar po lṅas rdo rjeḥi rtse mos gdoṅ gi padmar gtaṅ bar bya ʑiṅ rim pa ji lta ba bʑin du oṃ sarvatathāgata guhyābhiṣñica* etc. For similar text see footnote 31 to Chap. II. Consecration of Wisdom and Means. *de nas thabs daṅ śes rab kyi phyag rgya mdzes śiṅ yid du ḥoṅ ba bciṅs la oṃ prajñopāyottamayogi abhiṣiñca a ʑes paḥi sṅags kyis bdaṅ bskur ba ni bde ba chen po thabs daṅ śes rab kyi dbaṅ byaḥo*. 9) Consecration with the seven jewels : a) wheel (*ḥkhor lo*) —destroying all obstructions; b) horse (*rta*)—visiting all Buddha-fields; c) gem (*nor bu*) —granting Buddha qualities; d) wife (*bud med*)—granting knowledge free from false notions (*kalpanāpoḍha*); e) elephant (*glaṅ po*)—killing the hosts of *Māra*; f) soldier (*dmag mi*)—undistressed by the attacks of the *kleśas*; g) man (*skyes pa*)—accomplishing all good qualities. Placing the jewels one by one on the pupil's head, the master pronounces the *mantras* : *oṃ vajracakra abhiṣiñca huṃ* etc. The pupil is consecrated here in the manner of a Universal King. 10) Consecration of the Lord *Cakravartin*. Here seven *pāramitās* are conveyed—the first six plus aspiration (*smon lam*). Next putting the *vajra* on the pupil's head, the teacher should say : 'For the ripening of living beings accomplish the proclamation of the Holy Dharma, making of the *maṇḍalas* and the rest in accordance with the dictates of this *Tantra*.' Then he continues saying : *oṃ sarvatathāgata-ājñāṃ te dāsyāmi gṛhṇa vajrasusiddhaye tiṣṭha huṃ*. This last one is called the Light-giving Word-Consecration (*snaṅ ba sbyin pa bkaḥ dbaṅ*). This consecration is enabling in its nature.

In order to purify himself and gain the control over the *dharmadhātu*, the pupil should pursue the ten stages of a *Bodhisattva*'s path.

12. For a more complete reading see Tib A. Vv 130-5-1 state that the pupil being initiated and consecrated in the basic *maṇḍala* of this *Tantra* gains Buddhahood.

13. Vv 131-1-1 : *ḥdir ni bla maḥi chuṅ ma ste* — In this case the wife of the *lama* is meant.

break the pledge, and who do evil in this and other ways. Acting in this manner, one obtains the perfection promised by the Omniscient One. By being compassionate towards living beings, one gains perfection rapidly.

DRAWING OF THE THAṄ-KA

Then the Lord explains the rite of evocation for the benefit and happiness of *Indra* and the world together with its gods.[14]

One should duly draw the Lord *Sarvavit* on a cloth. To his right one should draw the *Tathāgata Sarvadurgatipariśodhanarāja*; to the left *Śākyamuni*; below *Sarvadurgatipariśodhanarāja* (one draws) the Noble *Avalokiteśvara*, his body having the colour of sun and moon, and holding a lotus in his hand; below *Śākyamuni* (one draws) 73a *Vajrapāṇi* (73a) and between them *Bhaiṣajyarāja*, blue in colour, holding a myrobalan fruit in one hand and making the gesture of giving with the other. *Hayagriva* and *Trailokyavijaya*, fierce and aggressive, are drawn facing their respective divinities; between them are *Locanā*, *Māmaki*, *Pāṇḍuravāsinī* and *Tārā*, holding in their hands their appropriate symbols. Further below one draws a pool filled with masses of water-plants together with *makaras*, fishes, white frogs and the like. One also draws flowers, fruits, food for the divinities, garlands, scent, lamps and incense. Below that one should draw a devotee seated and bowing with his hands raised in the *añjali* gesture.

Then one embarks on consecrating the painting so that it becomes real. Having performed the rite of opening the eyes he should 73b worship it. If he sees a sign he succeeds quickly. (73b) If he does not see it he succeeds gradually. On hearing laughter, a drum or a bell, and on seeing a monk, a *brāhmaṇa* or a girl with fruits, he succeeds quickly in higher, middling or lower achievements.[15]

He consecrates the painting with the *mantras* and the *mudrās*. Seated in front of it, he should worship according to circumstances. He performs the rite for its protection and so on by means of *Trailokyavijaya*. He contemplates its true nature, performing the recitations three hundred thousand times or six hundred thousand times, until the sign of accomplishment occurs. Then in a solitary place, he recites one hundred and eight times the *mantras* of the

14. For a parallel passage see Tib A.

15. Vv 131-5-4 ff explains that on hearing laughter in his body he accomplishes the *mahāmudrā*; on hearing the bell above his head he achieves worldly success; on hearing the drum outside, he obtains the efficacity of the *mantras*. As for the appearances he sees them either in reality or in his mind. On seeing a monk, he achieves the *mahāmudrā*; a *brāhmaṇa*, worldly success; a girl, efficacity of the *mantras*.

whole set.[16] At the end of the recitation he envisages the *maṇḍala* as before. He offers copious worship and performs the recitations for one night.[17] If he sees the Lord or a *Bodhisattva* or gods, insofar as he is worthy, he should ask for the highest perfection to which he aspires. The divinities, being always delighted, will bestow upon
74a him the fruit of (74a) complete success. Bowing down, he should receive his boon and the rest. He offers an appropriate offering to his master and to the Three Jewels. He should always do this. In their absence, the wise one should take it and enjoy it himself. Acting for the benefit of all living beings, he abides throughout many *kalpas*.[18]

In the case of his not gaining perfection, he is (still) able to perform all the rites. By mere verbal order, the *Yakṣas*, *Nakṣatras*, *Grahas*, and the rest perform like servants all rites, the rite for pacifying and the others.

DIFFERENT RITES FOR THE DEAD

Indra addressed the Lord: 'O Lord, how should one embark on eliminating the sorrows of hell etc. of those living beings who commit sins and are in the power of hell and other such states ?'
74b The Lord said: '*O Indra*, there is no difficulty in freeing (74b) from the sorrow of hell and such places those living beings who commit great sins and are in the power of hell. Listen ! Drawing the *maṇḍala* in the correct order, one should consecrate them as before with the vases blessed one hundred and eight times. With all their sins being purified, they are quickly freed from the sorrows of hell etc. Those great beings being liberated from their sins, are born in the pure abode of gods and always gain access to the proclamation of Buddha's Doctrine. They are established in the non-receding stage and gain Enlightenment in due course.'

The *mantrin* who takes delight in acting for the benefit of other people, draws with saffron their effigy or their name. Out of compassion he should consecrate it in order to liberate those living beings from the great fear of the three evil destinies. Next the yogin should consecrate it by means of the *mantras* and the *mudrās*.
75a Producing an image of their chosen divinity, he should (75a) place it in a *caitya*. Or writing on the heart (of their effigy) the spell of

16. Vv 132-1-8 : The yogin seated in a solitary place, which is purified with scent, ointment and flowers, worships every divinity by reciting their *mantras* one hundred and eight times.

17. Vv 132-2-5. The *maṇḍala* referred to is the basic *maṇḍala* of the Tantra. The yogin enters a threefold state of concentration which refers to the *maṇḍala* and recites the *mantras* of the *Tathāgatas* and the member divinities from sunset to sunrise.

18. Tib B adds : having accomplished it well, he does everything; and omits the next sentence.

their own or other divinity, and conceiving them equal to the divinity, he should place it in a house.[19]

Calling[20] the name (of the deceased) and writing the *mantra* with saffron, he should perform the *caitya*-rite up to one hundred thousand times. In order to pacify the sins of a great sinner, he should do it ten million times.[21] By this action they are certainly freed from hell. Likewise in the same way they are freed from an animal state and are born among the assemblies of gods.

Calling the name, he should recite the *mantras* as explained one thousand times. Sometime he will have to recite them as many as one hundred thousand times or even ten million times.[22] They are born among the assemblies of gods.

Calling the name, the auspicious one should offer the *homa* rite ten thousand times or as many as one hundred thousand times.[23] They are released from the evils of great hells.

75b Until there is a sign in the actual fire, (75b) so long he should offer the *homa* sacrifice in accordance with the rite, using sesame, white mustard and grains together with goat's milk and scented firewood. They are certainly born in the assemblies of gods and show a sign accordingly. Whenever they are thus born as highest gods, he sees in the centre of the hearth signs such as these : either a white flame moving towards the right, a pure flame rising upwards,

19. Vv 136-1-8ff : Since the body of the departed one is not available, the *mantrin* draws his image or his name or uses things associated with him. First he raises the Thought of Enlightenment. Then he places the resemblance in the *maṇḍala* and consecrates it with the *mantras* and the *mudrās*. He writes on his heart the spells of the divinities to whose family he belongs and conceives the two as one. He places it in a *caitya* or in a temple or in a house where it can be honoured and worshipped by many people who by adhering to this practice become liberated and thus acting on his behalf promote his own liberation. This practice is called *sādhanopāya*.

20. Tib translations help us in establishing the meaning of *vidarbhya*. Tib A renders it as *miṅ nas smos nas* or *miṅ nas brjod nas*. Tib B rather inconsistent has either *miṅ daṅ spel baḥi sṅags* or *miṅ daṅ spel nas*; *miṅ nas brjod pa* or *smos ba* usually means to call by name or to call upon one's name. We render it as 'calling the name', understanding by it an intention to recall one's presence in order to act for his benefit.

21. Vv 136-2-7ff. This is the *caitya sādhana*. The yogin draws an eight-spoked wheel on cloth or on bark. On the navel he writes with saffron the spell which is called 'The sure *vajra*-consecration' (*gdon mi za baḥi rdo rjeḥi byin gyis brlabs*). On the five spokes he writes the spell of the Five *Tathāgatas* of the *Durgatiparišodhana Tantra*. On the intermediate spokes he writes the name of the deceased. He rolls it up and places it in one hundred thousand or millions of *stūpas* made of sand, clay, copper, jewels, or other things.

22. Vv 136-3-6ff. This *sādhana* is accomplished by means of the *mantras*. Remembering Buddha *Sarvadurgatipariśodhanarāja* and raising the Thought of Enlightenment one recites the name of the deceased and the spells of the basic *maṇḍala*.

23. Vv 136-4-2ff. This *sādhana* is called *phyogs gcig sbyin sreg*. Here the yogin performs the pacifying *homa* sacrifice (*zi baḥi sbyin sreg*). He digs out a hearth for pacifying rites, draws the name of the deceased on a cloth and visualizes the *maṇḍala* by means of the circle which he designs in the hearth and performs the *homa* sacrifice.

continual, steady and bright like lightning, or he will see the fire divinity himself (*Agni*), pure like the moon with his face shining white.[24] On seeing these signs, he should know that they have been freed from hell and other unhappy states, that their sins have been destroyed, and that they have been born in heaven.

In accordance with the rite, he should dig out a hearth four
76a cubits in size. In the centre (76a) he should draw a circle with the rim surrounded with *vajras*. He should draw in the correct order the *mudrās* of the Five Families in their appropriate places, and those of the Bodhisattvas, the Guardians of the world and the rest.[25] He should place in it the vases and vessels filled with offerings, eight or sixteen in number, food and drink for the divinities, garlands made of flowers and other similar things. He should adorn it with a canopy, banners of victory, silk strands, umbrellas of excellent quality, and other ornaments. He should perform the *homa* sacrifice correctly in this excellent *homa* hearth. Having drawn (their symbols) the one who knows this rite summons the assembly of gods, and knowing the *mantras*, he should present the offerings with the *mudrās* and the *mantras*. In short, having worshipped and having performed the consecration[26] by means of the divine yoga, he should place in the hearth camphor, saffron etc., butter and milk mixed with sesame, sesame and mustard mixed together, scented water, lots of rice and roasted barley, honey and sugar, sacrificial wood blessed many hundred times, and firewood which has been consecrated with their *mantras*.

In the case of a corpse, he pronounces the *mantra*, washes it with pure water, smears it with consecrated perfume, covers it with a cloth and ornaments, and honours it with garlands of flowers and
76b so forth. (76b) Having written the *mantra*, he fixes it on the crown of the head and on the shoulders. By means of *Sarvavit* he consecrates it at the heart, on the throat and the mouth. Next he applies the auspicious *mantra*-syllables on the forehead, between the eyes, on the ears, the crown of the head, the shoulders, the nose,

24. Vv 136-5-6ff. *Vajravarman* says that the yogin is given here a sign whether he should perform the *homa* sacrifice using various things such as sesame, mustard etc, or whether he should perform the *homa* sacrifice which refers to corpses. The first sign indicates that he should perform it using various things only and the second one indicates that he should perform it with regard to corpses.

25. Vv 137-1-1ff describes in detail the measurements of the hearth. The spot should be smeared with the five products of the cow and with scent. The hearth is modelled here on the basic *maṇḍala*. On the navel he draws the syllable oṃ on a lotus; to the east huṃ; to the south trāṃ; to the west hriḥ; to the north a. In the intermediate quarters he draws the seed syllables of the Four Buddha Goddesses: 1o—*Locanā*, maṃ—*Māmakī*, paṃ= Pan=*Pāṇḍuravāsinī*, traṃ=*Tārā*. Next he draws the seed syllables of the *Bodhisattvas*, the Eight Goddesses of the Offerings and the others.

26. As a part of the Sanskrit text is missing in this passage we follow Tib A.

hips, knees, feet, ankles, private parts, and other places.[27] In order to eliminate evil rebirths, he should place it together with a mat in the centre of the hearth. Then the *mantrin* should cover it with a cloth blessed with *mantras*. Kindling the Consumer of Offerings and summoning *Agni* whose body blazes with thousands of flames and who resembles the white moon, tranquil and limitless, he should arrange the offerings.

Then the thoughtful one should place before him the effigy and other things. Summoning the group of the *Tathāgatas* he arranges the offerings etc., and performs the worship as already explained.

77a (77a)Having prepared the sacrificial offerings and having arranged them for burning, he should distribute them one hundred and eight times to the Victorious Ones and the others. Then he should arrange a burnt offering for the King of the Purifying *Mantra* twenty-one times.[28]

Then having summoned the White Faced One (*Agni*), he should

27. Vv 137-5-5ff. This is the *homa* sacrifice which refers to corpses (*ro sbyin sreg*). Seven days after the death, the yogin dispels the obstructions by means of meditations on the wrathful divinities. He washes the corpse with milk, scented water and other fluids blessed with the formulas of the main *maṇḍala*. He anoints it with camphor and other ointments and adorns it with ornaments and pieces of cloth in accordance with the four classes of men (*kṣatriya* etc.). The corpse is incensed and blessed with the spells and wrapped with a garland. Next the yogin consecrates it at the heart with the spell *oṃ sarvavid āvaraṇāni višodhaya hana huṃ phaṭ*. He writes this spell with white sandal wood on a four-petalled lotus drawn on bark or something else and glues it with camphor on the navel. With the spell *oṃ sarvavid huṃ* he consecrates the eyes; with *oṃ sarvavit phaṭ* the ears; with *oṃ sarvavid a* the nostrils; with *oṃ sarvavit trāṃ* the throat; with *oṃ sarvavid oṃ* the forehead; with *oṃ sarvavid huṃ* the head; with *oṃ sarvavit sra* the shoulders; with *oṃ sarvavid a* the elbows; with *oṃ sarvavit traṭha* the ankles; with *oṃ sarvavit pa* the front private part; with *oṃ sarvavit ša* the rear; with *oṃ vajrādhitiṣṭha jñānasamaye huṃ* the crown of the head.

As for the other places, he consecrates 1) the two lower organs with the spell of *Sarvavit*, 2) two thighs with the spell of *Durgatiparišodhanarāja*, 3) the calves with the spell of *Ratnaketu*, 4) the knees with the spell of *Šākyamuni*, 5) the upper parts of the feet with the spell of *Vikasitakusuma*.

Next he places the corpse and the offerings in the *maṇḍala* and consecrates it.

28. Vv 138-1-7ff: Having completed the consecration, the yogin produces the form of his divinity. On a mat smeared (*bsgos pa* for *bsgoms pa*) with melted butter and other items, he draws a lotus with eight petals, and on the top of this he pronounces and places the following *mantra* : *oṃ tiṣṭha vajra samayas tvaṃ*. He covers it with a cloth blessed 108 times with the basic *mantras* of the Five *Tathāgatas*. Then he disperses into space the boundless light of the seed syllable in his heart. By means of that he summons the Wrathful *Jñānadeva Trailokyavijaya*, white in colour, rather angry and yet having a tranquil appearance, having four arms. In his right hands he holds a *vajra* and a noose. With one left hand he holds a lotus and with the other one he makes threatening signs. He is adorned with all ornaments and wears *Akṣobhya*'s diadem. With his feet he tramples on the sins of that person. He is endowed with masses of the knowledge-fire of the *Tathāgatas* of the Three Times and the Ten Directions. Presenting offerings at his feet, the yogin imagines him seated in front of him on a lotus seat. Next he summons *Agni*, the god of rites, the great hermit (*las kyi me lha draṅ sroṅ chen po*). He has four arms and is seated on a

worship him with the implements or with a threefold presentation of the offerings.

He should either envisage or draw *Vajrapāṇi*, having the form of *Trailokyavijaya*, holding a lotus and a noose, pressing with his lotus feet on the sins (of the deceased), adorned with all ornaments and wearing the diadem of a perfect Buddha. By applying his spell he should offer the *homa* sacrifice one hundred thousand times or as many as ten million times.[29] Once a sign appears, he should know that the uninterrupted flow of sins has been destroyed.

He should gather together the ashes in accordance with the rite reciting the *mantra* of this *vajra*-gathering.[30] He makes into a

goat. In his right hands he holds a garland and a sacrificial ladle, and in his left hands an orb and a cup. He has the appearance of a hermit. The yogin pours five ladles of melted butter on the fire and says : *oṃ deva śākya bhūta saṃ śākyarāja tathāgata* (for *tāya*) *arhan* (for *arhate*) *samyaksambuddha oṃ havyakavya jvala svāhā*. He puts three ladles of melted butter and says : *oṃ agnaye raṃ raṃ daha daha śāntiṃ kuru svāhā*.

Then he summons the *Sugatas* by means of the previously explained method. He presents them with offerings and invites them to enter the hearth and worships them. First he offers a burnt sacrifice three times to *Agni* in his transcendent form (ye *śes kyi byin za*) together with his *mantra*. Then he presents offerings to the Precious Ones. Next he makes an offering three times to *Agni* as Fire God of Rites (*las kyi me lha*). Following this he says : *oṃ vairocana oṃ pāpaśāntiṃ kuru svāhā, oṃ sarvadurgatipariśodhana huṃ pāpaśāntiṃ kuru svāhā, oṃ ratnaketu sra pāpaśāntiṃ kuru svāhā, oṃ śākyamuni a pāpaśāntiṃ kuru svāhā, oṃ vikasitakusume traṭha āgaccha pāpaśāntiṃ kuru svāhā*, and so on. He pronounces those *mantras* and makes the *mudrās* of the *Sugatas*, their Sons and entourage. He should do it 108 times. Then he should make an offering 21 times to the *Tathāgatas* reciting the basic *mantra* of *Sarvadurgatipariśodhanarāja*.

While presenting the offerings, he wears a diadem on his head, necklaces, bracelets, finger rings and other ornaments and is dressed in a white garment. He looks towards the east and arouses in himself thoughts of great compassion. First he presents flowers, then incense, melted butter, boiled rice, milk boiled with rice, three sweet things, pastry, parched rice, etc. He offers them making the lotus gesture and dancing. Envisaging the *kleśa* and *upakleśas* of that person he makes a tranquil dart (*ži baḥi phur bu*) from white sandal wood, eight fingers in size, having a large knot at the top and round at the tip. On its surface he imagines the *Tathāgatas* together with their Sons and says : *oṃ vajrakīla kīla sarvapāpaśāntiṃ kuru svāhā*, and he strikes with it. Then he makes a mallet, having a handle made of sandal wood and a head made of silver. Striking with it he says : *oṃ śapata*.

29. Vv 138-5-1 ff. Here the yogin performs the messenger *homa* sacrifice (*pho ñaḥi sbyin sreg*). In a state of concentration he invites *Trailokyavijaya* to reside within the fire. *Trailokyavijaya* has the same appearance as described above. He is worshipped with implements, offerings and so forth. Mixing together all the sacrificial items, the yogin confirms the blessing of the ambrosia with this *mantra*: *oṃ amṛte amṛtodbhava amṛte sambhava amṛte vikrānte, oṃ amṛte vikrānte gamini sarvakarmakleśakṣayaṃkari svāhā*. Joining together the little fingers like a chain he places the forefingers of his fists held together at the heart and says : *oṃ vajrakrodhatrailokyavijaya daha daha sarvanarakagatihetuṃ huṃ phaṭ, oṃ paca paca sarvapretagagatihetuṃ huṃ phaṭ, oṃ thama thama sarvatīryaggatihetuṃ huṃ phaṭ*, He does it one thousand times, one hundred thousand or ten million times. He purifies the sins by offering a sacrifice. The signs which he sees if he succeeds are the same as those described previously.

30. Vv 139-2-ff. In gathering the ashes the yogin should first dispel obstructions by means of meditation on Wrathful Divinities. Then he should envisage the Body of

77b lump the ashes and particles of bones (77b) together with scented water and the five products of the cow, blessing it one hundred thousand times with the purification *mantra*. Mixing it with camphor scent and clay, he should make either an image or a *caitya*. Having consecrated it once, twice, thrice, four or five times, or as many as one hundred and eight times by applying the *mantras* and the *mudrās*, he should perform the recitations two hundred thousand times. Then the *caitya* blazes with light or the image smiles or scent and incense are smelt or light shines or different groups of gods and others reveal themselves or magical events take place; flowers shower down and the sounds of conch shell, flute, drum, *viṇā* and other instruments are heard.

If he does not see the heavenly signs because of the great number of sins (of the deceased), he should pursue the recitations one hundred thousand times or eight hundred thousand times,[31] and until a sign appears, he should worship the *Tathāgatas*, reciting with attention. Finally the one who knows the rite should perform the recita-
78a tions for one night. (78a) Then he certainly sees them freed from sins and he knows that their life-series has taken on a form of a god. On perceiving the signs, he should perform all the rites without hesitation, with benevolence and compassion.[32]

If still it does not come about then he should proceed with the method of recitations and meditation. He writes the name (of the deceased) and makes a series of *caityas* or he makes an effigy. He performs the consecration and offers the *homa* sacrifice. One is certainly born in heaven.

Calling the name and reciting the *mantras*, he consecrates the ashes, white mustard, soil and other things, which he throws into a river flowing into an ocean.[33]

Sarvadurgatiparišodhanarāja. He blesses powder derived from five kinds of precious stones and makes the *mudrā* of the five-tipped *vajra*. He says : *oṃ vajrasattva huṃ tiṣṭha vajrasaṃgraha huṃ*, and he collects the ashes into a pure and white cloth.

31. For a clearer text see Tib A.

32. Vv 139-5-3ff : If a sign does not appear, the yogin should resume the worship of the *Tathāgatas* reciting their *mantras*. If he succeeds, the departed one born among gods will show him a sign. In performing this rite the yogin must act with utmost effort and morality.

33. Vv 140-2-3 ff : Once more the yogin exerts himself in performing the rite described above. He envisages the *maṇḍala* of chosen divinities and recites their *mantras*. He writes the name of the deceased on it and puts it into a set of 108 *caityas* or hundreds of thousands or more of them. Alternatively he draws an effigy and writes on it the spells of the *Tathāgatas*. On the navel he writes the name of the deceased. Then once again he performs a *homa* sacrifice for corpses. Having completed the burnt sacrifice, he should collect the remains, mixing them with flour, calling the deceased by name. Taking seeds of white mustard, he recites the basic *mantra* of the *Tathāgatas* one thousand times or more. In each seed he envisages the *Tathāgata Sarvadurgatiparišodhanarāja*. He blesses them with his *mantra* and *mudrā* and makes obeisance to all the *Sugatas* of the Three Times residing in the ten directions. By the perfect truth of the *Tathāgata*-Word, by the true consecration, by the truth of *mantra* and *mudrā*, and by the consecration of Great Truth, the

When this is completed, even the worst sinners are freed from evil destinies; not to mention the elimination of evil destinies in the case of the one possessed of merit in this world, who acquired the seeds of excellent virtues, who was endowed with the fruits of Buddhahood, and who was motivated by the impulses of the Perfections of Giving, Morality, Forebearance, Vigour, Contemplation and Wis-
78b dom—there is no doubt about it.[33a] (78b)

It has been said by the Blessed Victors that in the absence of Wisdom and Means there is no liberation for the great sinners who do not produce the roots of merit, who hold nihilistic views, who turn away from the path of Enlighttenment, despise the Teaching, do harmful things, do not know the nature of sins, do not love their parents, kill those who are compassionate and intent on Enlightenment, and who hold nihilistic views with regard to divinities, Buddha *Dharma*, *Saṅgha*, *mantras*, *mudrās* and the rest.

Then *Śakra* and other gods, their eyes wide open like lotuses, were rejoicing saying 'Good'. Having rejoiced they worshipped (the *Tathāgata*). *Śakra* embarking on acting for the benefit of other people (accomplished these rites) in accordance with the (*Tathāgata's*) word and obtained accordingly their fruits.[33b]

A SET OF DIVINITIES BELONGING TO THE DURGATIPARIŚODHANA-MAṆḌALA[34]

Nīlakaṇṭha is drawn in the north-eastern quarter. He is invested with a snake, seated on an elephant, white in colour and having

remains become the Body of the *Tathāgata*. He makes supplication saying : 'May all living beings placed here and affected by this rite become freed from evil destinies. May they enter upon an auspicious destiny and gain Enlightenment.' He throws the ashes together with offerings into a river flowing into an ocean or a lake.

33a. For more consistent and partly different reading see Tib A.

33b. Here S and Tib B suddently end while Tib A. continues. Vv 141-1-3ff explains that the eyes of the gods were wide open like lotuses on account of the teaching which they just heard. Just as lotuses are closed at night and open when the sun shines, so the eyes of gods were opened by the brightness of the *Tathāgata*'s teaching. *Śakra* embarked on acting on behalf of *Vimalamaṇiprabha*, the young god who fell from the heaven of the 33 gods. He performed all the rites in accordance with the Lord's instruction and obtained their fruits for the benefit of *Vimalamaṇiprabha*.

34. The set of divinities that is described here below is not found in Tib A and the commentaries. *Mahāpaṇḍita Abhayākaragupta* in his work entitled *Niṣpannayogāvalī* lists this set as belonging to the *maṇḍala* of *Durgatiparišodhana*. The Sanskrit text of this work has been edited by Benoytosh Bhattacharyya (see the bibliography). The divinities belonging to this set are listed on pp 68-72 of the English text and on pp 66-71 of the Sanskrit edition where a complete description of the *maṇḍala* is given. The Tibetan translation of *Niṣpannayogāvalī* is in T. T. vol 80, No. 3962. *Abhayākaragupta* lists and describes 55 divinities and our text 45 only. The names and the descriptions of the 45 divinities given in our text accord, except for minor differences, with the corresponding ones given by *Abhayākaragupta*, except for two divinities. Our text has a pair *Vajravaśin* and *Vajravaśā* instead of

four arms.[35] He holds a three-tipped *vajra* in his first right hand and
79a with the second right hand he makes the gesture of giving. (79a) In his first left hand he holds a trident and in the second one a sword.

OṂ BLUE-NECKED ONE, LORD OF BEASTS FOND OF *UMĀ* SVĀHĀ

As for his gesture, he clenches the fist of his left hand with the right one; pressing the little finger with the thumb and making the sign of a *vajra* with the rest of his fingers, he should bend slightly the forefinger and the ring finger as if representing a *vajra*. This is the gesture of *Paśupati*.

Viṣṇu is seated on a *garuḍa*. He is black in colour and has four arms. In his right hands he holds a *vajra* and a mace. In his left ones he holds a conch shell and a wheel.

Vajrahemā is golden in colour. The vehicle and implements are the same as those of *Viṣṇu*.

Vajraghaṇṭā is mounted on a peacock. He is red in colour and has six arms. In the right hands he holds a *vajra* and a spear and in the left ones a cock and a *vajra*-bell.

Vajrakaumārī is like *Vajraghaṇṭā*. (79b)

79b *Maunavajra* (*Brahmā*) is mounted on a goose. He is golden in colour and has four faces. He holds a *vajra* and a rosary in his right hands, a club and a pitcher in his left ones.

Vajraśānti is like *Brahmā*.

Vajrāyudha is mounted on a white elephant and is yellowish in colour. He holds a crossed *vajra*[36] in the left hand and a transcendent *vajra* (*lokottaravajra*) in the right one.

Vajramuṣṭi is like *Vajrāyudha*.

Vajrakuṇḍalin the Wrathful is mounted on a chariot. He is red in colour and holds a *vajra* together with a lotus in the right hand, and a solar disc together with a lotus in the left one.

Abhayākaragupta's *Vajravaṃśa* and *Vajravaṃśā*. The description of these divinities is the same except for the vehicle. Our text reads *śukarathārūḍho* and *Abhayākaragupta*'s *śuklarathe*.

The names and the descriptions of the 10 divinities which are not included in our text are given here below. *Niṣpannayogāvalī*, Sanskrit text p. 68,[24]ff : *Vajrasaumya* the Wrathful is yellow in colour, seated on a lotus and holding an arrow and a bow. *Vajrasaumyā* is like *Vajrasaumya*.

Vajraguru the Wrathful is white in colour, seated on a frog, holding a rosary and a pot. *Guruvajrā* is like *Vajraguru*.

Vajraśukra the Wrathful is seated on a lotus. He is white in colour, and holds a rosary and a pot. *Śukravajrā* is like *Vajraśukra*.

Vajrarāhu the Wrathful is red and black in colour. He holds a lunar and a solar disc in his right and left hand respectively. *Vajrāsurī* is like *Vajrarāhu*.

Vajraketu the Wrathful is black in colour. He holds a sword and a snake-noose. *Vajranāgī* is like *Vajraketu*.

35. S misses this part of the description.

36. Tib B has *raṅ gi rdo rje* 'his own *vajra*' for S *viśva*. *Niṣpannayogāvalī* has : He holds a *vajra* with his right hand and again a *vajra* with his left one which rests on the hip.

Vajrāmṛtā is like *Vajrakuṇḍalin* the Wrathful.

Vajraprabha the Wrathful is mounted on a goose and is white in colour. He holds a *vajra* in the right hand, a lotus and a moon in the left one.

Vajrakānti is like *Vajraprabha* the Wrathful.

80a *Vajradaṇḍa* the Wrathful is mounted on a tortoise and (80a) is blue in colour. He holds a *vajra* in the right hand and a club in the left one.

Daṇḍavajrāgrī is like *Vajradaṇḍa* the Wrathful.

Vajrapiṅgala the Wrathful is mounted on a ram.[37] He is red in colour, holding a *vajra* in the right hand and devouring a man which he grasps with the left hand.

Vajramekhalā is like *Vajrapiṅgala* the Wrathful.

Vajraśauṇḍa,[38] the lord of hosts, is mounted on an elephant. He is white in colour, holding a *vajra* in the right hand and handling a plough in the left one.

Vajravinayā is like *Vajraśauṇḍa*, except for holding a *khaṭvāṅga* in the left hand.

Vajramāla, the lord of hosts, is mounted on a cuckoo. He is green in colour and holds a *vajra* in the right hand and a garland made of flowers in the left one.

Vajrāsanā is like *Vajramāla*, except for holding a *śakti* in the left hand.

80b *Vajravaśin* (80b) is mounted on a parrot. He is yellowish in colour, holding a *vajra* in the right hand and a *makara*-banner in the left one.

Vajravaśā is like *Vajravaśin*, except for being red in colour.

Vijayavajra, the lord of hosts, is mounted on a frog. He is white in colour, holding a *vajra* in the right hand and a sword in the left one.

Vajrasenā is like *Vijayavajra*.

Vajramusala the Messenger is mounted on a celestial chariot made of flowers. He is yellowish in colour, holding a *vajra* in the right hand and a pestle in the left one.

Vajradūti is like *Vajramusala* except for holding a *khaṭvāṅga* in
81a (81a) the left hand.

Vajrānila the Messenger is mounted on a deer. He is blue in colour, holding a *vajra* in the right hand and a silk streamer in the left one.

Vegavajriṇī is like *Vajrānila* the Messenger.

37. Tib B has : mounted on an elephant.
38. Tib B has *rdo rje glaṅ sna* for *Vajraśauṇḍa*.

Vajrānala the Messenger[40] is mounted on a goat. He is red in colour, radiant with a flame rising upwards in three-pronged blaze, holding a *vajra* and a shield in the right hands, a club and a pitcher in the left ones.

Vajrajvālā is like *Vajrānala.*

Vajrabhairava the Messenger is mounted on a resuscitated corpse. He is blue in colour, holding a *vajra* in the right hand and a club[41] in the left one.

Vajravikaṭā the Messenger is like *Vajrabhairava* except for holding a noose in the left hand.

Vajrāṅkuśa the Servant is mounted on a *śeṣa* snake. He is blue in colour and has a head of a boar. He holds a *vajra* in the right hand and a hook in the left one.

Vajramukhī the Servant is mounted on a man. She is blue in
82b colour and (82b) has a head of a boar. She holds a *vajra* in the right hand and a sword in the left one.[41]

Vajrakāla the Servant is riding a buffalo. He is blue in colour, holding a *vajra* in the right hand and *Yama*'s rod in the left one.[42]

Vajrakālī the Servant is riding on a resuscitated corpse. She is black in colour, holding a *vajra* in the right hand and a *khaṭvāṅga* in the left one.

Vajravināyaka the Servant is mounted on a rat. He is white in colour and has a face of an elephant. He holds a *vajra* and a hatchet in the right hands, a trident and a club in the left ones. He is invested with a snake-thread.

Vajrapūtanā the Servant is mounted on a rat. She is blue in colour, holding a *vajra* in the right hand and a broom in the left one.

Nāgavajra the Servant is mounted on a *makara.* He is white in colour, having eight snake hoods, holding a *vajra* in the right hand
83a and a snake-noose in the left one. (83a)

Vajramakarā the Servant is mounted on a *makara.* She is white in colour, having eight snake hoods, holding a *vajra* in the right hand and a *makara* marked with a *vajra* in the other one.

Bhīmā is green in colour, holding a *vajra* in the right hand and a sword scabbard in the left one.

Śrī is yellowish in colour, holding a *vajra* in the right hand and a lotus in the left one.

Sarasvatī is white[43] in colour holding a *vajra* in the right hand and a *vīṇā* in the left one.

40. Tib B has *pho ña mo.*
41. Tib B has : a trident.
42. Tib B omits the name and description of this divinity.
43. Not in S.

Durgā is mounted on a lion. She is green in colour, holding a *vajra* and a wheel in the right hands, a spear and a conch shell[44] in the left ones.

The *vajra* which is held in the right hand by the Mother-Goddesses (*Mātṛ*), by *Rudra* and others, ending with *Varuṇa*, is to be known as being a three-tipped one. All the divinities of this world and the world beyond are to be drawn facing *Vairocana*.

Rites in the Maṇḍala

Preliminary ceremony

Then at the time of twilight, he binds the *Vajra-Tirintiri* gesture
81b and taking a garland made of blue flowers (81b), he should enter the *maṇḍala*. Circumambulating *Vajravairocana* seven times he recites the four HUṂ syllables while sounding the *vajra*-bell and the conch shell. He fixes his gaze on the whole of the *maṇḍala* in order to pacify the remaining defects. He offers to the Lord a garland and performs a *vajra*-dance. Taking the (garland) he should tie it on his head reciting the four HUṂ syllables. He should atone for deficiencies in the way that has been explained, and in order to eliminate any residues, the wise one should manipulate energetically *vajra* and bell so he succeeds committing no fault.

Then the *vajra*-teacher stands in the centre and concentrating he should open the four *vajra*-gates by applying his mind and saying : OṂ *VAJRA* OPEN, LEAD INTO THE PLEDGE HUṂ.

The gesture for this action is this : holding together the two *vajra*-forefingers in an upright position, he should separate them in a
82a fierce manner. (82a) This is the best way of opening the gates.

—Consecration

Having completed the rites by means of *Aṅkuśa* and the other (three guardians of the gates), he makes a vase from seven jewels or from clay, having a high neck, rounded lip, a large oval body, not black at the base, containing well scented water, filled with all kinds of jewels, herbs and grain together with fruit-bearing branches, fastened about the neck with a sacred cloth, protected ritually, smeared with excellent scent everywhere on the outside, enveloped with a garland, consecrated and marked on the top with the great *vajra*, sprinkled and blessed one hundred and eight thousand times with the *mantra* OṂ *VAJRA* WATER HUṂ, the implement being a branch of blossom and a *vajra* held with the Wrathful *Tirintiri* gesture, and finally blessed one hundred and eight times with the four HUṂ syllables. He places it before the Lord *Vajrahuṃkāra*.

44. Tib B : a key and a sword.

On the outside and in the front of the entrance gate (east), he should place another vase blessed one hundred and eight times with
83b the four HUṂ syllables. He should consecrate himself and (83b) his pupils with the water (from this vase).

Binding the gesture for entering (the *maṇḍala*) or even not binding it, he should designate verbally coral and gold, conch shell and pearl, and all kinds of gems, all kinds of medicinal herbs such as *siṃhī*, *vyāghrī*, *girikarṇā*, and *sahadevā*, also the five kinds of grain, namely sesame, lentils, corn, rice, and wheat.

Next he gets (his pupils) to take the preliminary vows of the four obeisances etc. He blesses blue garments by (reciting the *mantra* of) *Vajrayakṣa*, a garment with (the *mantra* of) *Sattvoṣṇīṣa*, a face-cloth with (the *mantra* of) the Guardians of the Gates, and an upper garment with (the *mantra* of) *Vajra*-armour.

The teacher, wearing the head-dress and the rest, takes a garland of blue flowers (with the gesture of) the Wrathful *Tirintiri* and says : OṂ I ENTER THE *VAJRA*-PLEDGE. He enters and beseeches all
84a the *Tathāgatas* with these words : O Lord I etc. (84a)

Having sipped the *vajra*-water and made his self-introduction, he throws the garland into the *maṇḍala*. Then binding it round his head he removes the face-cloth and looks accordingly into the *maṇḍala*, saying O *VAJRA* ABIDE etc. He releases the gesture for entering and bowing before the Lord he receives in his presence the water consecration, the consecration of the Five Buddha diadem, the sacred cloth, the *vajra*, the garland, the master, and the *vajra*-name, all nine consecrations.[45]

Having received the Essence, the *Dharma*, the Pledge, the Perfection, the *Vajra*-vow, he performs self-worship with flowers, love-play and the other items of worship. With the fivefold stanza he receives the precept and with the syllable HUṂ the glorification and the prophetic pronouncement. Once more he performs the self-consecration and the rest. He utters an appropriate recitation saying : 'I am the *Vajra* of the syllable HUṂ'.

84b Announcing his name, he binds (84b) the *mahāmudrā* of *Vairocana*, reciting his *mantra* which ends with the syllable AḤ. He should introduce himself as the *Tathāgatavajra* at *Vairocana's* place (in the *maṇḍala*). Saying : 'I am the *Vajra*', he assumes the self-confidence of the *vajra*. He imagines the *vajra* to be *Vairocana* (himself). He says : 'I am the *vajradhātu*'. He binds the *mahāmudrā* (of all the divinities in succession) up to *Vajrāveśa*. He introduces himself as *Vajraghaṇṭā* at the northern gate with his *mantra* which ends with the syllable AḤ. He says : 'I am *Vajraghaṇṭā*' and he assumes this state

45. Not in S.

of self-confidence. He should conceive him saying : 'I am the Wrathful *Vajrāveśa*'. Thus it is accomplished by means of the *vajra*.[46]

Having bound *Sattva-Vajrāṅkuśa*, the *vajra*-teacher snaps his fingers once more and brings together all the Buddhas saying : OṂ *VAJRA*-UNION JAḤ HUṂ VAṂ HOḤ. He should repeat it twenty-one times. Next he quickly (makes) the *Mahāmudrā* and pronounces the pledge of *Vajrakrodha*, (repeating it) immediately
85a one hundred and eight times at the most. (85a) He summons (the divinities) through their appropriate gates by means of *Vajrāṅkuśa* and other gate-guardians, leads them in, binds them and subdues them. He presents offerings in due order reciting the four HUṂ syllables. By means of the *samayamudrās* he should coerce Glorious *Vairocana* and the other divinities, concluding with (the *Bodhisattvas*) of the Good Age. Reciting their *mantras* he should say : JAḤ HUṂ VAṂ HOḤ, YOU ARE THE PLEDGE, YOU AND I ARE THE PLEDGE. Then he should recite their *mantras* and thus they are all coerced.[47]

—Worship of the maṇḍala

Then he places on the tongues of the Great Gods and the other
91a divinities their appropriate *mantras*. Producing in his heart (91a) a five-tipped *vajra* by means of the syllable A, he makes their gestures, namely the *karmamudrās*. Conceiving in his heart a five-tipped *vajra* he should make the *mahāmudrās* in accordance with the drawing. Then having consecrated *Vairocana*, (the *Bodhisattvas* of) the Good Age and the outer *Vajra*-Families with the *vajra*-jewel consecration, he should consecrate Glorious *Vajrahuṃkāra* and the others with the diadem of the five Buddhas, the *vajra*, the garland and the sacred cloth. Next he presents an oblation and performs worship. Outside the outer *maṇḍala* he should duly place vases made of jewels, endowed with the marks as described before, stamped with the *vajra* and their appropriate seals, blessed one hundred and eight times with the *mantras* of *Vairocana* and the others.[48] He also places there filled bowls, one hundred thousand pairs of garments, or ten thousand, or one thousand, or one hundred, or one each, or one in common, also many kinds of canopy with variegated streamers
91b (91b) attached to the four corners, umbrellas, banners of victory and flags. He blesses them with the syllable OṂ and Glorious

46. Thus S. Tib B : by acting in this way one becomes accomplished as a *vajra*.

47. The following passage up to the folio 90b describes in no very lucent manner the *mudrās* of the divinities of the *maṇḍala*. Similar sets of such *mudrās* have already been translated above on pp 39 ff. Having translated tentatively this further set, I am aware of such extraordinary obscurity in this passage that it (see footnote 303 in Part III) seems better to omit it in the present translation.

48. Tib B has : with the *mantra* of *Vajra* and the others.

Vajrahuṃkāra. He should present them to all the divinities saying : VAJRA-DISTRIBUTION.

Applying the gesture of *Vajrānala* he takes one hundred flower-bearing branches or four branches[49] and all kinds of flowers and blesses them saying : OṂ *VAJRA*-FLOWER HUṂ, and makes the gesture of flower.

Likewise applying *Vajrānala* he takes all kinds of scent and fragrance having a pleasant smell of perfumes and blesses them saying : OṂ *VAJRA*-SCENT HUṂ, and he makes the gesture of scent.

Likewise applying *Vajrānala* he takes camphor, fragrant aloe and olibanum mixed with sandal wood and other things and blesses them saying : OṂ *VAJRA*-INCENSE HUṂ, and he makes the gesture of incense.

Likewise applying *Vajrānala* he takes one hundred thousand[50] censors (92a) or ten thousand or one thousand or one hundred or whatever available, one hundred thousand lamps or ten thousand or one hundred, all kinds of lamps, little dishes with cotton wicks lit, one thousand or ten or one in number, and he blesses them saying : OṂ *VAJRA*-LIGHT HUṂ, and he makes the gesture of lamp. Pronouncing OṂ *VAJRA*-DISTRIBUTION, he should offer (all these items).

In the same manner he blesses by means of *Vajrānala* the oblation-offerings, one hundred thousand or ten thousand or one hundred or ten in number, over which he has first performed the auspicious rite, and various kinds of food. He should present them saying : OṂ THE SYLLABLE A IS THE SOURCE OF ALL THE *DHARMAS* ON ACCOUNT OF THEIR FUNDAMENTAL NON-ORIGINATION.

(Whether there are) ten musical instruments, one thousand, ten thousand or one hundred thousand or whatever is available, one applies the syllable HUṂ together with the gestures of musical instruments concerned, using the *vajra*-fists and fingers. (92b) The ten kinds of instruments are the following: *vīṇā*, flute, tabor, kettle drum, gong, *bheri* drum, *mṛdaṅga* drum, *paṭaha* drum, *guñja* drum, *timila* drum. He also blesses with the syllable OṂ the different kinds of worship, namely music, dancing, acting, wearing ear-rings, diadem and so forth.

Likewise he makes a silk pennant decorated with a garland of flowers and with chowries, adorned with necklaces and strings of pearls and embellished with half-moons. He should also give a

49. Tib B adds : tree of paradise.

50. Tib B reads this complete set of numerals here and below. S has one hundred thousand, ten thousand, one hundred or whatever is available.

large number of well designed models of horses, elephants, oxen, and chariots, and arch-ways with delightful bells. He offers them saying: OṂ *VAJRA*-DISTRIBUTION. He says: OṂ BY ADHERENCE TO *VAJRASATTVA* MAY THIS SUPREME *VAJRA*-JEWEL BE EFFECTIVE AS *VAJRAKARMA* BY THE CHANTINGS OF THIS ABSOLUTE *DHARMA*. Having performed a dance he should worship the whole *maṇḍala* with the *karmamudrās* applying the wrathful fists, and with the eightfold worship of *Vajra-Lāsyā* and the others.

93a The wrathful fists are formed (93a) by making the *vajra*-fists and stretching out the forefingers.

Having worshipped once more with the sixteen *karmamudrās* as explained in the *maṇḍala* of the *Vajra* Family, he should beseech the entire Wrathful Family saying: 'Please bestow every achievement for the benefit of all living beings'.

Then he should present the outer oblation. He places in the *maṇḍala* the most effective aid together with parched rice, sesame, water, eatables, flowers and food consisting of peas and other things blessed by pronouncing: OṂ THE SYLLABLE A etc. Starting with the eastern quarter he should make a threefold offering and at the beginning and at the end he presents scent, flowers, incense, lamps and oblation. With regard to that he should first construct the *maṇḍalas*. Then he should summon the divinities and he should indicate to them the pledges. Having presented the offering and having worshipped with scent and other items, he should offer the oblation. Then he should request them to leave.

—Mudrās and mantras of the Guardians of the Ten Directions

For this rite there are the following *mudrās* and *mantras*.

93b Facing the east he stands in the ālīḍha[51] posture. (93b) With the left hand he should display the *vajra*. Placing the right hand on the hip he should summon by bending the forefinger.

Next he releases the hook made with the forefinger. This is the *samaya-mudrā* of *Śakra*.

He stands in the *pratyālīḍha* posture and stretches out the forefinger which was engaged in the gesture of summoning. This is the gesture of dismissal (*visarjana*).

This is the *mantra* : SALUTATION O *VAJRAPĀṆI* IN THE *VAJRA*-QUARTER, PROTECT PROTECT SVĀHĀ.

51. *Ālīḍha* and *pratyālīḍha* (below in the text) are two particular postures in shooting. In *ālīḍha* posture one stands with the right knee advanced and the left leg drawn back. In *pratyālīḍha* posture the left foot is advanced and the right one drawn back. For drawings of these two postures see *Dieux et démons de l'Himālaya*, Editions des musées nationaux, Paris 1977, p. 48.

Facing the south-eastern quarter[52] he bends the right forefinger forming a circle. He should place it on the third joint of the pointed middle finger, holding the thumb in the middle of his hand. This is the gesture of summoning *Agni*.

From the gesture of summoning he protrudes the thumb to the side of the forefinger. This is the *samayamudrā* of *Agni*.

From that gesture he joins together the finger nails of the thumbs and the forefingers displaying them at the centre of the hand. This is the gesture of dismissal. (94a)

94a His mantra : O *AGNI* COME COME, O REDDISH ONE BLAZE AND BURN, O RESTLESS ONE ON ACCOUNT OF THE FLAMES, O DIVERSELY-EYED ONE SVĀHĀ.

The yogin facing the southern quarter puts his hands before him, placing the thumbs in the centre of the *vajra*-bond and making the ring fingers into a point outside it. Then he should turn them inside.[53] This is the gesture of summoning *Yama*.

In the same way making the ring fingers into a point on the outside he should hold them at the heart. This is the *samayamudrā*.

From that he points[54] the ring finger. This is the gesture of dismissal.

His *mantra* : HAIL TO *YAMA*.

Facing the south-western quarter he stands with his feet evenly spaced. Making a fist with the right hand, he holds the middle finger and the forefinger bent. Positioning them as with a sword he should hold the left hand on the hip bending the left forefinger. This is the gesture of summoning *Nairṛti*.

94b From that (94b) he places the left hand on the hip making the sword gesture. This is *Nairṛti's samayamudrā*.

He stretches out the forefinger from the gesture of summoning. This is the gesture of dismissal.

His *mantra* : O YOU WHO TERRIFY ALL THE SPIRITS ACT ACT SVĀHĀ.

He stands with his feet evenly spaced facing the western quarter. He should[55] join together the thumb and the forefinger of the right hand. Holding the left fist at the heart he should summon by bending the left forefinger. This is the gesture of summoning *Varuṇa*.

From that he should hold the left forefinger joined with the fist, which is the gesture of noose. This is the *samayamudrā* of *Varuṇa*.[56]

52. Missing in S.
53. Tib B has : the fingers are joined, stretched out and then placed inside again.
54. Tib B has : from that (gesture) he joins the ring fingers.
55. Tib B begins the phrase with : he makes a fist with his right hand,
56. Missing in S,

He stretches the forefinger of the gesture of summoning. This is the gesture of dismissal.

His *mantra* : O THREEFOLD ONE,[57] O DIVERSELY-EYED ONE SVĀHĀ.

He stands facing the north-western quarter. Pointing the middle
95a finger of the left hand and placing the forefinger on (95a) the third joint forming it like a ring, he should stretch it before him. Placing the right hand on the hip he bends the thumb.[58] This is the gesture of summoning *Vāyu.*

Then he places the thumb as before. This is *Vāyu's samayamudrā.*

He stretches the thumb from the gesture of summoning. This is the gesture of dismissal.

The *mantra* : OṂ BLOWING IN SPACE SVĀHĀ.[59]

He stands facing the northern quarter. Placing the hands before him, he makes the inner *vajra*-bond. He forms a point with the little fingers and holds the ring fingers separately behind them. Protruding the middle finger, he should bend it like a *vajra.* This is the gesture of summoning *Kubera.*

From that gesture he should turn down the middle fingers linked as the inner *vajra*-bond. This is *Kubera's samayamudrā.*[60]

95b He stretches out the middle fingers from the gesture (95b) of summoning. This is the gesture of dismissal.

His *mantra* : OṂ HAIL TO *KUBERA.*

He stands facing the north-eastern quarter. Joining his hands he forms an *añjali.* He makes the *vajra*-bond in the palms with the little fingers and the ring fingers. The thumbs are joined to the middle fingers.[61] He places the forefingers like a *vajra* behind the protruding middle fingers. Bending them he should join the corresponding finger nails. This is the gesture of summoning *Īśāna.*

From that he should hold the forefingers like a *vajra* as before. This is *Īśāna's samayamudrā.*

He stretches the forefingers from the gesture of summoning. This is the gesture of dismissal.

The *mantra* : OṂ JUṂ JUṂ *ŚIVA* SVĀHĀ.

He stands in the *pratyāliḍha* posture. He holds his hands in an *añjali* and looks upwards (to the zenith) bending the forefingers.
96a This is the gesture of (96a) summoning *Brahmā* and others.

57. *tṛtṛśikhitoli* is not translated.

58. Tib B has : making a fist with his right hand he presses the tip of the bent fore-finger to the third joint of the protruding middle finger. He should stretch it forward. He does the same with the left hand placing it on the hip and bending the thumb.

59. This *mantra* like two previous ones is quite difficult to interpret. My English rendering is a mere substitute.

60. Tib B is defective and incomplete.

61. Tib B reads : joined to others.

From that gesture he places the forefingers as before. This is the *samayamudrā*.

He stretches the forefingers from the gesture of summoning. This is the gesture of dismissal.

Their *mantras* : OṂ *BRAHMĀ* ABOVE SVĀHĀ.
OṂ SUN THE LORD OF THE PLANETS SVĀHĀ.
OṂ MOON THE LORD OF THE LUNAR MANSIONS SVĀHĀ.

He stands with his feet evenly spaced. Joining his hands, he unites firmly the tips of the corresponding fingers. He makes the thumbs like circles and looking downwards (to the nadir) he summons *Pṛthivī* and the others by bending the forefinger. This is the gesture of summoning *Pṛthivī* and others.[62]

[63]He places the forefingers as before. This is the *samayamudrā*.

He stretches the forefingers from the gesture of summoning. This is the gesture of dismissal.

The *mantras* : OṂ *PṚTHIVĪ* BELOW SVĀHĀ.
OṂ *ASURAS* SVĀHĀ.
OṂ *NĀGAS* SVĀHĀ. (96b)

96b Then he offers them the libation together with their *mantras*. He says : 'Keep me together with my pupils free from harmful influences. Grant me the success of the rite'. Having said this he should ask them to leave.

—*Stanzas of praise*

He should present the oblation with these well recited stanzas :

Gods, *Asuras*, all accomplished *Nāgas*,
Tārkṣas, *Suparṇas* and *Kaṭapūtanas*,
Gandharvas, *Yakṣas* and all forms of *Grahas*,[64]
Whatever ghostly creatures who live in this world,
Bending my knee to earth,
Making an *añjali* I beseech them all
With their sons, consorts and hosts of servants.
Hearing me, may they come for their benefit,
The Spirits who live on the slopes of Mount Meru,
Those who dwell in the happy grove and such divine abodes,
Where the sun rises and sets and on the solar disc,[65]
Those who live in all the mountainous places,[66]

62. Missing in S.
63. Tib B begins the phrases with : from the gesture of summoning.
64. Tib B has : gods, *Asuras*, *Yakṣas*, *Mahoraga*, *Kumbhāṇḍas*, *Garuḍas*, *Suparṇas*, *Gandharvas*, *Rākṣasas*, *Grahas*.
65. Tib B : On the western and eastern mountains, on the solar and lunar abodes.
66. S reads *nagareṣu* 'cities'.

97a In all the rivers (97a) and where two rivers meet,
Those who have made their home where jewels are mined,
In lakes and ponds and pools,[67]
In wells, on river banks and in water-falls,
In villages, herdsmen's shelters or in deserted towns,[68]
In empty places and in temples,
In *vihāras*, *caityas*, monastic grounds and hermitages,
In penance huts and elephants' enclosures,
Those who dwell in the numerous palaces of kings,
In lanes, squares and market places,
Under solitary trees or on highways,
In large cemeteries and in great forests,
In lairs of lions and of bears,
Those who dwell in wild and dreadful places,
Those who've made their abode on holy isles,
And those who live in Meru's cemetery.
Joyful and happy
May they take, eat and drink
These respectful offerings,
Oblation, incense, lamps, garlands and scent.
97b May they also ensure this rite (97b) as fruitful.
Likewise having worshipped the *Grahas*, he should honour single-mindedly the Guardians of the Ten Directions.
May *Indra* endowed with the *vajra* accompanied by the hosts of gods,[68a]
Accept this excellent oblation.
Agni, *Yama*, *Nairṛti* and *Bhūpati*.[69]
Varuṇa, *Vāyu* and *Kubera*,
Īśāna the lord of the spirits,
The mighty ones above. *Brahmā*, *Arka* and *Candra*,
All gods and *Nāgas* on earth,
The mountain gods and the assembled hosts of *Guhyakas*,
Each one announcing himself
And being in his appropriate quarter,
Rejoicing together with their forces and armies,
With their sons, friends and allies,[70]
May they receive the offerings, incense, lamps, flowers and ointment.
May they smell them, eat and drink them.
May they also ensure this rite as fruitful.
98a The *mantra* for presenting the oblation inside is this : (98a) THE SYLLABLE A IS THE SOURCE OF ALL THE

67. Tib B : Lakes, ponds, tanks and on river banks.
68. S has *surakānane* 'celestial forest.'
68a. Tib B has : Indra together with the host of gods endowed with *vajras*.
69. Tib B has *srin poḥi bdag* 'the lord of *Rākṣasas*.'
70. Tib B inserts these two lines higher up in the text.

DHARMAS ON ACCOUNT OF THEIR FUNDAMENTAL NON-ORIGINATION.

—Homa rite

Having performed the ablution he stands in front of the eastern gate. Placing flowers[71] in the centre of the hearth used for all the rites, he recites the *mantras* of all the divinities belonging to the *maṇḍala* of Glorious *Trailokyavijaya*. In accordance with the *homa* rite, he should offer a burnt sacrifice with cow's clarified butter, one hundred and eight times, reciting the *mantra* of Glorious *Vajrahuṃkāra*, and again a burnt sacrifice forty-nine times with the *mantras* of Glorious *Vairocana* and the other divinities, ending with Wrathful *Vajrāveśa*. Then following the correct order, he summons *Vairocana* and others by means of flowers.[72] He should set them into their appropriate places in the *maṇḍala* which is inscribed with the *mantras* of *Vairocana* and others.

THE INITIATION OF PUPILS AND TAKING VOWS

Bowing before all the *Tathāgatas* he says : 'I, of such and such a name, *Vajra*-teacher, great hermit, will introduce my pupils for the
98b benefit of (98b) all living beings'.

Leading them into the great *maṇḍala* he should not investigate whether they are worthy or unworthy vessels. What is the reason for it ?

There are some living beings who commit great sins but they are (potentially) Worthy *Tathāgatas*. On seeing and entering this *maṇḍala* of *Vajrahuṃkāra* they will become freed from every evil destiny.

There are living beings who are desirous of all kinds of wealth, food, drink and pleasure, who are (potentially) Lords. They hate the pledge[73] and are unable to aspire to the previously mentioned practice and the rest. But even they on entering here will gain complete fulfilment of all their hopes in accordance with their wishes.

There are living beings, (potentially) Lords, who because of their delight in dancing, singing, laughing, love-playing, food and pleasure, cannot comprehend the *Mahāyāna* teachings of all the *Tathāgatas* and so they enter the *maṇḍalas* of other families of gods. Fearing the source of instruction they do not enter the *maṇḍalas* of
99a all the *Tathāgatas*' Families, the epitomes of all hopes (99a) and bestowers of the highest pleasure, satisfaction and delight. Even on the occasion of their being contented insofar as they are committed

71. Tib B reads *me tog dmar pos* 'red flowers'.
72. Tib B reads *me tog kho nas* 'merely with the flower'.
73. Tib B has : who do not enter the pledge.

to entry into the *maṇḍalas* of evil destinies, the initiation into the *maṇḍala* of *Vajrahuṃkāra* is suitable in order to dissuade them from the path that leads into all evil destinies, and in order to increase their joy, satisfaction, enjoyment and highest happiness.

And again there are virtuous living beings, (potentially) Lords, who strive for Buddha's Enlightenment by means of Morality, Meditation, and the Method of achieving the Supreme Wisdom of all the *Tathāgatas*. They are, however, afflicted by their exertions in pursuing *Bodhisattva* Stages, in meditation, release and so on. By the mere fact of leading them into this *maṇḍala* of *Vajrahuṃkāra*, they obtain the state of a *Tathāgata* without any difficulty. What can be said about other achievements ? One should just ask for them. (99b)

99b Then he should lead his pupils in. A lay disciple[74] who has mastered the five branches of learning or a novice or one who has taken the vow of becoming a monk, one worthy of being consecrated to become a teacher, prostrating himself at the feet of his master should say : 'You are my teacher, the great joy. O great protector, I beseech you for the path that leads to Enlightenment. Grant me the essence of the pledge and bestow upon me the vow'.[75]

Then he dresses the pupil in lower and upper garments, blue[76] in colour and blessed with (the *mantra* of) *Vajrayakṣa*, and a face cloth blessed with (the *mantra* of) the Four Guardians of the Gates, *Vajrāṅkuśa* and others. He should get him to make the four obeisances.

Once again the pupil holding a flower in his hand bows before the teacher and holding that flower, he requests instruction, approval and admonition. He should say : 'O master, please grant me the vow. May I be remembered by the (100a) Buddhas, the perfect
100a light of the sages. I, of such and such a name, remain in the teacher's power. I will enter the great Secret, the best city of great liberation, comprising the community of Non-returners and others, arising from the Buddha-play. O great teacher, please lead me into the gathering of the family of All Secrets. Grant me the full share, the consecration of the Non-returners. O great teacher, grant me a beautiful Buddha-body endowed with the excellent major and minor auspicious marks. O great teacher, grant me the consecration, the great wonder. May I become a teacher for the sake of acting for the benefit of all living beings.'

Then the teacher should beseech all the Families: 'This candidate of such and such a name, adhering to the Thought of Enlighten-

74. *dge bsñen—upāsaka* is missing in S.

75. Tib B has : Grant me the essence of the pledge, the Thought of Enlightenment, and the Threefold Protection.

76. Tib B has : red garment.

ment, asks for the vow of the pledge[77] which admits to this secret assembly'.

Next the teacher should address (the pupil): 'O great being,
100b you wish to join this pure and esoteric family (100b) of the Great Secret.[78] Take refuge in the Three Jewels: *Buddha*, *Dharma* and *Saṅgha*. May your vow become firm in this pleasing Buddha Family. O great mind, take the *vajra*, the bell and the *mudrā*. It is explained that the *vajra* is the Thought of Enlightenment and the bell is Wisdom. You should take your teacher, a master equal to all the Buddhas. This is the vow in the pure *Vajra* Family, explained as the pledge. In the gathering of the *Ratna* Family, in three days and in three nights you should offer four gifts: worldly possessions, fearlessness, *dharma* and friendship. Receive the Good *Dharma*, the threefold vehicle in its srecret and open form. This is the vow in the pure *Padma* Family, regarded as the pledge. Receive in truth the comprehensive vow[79] in the great *Karma* Family, performing the acts of worship as well as you can. The four[80] actions which are different from these are said to be disqualifying offences (*pārājika*)[81]. You must not abandon or transgress (your teaching)—it is a capital sin. You should perform recitations every day for three days and
101a three nights. Should there be any failure (*hāni*), (101a) the *yagin* will be gravely at fault. You should not kill living beings nor take what has not been given. You should not commit unlawful sexual acts nor speak untruth. You should not drink intoxicants, the source of all misfortunes. You should avoid otherwise unsuitable acts except for the sake of converting living beings. You should keep the company of good people and honour *yogins*. Guard as well as you can the three rules concerning the body, the four rules concerning the speech, and the three rules concerning the mind. You should not delight in the Lesser Vehicle or turn away from benefitting living beings. Do not abandon *saṃsāra* and never cling to *nirvāṇa*. You should not hold in contempt the divinities or *Guhyakas*.[81a] You should not tread on the symbols, the *mudrās*, the vehicles and the implements. The pledge is thus explained. O thoughtful one, keep it'. (101b)

101b (The pupil) should say: 'O teacher, please listen to me. O master,

77. Tib B reads *byaṅ chub sdom pa* 'the vow for Enlightenment'.

78. This sentence is missing in Tib B.

79. Tib B has: endowed with the three vows.

80. S reads caturdaśa 'fourteen', but see Mvy 8358ff.

81. These verses would appear to be slightly incongruous instructions in the text although their sense is clear. The set of four refers to the hineous crimes according to *Pratimokṣasūtra*.

81a. Tib B has: *deva*, *asuras* and *guhyakas*.

let it be as you say. I will act as you order'. Next he recites 'I raise the highest' etc., until 'establish living beings in *nirvāṇa*'.[82]

He who does not take the vow should be merely led in but the words 'Today you' etc., should not be recited. The consecration to teachership should not be performed.

Otherwise he says: OṂ I WILL PRODUCE THE THOUGHT OF ALL YOGA. Having brought (the pupil) to raise the highest and supreme Thought of Enlightenment, he places on his heart the *vajra* reciting this spell: O DIVINE ONE YOU ARE THE PLEDGE HOḤ, THE *VAJRA*-SUCCESS AS DESIRED.

Having consecrated him as *Vajrahuṃkāra*, he honours him with
102a scent, flowers and so on. Placing a garland on him and anointing his face (102a) with good ointment, he receives the best gift and consecrates him with the water taken from the vase standing outside. He says : OṂ RECEIVE, THE *VAJRA*-PLEDGE HUṂ VAṂ. He makes (the gesture of) the Wrathful *Tirintirī* himself and then he gets the pupil to make it. Making the *vajra*-bond in his palms he should apply his wrathful mind, and by the firm *vajra*-thumb the Wrathful *Tirintirī* is recalled. Taking a garland made of flowers with his thumbs, he should be led in with this spell : OṂ I ENTER THE *VAJRA*-PLEDGE. (The teacher) should summon him by means of *Vajrāṅkuśa* at the eastern gate, lead him in by means of *Pāśa* at the southern gate, bind him by means of *Sphoṭa* at the western gate, and coerce him by means of *Vajrāveśa* at the northern gate.

Leading him in once more by the eastern gate he should say this : 'Follow through ! Now that you have followed through with
102b the *Vajra* Family of all the *Tathāgatas*,[84] I will produce for you the *Vajra*-Knowledge. By means (102b) of that knowledge you will obtain the perfection of all the *Tathāgatas*. How much more other achievements. You must not speak in front of a *maṇḍala* you do not see and on no account should your pledge be broken'.

The teacher himself makes the Wrathful *Tirintirī*, gesturing it upwards and placing the *vajra* on the pupil's head he should say : 'This is the *vajra* of your pledge. If you tell anyone, it will cause your head to split'.

He blesses water with the quintessence (spell) of the vow recited once and with the *samayamudrā*. He should give it to his *vajra*-pupil to drink. The quintessence (spell) of the vow is this : 'Today *Vajrasattva* himself has entered your heart. If you reveal this method, it will split that very moment, and he will depart'. O *VAJRA*-WATER.

82. See pp. 18-19.

84. S has : Having worshipped, you have been established in the Family of all the Tathāgatas.

Next he should address the pupil : 'Beginning from today I am
103a *Vajrapāṇi* for you. (103a) When I order you to do something, you must do it. You must not despise me or you risk dying in anguish and falling into hell'.

After that he should imagine in his own heart the syllable A surrounded by a garland of *vajra*-rays. In the pupil's heart, between his eyebrows (*ūrṇā*), at the throat and on the head, he should imagine a five-tipped *vajra* resting on a lunar disc and blazing with light, a jewel, a lotus, and a crossed *vajra* respectively. In due succession he says : HUṂ TRĀṂ HRĪḤ AḤ. With the gesture that opens the gates, he opens his own and his pupil's heart. He brings forth from his own heart the syllable A and applying his mind, he sets it in the centre of the *vajra* that has entered the pupil's heart. He should imagine his whole body being pervaded by it. He should say : 'Pronounce (these words) : "Let all the *Tathāgatas* consecrate me and let *Vajrasattva* descend upon me".'

Then the *vajra*-teacher binding quickly the Wrathful *Tirintirī*
103b should (103b)say : 'This is your pledge-*vajra*, known as *Vajrasattva*. May it cause to descend the supreme *vajra*-knowledge upon you today.' *VAJRA*-PENETRATION AḤ—he says it ten times, twenty, thirty, etc., one hundred times. It certainly descends.

Binding a wrathful fist he should unfold the gesture of *Sattvavajrī* and recite as follows : OṂ *SUMBHANI SUMBHANI* HUṂ. OṂ RECEIVE RECEIVE HUṂ. OṂ RECEIVE AND BESTOW, RECIEVE AND BESTOW HUṂ. OṂ LEAD IN HOḤ, O LORD *VAJRARĀJA*[85] HUṂ PHAṬ. AḤ AḤ AḤ AḤ—he should recite it ten times, twenty times, thirty, etc., one hundred times. He should imagine him as being pervaded by the Lord as *Vajrahuṃkāra* in the
104a *maṇḍala* of the *Vajra*-Wind blazing with (104a) red light.

If the pervasion does not take place, then he makes the *samaya-mudrā* accompanied by the bell. Pressing with his left foot on the right one (of the pupil), he imagines him as being pressed from above by the mass of rays of the Wrathful *Huṃkāra* in order to effect *Vairocana's* entry into him above Glorious *Vajrahuṃkāra*, and as being uplifted from below by the *Vajra*-Wind *maṇḍala* and *Huṃkāra* with *Akṣobhya* in the east and the other (Buddhas) in their appropriate quarters, impregnating him with the forms of their seed syllables HUṂ TRĀṂ HRĪḤ and AḤ. He should cause them to pervade him. He should recite in one hundredfold ways : OṂ *VAJRA*-PENETRATION AḤ.

If the pervasion does not take place because of the great number of sins, then he should free him from his sins by means of the freeing gesture. Concentrating his thought, he should kindle a

85. Tib B reads *Vajra Vidyārāja.*

fire with sweet firewood and he should burn all his sins by performing a *homa* sacrifice with sesame. He recites saying: OṂ HAIL TO
104b THE *VAJRA* THAT BURNS ALL SINS. (104b) At the same time he makes a symbolic representation of his sins with sesame in the palm of the left hand, imagining inside it the syllable HUṂ. Taking it with the thumb and the forefinger, he should perform a *homa* sacrifice. He should imagine his sins as being burnt in his body by the multitude of blazing *vajras* coming out from the *homa* hearth.

Then once more binding (the gesture of) *Vajrāveśa* in the same way he should bring about the pervasion. It certainly takes place. However, one upon whom it does not occur, should not be consecrated.

The one who is pervaded obtains immediately the five intuitive knowledges[86] and the rest. Knowing that the pervasion has taken place, he should recite this verse : OṂ BY ADHERENCE TO *VAJRASATTVA* etc.[87] He should unfold the gesture of *Sattvavajri*[88] by applying the wrathful fist.

If the pervasion takes place, he should make the wrathful gesture of *Vajrasattva*. Then the teacher should form his fist as a wrathful
105a gesture. So long as it comes about (105a) he should make the gesture of *Vajrahāsa*, then he should make the gesture of the Wrathful *Vajradharma* and thus they make their dispositions.[89] Then imagining a *vajra* on his tongue he should say : O *VAJRA* SPEAK. Then he tells everything.

Next he should get (the pupil) throw a garland into the great *maṇḍala* saying : RECEIVE O *VAJRA* HOḤ. There is success for him where it happens to fall. Next he should bind that garland on his head saying : OṂ ACCEPT IT O *VAJRASATTVA* OF GREAT POWER. Then he should remove the face-cover saying : 'OṂ *Vajrasattva* himself opens today your eyes. He opens every eye, the supreme *Vajra*-eye'. HAIL VAJRA LOOK. He should show him the divinities of the great *maṇḍala* beginning with *Vajrāṅkuśa* and ending with *Vairocana*. (105b)

105b Then saying : O *VAJRA* ABIDE etc.,[90] he should release the gesture which penetrates the pupil's heart.

Having drawn a lunar disc in front of the eastern gate inside the outer *maṇḍala* or outside it, having consecrated the pupil by applying the gesture of Glorious *Vajrahuṃkāra*, *Sattvavajrā* and the

86. For five intuitive knowledges (*pañcābhijñā*) see the vocabulary under *abhijñā*.
87. See p. 95.
88. Tib B reads: *de bžin gśegs pa rdo rje me=Tathāgata Vajrānala.*
89. Tib B is translatable as : thus proceeding he directs his thought. Translated either way this could refer to the production of the remaining *Vajrasattvas*.
90. See pp. 19.

others, and having bestowed upon him the *mahāmudrā*, he should perform the consecration.

Having performed worship with flowers, scent and so on, he offers an oblation sounding a conch shell and other musical instruments, and with umbrellas, banners of victory, flags and so on. Having praised with the stanzas of benediction he should thus first perform the water consecration and then the mudrā-consecration[91] and the consecrations with diadem, sacred cloth, *Vajra*, master and name. Once again he should worship with flowers and other items, and with the eightfold worship of *Lāsyā* and the others.

The pupil bows before the teacher with a solemn *vajrāñjali* and offers an excellent gift. He should receive the consecrations with flowers and other objects.

106a As for the master consecration (106a), he applies in the same manner the gesture of Glorious *Vajrahuṃkāra* to different places as indicated, fixing on his body Glorious *Vajrahuṃkāra* and the rest by means of the *samayamudrās*.

Once again he makes a vase of victory blessed one hundred and eight times or one thousand times with the following recitation : OṂ *VAJRA*-MASTER I CONSECRATE YOU, BE FIRM FOR ME, JAḤ HUṂ VAṂ HOḤ HUṂ PHAṬ.

Then he should recite this : OṂ *VAJRA* CONSECRATE. Taking water from the vase of victory with the *vajra*-fist, he should perform the water consecration and recite as follows : 'This is your water of hell. If you violate the pledge, it will burn you. If you keep the pledge, you will obtain the success, the perfect water of the *vajra*-ambrosia.[92] You should not reveal the *vajra*, the bell, and the *mudrā*[93] to those who do not belong to the *maṇḍala* nor should you mock them in an unbelieving manner when you are with ordinary people'.

Then having completed the whole rite, having praised with the recitation of one hnndred and eight names, and having given the precept in its fivefold stanza form, he should give spiritual instruc-
106b tions to all his pupils (106b) by means of verses and prophetic exhortations.

Now the Secret Consecration. He introduces into the whole of the *maṇḍala* the one who is worthy of being consecrated as a teacher, and he says to him : 'Act accordingly'.

He always obtains the fulfilment of this rite[94] and every fulfil-

91. Tib B omits.

92. Tib A has a similar verse: *rdo rje bdud rtsiḥi chu ḥdis ḥgrub*—you accomplish with this water of *vajra*-ambrosia. *Vajravarman* has : *rdo rje bdud rtsi chu ḥthuṅ śig*—drink the *vajra*-ambrosia-water.

93. Tib B has : the *mudrā* of the *vajra* and the bell.

94. S has : *anekakarma*—many rites.

ment as desired, the highest, the middle and the lower one. Without any effort he reaches the highest stages; how much easier the lesser achievements. Buddhahood, the state of a *Bodhisattva* and *Vajrasattva* are not difficult to obtain.

He who gains perfection and meets with the great evil *Grahas*, the obstacle makers, the producers of impediments, *Mṛtyu* and the hords of *Māra*, dreadful with their many terrifying weapons,[95] obstructing the realization of perfection—for him, the great being, they do not exist nor are even born.

The success certainly comes about quickly by means of the *homa* rite. The gods attain to a state of great contentment in a moment. Plagues, calamities, afflictions and the rest become far removed. Diseases, epidemics, evil spirits and the like do not exist in that
107a region. The enemy-armies, famine and (107a) turmoil are eliminated. Gods and *Nāgas*, the mighty and strong ones give protection happily. The Four Great Kings, the Guardians of the world-quarters, *Nakṣatras*, *Yakṣas*, *Grahas* and the others and all those endowed with magical powers give protection.

Final Praises

Now the gods, *Śakra*, *Brahmā* and the others all at once made an obeisance and offered manyfold and excellent worship with jewels, umbrellas and so on. They praised with devout hearts *Vajrapāṇi*, the Invincible Victor, the Primordial Buddha of all the Buddhas, the Destroyer of all impurities of ignorance.

Vajra, *Vajradhara*, the King, the Holder of the Mighty *Vajra*,
Vajra-Body, Great Body, Hail *Vajrapāṇi*,
Best *Vajra* of All Excellent *Vajras*, *Vajra* Blaze, Great Blaze,
Vajra-Penetration Great Penetration, *Vajra*-Weapon, Mighty Weapon, (108a)
108a *Vajrapāṇi*, *Mahāpāṇi*, *Vajra*-Arrow Excellent Piercer,
Vajra-Vehemence Great Vehemence, Mighty among Greatest, Great Ocean,
Vajra-Louts Great Enlightenment, Self-born Buddha of Enlightenment,
Vajra-Lustre Great Lustre, *Vajra*-Purifier of Illusions,
Vajrahetu Great *Yakṣa*, Vajra-Lotus Purifier,
Vajra-Wrath Great Fury, *Vajra*-Lord Destroyer of Wicked Enemies,
Vajra-Terror Great Protector, *Vajra*-Hook, Invincible Performer,
Vajravetāla Great *Vetāla*, *Vajrarākṣasa* Enjoyer,
Vajrayakṣa Great *Yakṣa*, *Vajra*-Demon the Best of Demons,
Bhīṣaṇi Rāvaṇi the Impetuous One, *Rudra*, *Bhairava*, the Producer of Fear,
Well Accomplishing the Unaccomplishable, *Vajrasādhu* Joy-Producer,

95. Such a description of an imperturable sage relates to the scene of *Śākyamuni*'s enlightenment.

Vajra-Pleasure Great Pleasure, *Vajra*-Pleasure Bestower of Power,
Vajra-Glory Great Glory, Mighty Blaze Destroyer of *Yama*,
Vajra-Violence Mighty Violence, Powerful Light Mighty Strong,
Bestower of All Hopes, All hope as vast as the sky,[96]
Supreme Essence of *Vajra*-consecration, *Vajra*-Banner, Ocean of Good Qualities,
107b *Vajra*-Knowledge Great Knowledge, Adorned with many millions of *vidyās*, (107b)
Hālāhala Great Black One, *Kolāhala* Sporting One,
Vajra-Desire Great Desire, Destroyer of Instigators of Impurities,
Best Destroyer of Anxieties and Sorrow, Countenance Blazing with Tongues of Lightnings,
Vajra-Flame Radiant Face, Intense Radiance Shining Forth,
Face Shining with Hundred thousand Suns, Red Eyed One Awe-Inspiring,
Wrathful One Issuing Masses of Rays, Equipped with hundreds of weapons in many arms,
Many Faces and Thousand Bodies, Twisted Body and Limbs,
Bodyless, Essence of Thought and *Dharma*, Free of All Discriminating Thought,
Brahmā Destroyer of Ignorance, Purifier of Imperfections of Desire and Hatred,
Of[97] desire, hatred and deep ignorance, of existence and non-existence he is the Purifier. (108b)
108b Peaceful and docile and totally pure, he is Buddha bestowing Buddhahood.
He is Buddha-Essence, Buddha-Form, *Vajrasattva*, *Vajra*-Born,
Samantabhadra All-Good, Adorned with all Buddha-marks.
He pervades the whole universe. He is the Pure One, the Whole Essence of the *Vajra*.

He who writes down and recites (this teaching) or truly retains it always, remembers it or again follows it, he is equal to *Vajrapāṇi*—thus said the Lord with joy.

The assembly of gods, *Śakra*, *Brahmā* and the others together with men, *Asuras*, *Gandharvas*, *Yakṣas*, *Rākṣasas* and the rest greatly rejoiced at the Lord's pronouncement on account of its bestowing benefits and happiness.

96. Tib B has : Bestower of all hopes as vast as the sky. And Tib A : Equal with the sky, Bestower of all hopes.

97. Tib A adds one more verse : *Māyā*, *Viṣṇu*, Possessed of the *Vajra*, Possessed of the Lance, The Trident-Holder, *Īśvara*.

VOCABULARY OF SPECIAL TERMS

abhiṣeka. Literally meaning 'sprinkling' with water. A pupil is initiated into *tantric* practices by means of rites performed with vases and other articles such as *vajra*, bell, sacred band and so on together with the recitations of appropriate invocations. Just as in ancient India men were consecrated to kingship so in *tantric* practices those who embarked on the path of religious life were consecrated to Buddhahood. The consecrations conferred upon them were to endow them with an inner disposition and ability. For detailed description of different consecrations see Part I, page 78, footnote 11 to Chapter III. For other important references see D. L. Snellgrove, *The Hevajra Tantra*, part one, page 131; *Buddhist Himalaya*, page 68 ff; G. Tucci, *Tibetan Painted Scrolls*, Vol. I, page 247.

abhijñā. In the course of *Bodhisattvā's* career one acquires the intuitive knowledge (*abhijñā*). The *abhijñās* are listed as five or six. Without entering into discussion about their origin and development I give here their list :

(1) clairvoyance—*divyacakṣu*
(2) intuitive hearing—*divyaśrotra*
(3) knowledge of other people's thoughts—*paracittajñāna*
(4) remembering of previous lives—*pūrvanivāsānusmṛtijñāna*
(5) knowledge of magical performance—*ṛddhividhijñāna*
(6) knowledge of overcoming evil influences—*āsravakṣayajñāna.*

adhiṣṭhāna. It has been rendered by 'empowerment', 'blessing' or 'consecration.' A Buddha, different *tantric* divinities or even an accomplished *yogin* are possessed of inherent powers which can be transmitted to others. When these powers are transmitted or bestowed upon others they enable them to perform certain acts, transform their inner disposition and they grant the authority of the one who ordains them. *Adhiṣṭhāna* can be compared to the Christian notion of grace or blessing whereby one receives divine support and strength to act and live in conformity with the divine principles.

bhāvanā. Causative form of *bhū*, meaning literally 'causing to be' or 'to exist'. Tibetan renders it by *sgom-pa*, 'to envisage' 'to produce' in one's mind. I have translated it as 'visualizing' or 'envisaging'. By visualizing one should understand a mental production or thought-creation corresponding to the process of emanation as produced in a state of concentration. A *yogin* by applying his mental faculties produces in an idealised form and yet real as far as religion is concerned the 'existence' of different religious categories in the form of

individual divinities or complex *maṇḍalas*. By means of the mental visualization the true nature of 'existence' itself is realised. In Buddhist terms the realization of the true nature of 'existence' equals to the state of Buddhahood.

bodhyaṅgas or sambodhyaṅgas. These are the seven factors of Enlightenment of a *Boddhisattva* :

(1) mindfulness (*smṛti*)—it forms an important element of his personality and is essential to his spiritual progress. He must constantly exercise control over his body, feelings, thoughts and *dharmas* (phenomenal events).

(2) investigation into the phenomena—*dharmapravicaya*

(3) vigour—*vīrya*. A Boddhisattva pursues his path with zeal, constant effort and determination

(4) zest—*prīti*

(5) serenity—*praśrabhi*

(6) concentration—*samādhi*

(7) detachment—*upekṣā*

For full study of the thirty-seven principles conducive to Enlightenment (*bodhipakṣyā dharmāḥ*) of which the seven factors of Enlightenment form a part, see Har Dayal, *The Boddhisattva Doctrine in Buddhist Sanskrit Literature*, reprinted in Delhi 1975 (first published 1932) pp. 80-164; Etienne Lamotte, *La Traite de la Grand Vertu de Sagesse*, Louvain 1944, Vol. LLI, Chapter XXXI.

dhyāna. Apart from its general meaning of meditation or reflection *dhyāna* is one of the *pāramitās*. A *Bodhisattva* in the course of his career pursues different stages of *dhyāna*. As a preliminary to practising *dhyāna* he must renounce the world, family life and social contacts. He should practise the four *brahmavihāras*—perfect states in which he cultivates *maitri* (friendliness), *karuṇā* (compassion), *muditā* (sympathetic joy), and *upekṣā* (equanimity); he should exercise himself in controlling his attention by fixing his mind on the ten *kṛtsnāyatanas*—bases of exercise whereby he concentrates on the four colours and six elements producing mental states favourable to *dhyāna*. When he has perfected himself in preliminary practices then he embarks on exercising different stages of *dhyāna*, a series of mental states which follow one another in regular succession and are called *anupūrvavihāras*. The first four of those mental states are called *dhyānas* and the remaining ones are called *samāpattis* (attainments). The nine mental states are as follows :

(1) First *dhyāna*—it arises from seclusion and is associated with joy accompanied by reflection and investigation;

(2) Second *dhyāna*—it arises from concentration in the absence of reflection and investigation;

(3) Third *dhyāna*—a state of equanimity and mindfulness;

(4) Fourth *dhyāna*—a state of pure thought; (then there are the five *samāpattis*) :

(5) he transcends the perception of material forms and realises the infinity of Space;

(6) he realises the infinity of Consciousness;

(7) he realises and abides in the state of Nothingness;

(8) he abides in the state of neither consciousness nor non-consciousness;

(9) he abides in the state where the consciousness and feeling do not exist.

kuśalamūla. Reflecting on the sad state of *saṃsāra,* one makes a resolve to become a *Bodhisattva* in order to save other living beings. Such pity, mercy and compassion lie at the very root of the Thought of Enlightenment. A *Bodhisattva* raises the Thought of Enlightenment for his own good and for the benefit and liberation of all living beings. The merits and advantages of this heroic step are immeasurable. The wrong doings and transgressions of a *Bodhisattva's* previous lives are cancelled, the law of *karma* does not apply to him. Every one who encourages a *Bodhisattva* in his efforts participates in his merit (*puṇya*). The raising of Thought of Enlightenment (*bodhicittotpāda*) is one of the three 'roots of merit' (*kuśalamūlāni*). The other two are purity of intention (*āśaya-viśuddhi*) and abandonment of egotism in all its forms (*ahaṃkāra-mamakāra-parityāga*).

mantra, hṛdaya and vidyā. These three terms are quite often used interchangeably in the text of this *Tantra* and *Vajravarman's* commentary. On the basis of their fundamental notion of mystic recitation they can be considered as one. However, each one of them has its particular significance. Thus, *mantra* is associated with a particular divinity or *tantric* activity. By repetitive recitation (*japa*) combined with meditation (*dhyāna*) and gesture or seal (*mudrā*) it is rendered effective whereby a desired result is obtained. *Hṛdaya,* literally meaning a heart and rendered in the translation by 'spell' refers in particular to the essence of a divinity. It can be compared to the seed-syllable which is the expression of a divinity and by means of which a divinity is generated and visualised. *Vidyā,* translated by 'formula' refers to an external or verbal expression of a divinity whereby the active aspect of divinity is brought into effect. In *uttaratantras* it is used almost exclusively in the sense of a 'feminine partner'.

mudrā. Throughout the text of this *Tantra, mudrā* (translated by geture or seal) refers normally to postures and hand gestures of different divinities drawn in the *maṇḍala* or to postures and hand gestures made by the *tantric* practiser with regard to different divinities or

with regard to different ritual activities. Thus when he summons a particular divinity he makes the gesture of summoning (*ākarṣaṇamudrā*), when a divinity is present he makes the gesture of concurrence (*samayamudrā*, rendered by pledge-gesture), finally when he asks a divinity to leave he makes the gesture of dismissal (*visarjanamudrā*). It is important to bear in mind that the *tantric* ritual is a combination of *mudrā*, *mantra*, and *dhyāna*, the three essential factors which correspond to the threefold notion of personality, namely, body, speech and mind. The participation and activity of body is expressed by *mudrā*.

Besides different *mudrās* applied in ritual practices, there is a set of four *mudrās*, namely *karmamudrā*, *dharmamudrā*, *samayamudrā* and *mahāmudrā*. These *mudrās* refer to particular moments of *tantric* practices. The *karmamudrā* refers to different activities on the experimental level. The *dharmamudrā* refers to becoming aware of Absolute itself. The *samayamudrā* refers to the unity of the divine and the mundane. The *mahāmudrā* is identified with the Great Bliss. For further reference see D. L. Snellgrove, *The Hevajra Tantra*, Part One, page 136, and G. Tucci, *Tibetan Painted Scrolls*, Vol. I, page 244.

pratisaṃvids. A *Bodhisattva* teaching the Doctrine, apart from high moral qualities, requires additional elements in order to succeed completely in his mission. Besides means of conversion (*saṅgrahavastus*) and magic-formulas (*dhāraṇīs*) he needs four *pratisaṃvids* :

(1) *dharmapratisaṃvid*, an absolute and complete knowledge of the phenomena in all their forms, the extent and manner of their existence.

(2) *arthapratisaṃvid*, an absolute knowledge of all the phenomena in all their characteristics.

(3) *niruktipratisaṃvid*, an absolute knowledge of different languages and ways of communicating the Doctrine.

(4) *pratibhānapratisaṃvid*, knowledge of attractive and excellent presentation of the Doctrine.

samaya. Literally meaning 'coming together' in the sense of concurrence or abiding as one. The basic notion of *samaya* in *tantric* practice is that of a bond or pledge that exists between the divinity and the *yogin*. It refers to the concurrence of the absolute categories and phenomenal forms.

The Tibetan usually renders *samaya* by *dam tshig*. However, in several places in this *Tantra*, *samaya* is rendered by *skabs*, meaning 'occasion'.

Sādhana. Evocation, viz. the visualizing and summoning of divinities by means of reciting *mantras* and making gestures (*mudrā*), A written *sādhana* provides descriptions of divinities, their spells and gestures, and the process of visualizing.

vaśitas. A *Bodhisattva* who is advanced in his career acquires the ten powers. According to *Daśabhūmikasūtra* he acquires them during the eighth stage. They are listed in the following order:

(1) *cittavaśitā*—control over the mind.

(2) *pariṣkāravaśitā*—knowing the design of the whole universe he has the mastery of Means (Equipment).

(3) *āyurvaśitā*—He has full control over the length of his life.

(4) *karmavaśitā*—comprehending the consequences of *karma* he has full control over it.

(5) *upapattivaśitā*—understanding the origin of the universe he has control over Birth.

(6) *adhimuktivaśitā*—as he sees all the Buddhas he has control over Aspiration.

(7) *dharmavaśitā*—comprehending the source of *Dharma* he has control over it.

(8) *praṇidhānavaśitā*—knowing the time for Enlightenment in any Buddha-sphere according to his desire he has the mastery over Vows.

(9) *ṛddhivaśitā*—he has the control over miraculous powers.

(10) *jñānavaśitā*—he fully knows the Buddha's attributes and thus is the master of knowledge.

PART II

INTRODUCTION

The Sanskrit manuscripts

In editing the text I made use of seven Sanskrit manuscripts, all Nepalese copies of the eighteenth and nineteenth centuries. All the manuscripts except one (B) are written in Newari script. Three manuscripts (A, B & G) of which I bought microfilms belong to the National Archives of Nepal in Kathmandu. Two belong to the Cambridge University Library (D & E), one to the Royal Asiatic Society in London (F), and one to *Mahāvajra Vajrācārya*, a Newari scholar in Nepal.

During the preparation of the critical text I made full use of four manuscripts, namely A, B, C & D; the numbering of folios of the edited text follows that of the manuscript A. I made quite a substantial use of the manuscript G and referred to the manuscripts E & F whenever the readings in other manuscripts were doubtful or unsatisfactory.

All the manuscripts are full of scribal mistakes of which some are simple and easily corrected, others are more complicated and at times beyond reconstruction because of the difficulty in descerning the correct meaning and lack of commentaries. Due to the peculiarities of the Newari language in which the sibilants are not clearly distinguished and 'l' is often written for 'r', all the manuscripts being Newari copies are full of mistakes where 'l' is written for 'r' and 'ś' or 'ṣ' for 's' Thus for example one has *jvala* for *jvara*, *kuśuma* for *kusuma*, *aṣṭhi* for *asthi* and the like. There is a certain number of mistakes where the person copying the original manuscript totally misread the words or in the case of being dictated wrote them down just as they sounded to him. Thus for example one is confronted with such readings as *kapota* for *kapola*, *draṃṣṭra* for *daṃṣṭra*, *urddhvaṃ dharani* for *uddharaṇi*, *samādhi* for *samidhāsu*, *triputram* for *tripuṭam* or *vajra-sattvā dinaṃ* for *vajrasattvādināṃ*.

The most troublesome problems occur in the passages which were rearranged by the compilers of Version B. On many occasions whole passages of Version A have been removed and replaced by different texts. I have in mind passages like those on folios 36a-b, 37a, and 67b. In such cases the connecting sentences are very often combinations of two half-sentences which obviously don't make much sense if translated as one.

In editing the text my primary concern was to establish a meaningful reading. Thus whenever I was certain of the meaning I have edited the text accordingly. Whenever it was impossible to reconstruct the text and establish the exact meaning I have selected the most possible reading. In doing so I relied on similar passages and the general context and spirit

of the whole text. Whenever the two Versions run together I made full use of the commentaries. The text of this *Tantra*, like many other works of this kind, has many peculiarities of Buddhist Hybrid Sanskrit. To a Sanskrit scholar who is not aquainted with this kind of literary works and who has no sympathy for Buddhist Hybrid Sanskrit many grammatical endings will appear simply as wrong. It must be said that one does get frustrated by the fact that the correct grammatical forms are used side by side with the hybrid forms. It is practically impossible to discern the principle of using the correct grammatical forms instead of the hybrid ones or vice versa. The use of one form or the other in verses seem to be dictated by the number of syllables required for the verse.

However, one must remember that the majority of Buddhist works were written not just as literary efforts but mainly for the purpose of conveying religious teachings. The language was not the main preoccupation but the message. Furthermore, one also should account for the transitional period of Buddhist literature from various dialects to Sanskrit.

In editing the text I tried to preserve the hybrid forms drawing a substantial guidence from Edgerton's *Buddhist Hybrid Sanskrit Grammar.*

The Tibetan Texts

The transcription of the Tibetan alphabet is made according to the following system :

ka, kha, ga, ṅa
ca, cha, ja, ña
ta, tha, da, na
pa, pha, ba, ma
tsa, tsha, dza, wa
ź a, za, ḥa, ya
ra, la, ś a, sa
ha, a

Abbreviations N and P applied in the footnotes of Version B (Tib B) refer to the *Nar thaṅ bkaḥ ḥgyur* and the Peking Edition of the Tibetan *Tripiṭaka* respectively. Abbreviations Ts and Vv used in the footnotes to Version A (Tib A) refer to *Tsoṅ kha pa* and Vajravarman's commentaries on this *tantra*. For their full titles see the bibliography in Part I.

The Sanskrit words which occur in the Tibetan texts are transcribed as if directly from the *devanāgarī* script and they are written together. Thus for example instead of transcribing *ba dzra* or *rā dza* I transcribe *vajra* and *rāja*.

The numbers on the left margin refer to the Sanskrit text and the numbers inserted in the texts refer to the original numbering of the Tibetan block-prints.

SANSKRIT AND TIBETAN (Tib B) TEXTS
OF
VERSION B

I

1a OṂ namaḥ śrīvajrasattvāya[1] /
evaṃ mayā śrutam ekasmin samaye bhagavān sarvadevottamanandavane viharati sma / maṇisuvarṇaśākhālatābaddhavanaspatigulmauṣadhikamalotpalakarṇikārabakulatilakāśokamāndāravamahāmāndāravādibhir nānāvidhaiḥ puṣpair upaśobhite / kalpavṛkṣasamalaṃkṛte / nānālaṃkāravibhūṣite / nānāpakṣigaṇakūjite[2] / tūryamukundaveṇubherīprabhṛtipraṇadite[3] / śakrabrahmādidevāp-
1b sarobhir nānāvidhābhir vikrī-(1b)-ḍite / sarvabuddhabodhisattvādhiṣṭhite / sarvaśakrabrahmādidevavidyādharadevāpsaraḥparṣatkoṭīniyutaśatasahasrair anekayakṣarākṣasāsuragaruḍagandharvakinnaramahoraganāgādiparṣadbhir nānāvidhābhir mahābodhisattvakoṭīśatasahasrair aṣṭābhiḥ /
tadyathā /
pratibhānamatinā[4] ca bodhisattvena mahāsattvena / acalamatinā ca / vipulamatinā[5] ca / samantamatinā[6] ca / anantamatinā ca / asamantamatinā[7] ca / kamalamatinā ca / mahāmatinā ca / divāmatinā ca / vividhamatinā ca / aśeṣamatinā ca / samantabhadreṇa ca /
evaṃ pramukhair avaivartikabodhisattvamahāsattvasaṅghair
2a anantā-(2a)-paryantaiḥ satkṛtaḥ /
gurukṛto 'rcitaḥ pūjitaḥ suprakṛṣṭo[8] [9]mahāparṣadgaṇamadhye[10] mahābrahmā padmāsane niṣaṇṇaḥ[11] sarvadurgatipariśodhanānāmasamādhiṃ samāpannaḥ samanantaram evāpāyatrayasantativimokṣakanāmamahābodhisattvaraśmispharaṇasaṃharaṇānekamālā svarṇakośānniścacāra[12] / tena trisahasramahāsahasralokadhātur avabhāsitaḥ / tenāvabhāsena sarvasattvāś cittakleśabandhanān mocayitvā pṛthak pṛthak samprāpito nandavanaṃ ca samantādavabhā-

1. B omits śri
2. B saṅkutejite F nānāyaṅgigaṇasaṅkujite
3. B bhuryakuṇḍa
4. B aprati, F āprati
5. B & E ipura
6. B samantinā
7. D susanta, E sumatinā
8. A & G supravajito, B supravarjitaḥ, C supravrajito, D, E & F supravajitaḥ. Tibetan translations read *śin tu phul te* (Text B) and *spel te* (Text A), both rendering the sense of suprakṛṣṭa. See Lokesh Chandra's Tibetan Sanskrit Dictionary=*śin tu phul te.*
9. A & C marditaḥ, B, D & F marhataḥ, E mahata, G maditaḥ. Corrected to mahā in accordance with the Tibetan Text B. Text A omits it, reading simply 'in the middle of a numerous entourage' (*ḥkhor maṅ poḥi dbus su*).
10. A & C pariṣad, G parṣaṇa
11. A, B, C, D, E & G through the whole of the text of the Tantra read either niṣarṇṇaḥ or nirṣarṇṇah. F reads niṣaṇṇaḥ and occasionally niṣarṇṇaḥ or nirṣaṇṇah.
12. B & D niścārayet, E niscāritena

[94a] rgya gar skad du/sarvadurgatipariśodhanatejo rājasya tathāgatasya arhatas samyaksambuddhasya kalpaikadeśanāma / bod skad du/de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtag pa phyogs gcig źes bya ba /

I

bcom ldan ḥdas dpal śākya seṅ ge la phyag ḥtshal lo /
ḥdi skad bdag gis thos pa dus gcig na bcom ldan ḥdas lha thams cad kyi mchog dgaḥ baḥi tshal na bźugs te/nor bu daṅ gser gyi śiṅ lo ma daṅ/ yal ga daṅ lcug ma bcas paḥi sdoṅ po daṅ/śiṅ gel ba daṅ/sman daṅ/me tog kamala daṅ/me tog utpala daṅ/me tog karnika daṅ/ me tog bakula daṅ/ me tog tilaka daṅ/me tog aśoka daṅ/me tog mandārava daṅ/me tog mandārava chen po la sogs pa me tog rnam pa sna tshogs pas ñe bar mdzes pa/dpag bsam gyi śiṅ rnams kyis yaṅ dag par brgyan pa/ rgyan sna tshogs kyis rnam par spras pa/ byaḥi tshogs sna tshogs skad sñan paḥi byin pa/rṅa daṅ/rṅa mukunda daṅ/gliṅ bu daṅ/rṅa bhiri la sogs paḥi sgra sgrogs pa/brgya byin daṅ/tshaṅs pa la sogs pa daṅ/lhaḥi bu rnam pa sna tshogs pa rnams rnam par brtse ba/saṅs rgyas daṅ byaṅ chub sems dpaḥ thams cad kyis byin gyis brlabs pa naḥo / brgya byin daṅ tshaṅs pa la sogs paḥi lha thams cad daṅ/rig pa ḥdzin pa daṅ/lhaḥi bu mo ḥkhor bye ba khrag khrig (94b] brgya stoṅ phrag brgya stoṅ rnams daṅ / gnod sbyin daṅ/srin po daṅ/lha ma yin daṅ nam mkhaḥ ldiṅ daṅ dri za daṅ / mi ḥam ci daṅ / lto ḥphye chen po daṅ / klu la sogs pa ḥkhor rnam pa sna tshogs du ma daṅ / byaṅ chub sems dpaḥ sems dpaḥ chen po bye ba khrag khrig brgya stoṅ phrag brgyad rnams la ḥdi lta ste/byaṅ chub sems dpaḥ sems dpaḥ chen po blo gros spobs pa daṅ/blo gros mi g-yo ba daṅ / blo gros yaṅs pa daṅ / kun tu blo gros pa daṅ / blo gros mthaḥ yas pa daṅ / kun nas legs paḥi blo gros daṅ / blo gros kamala daṅ / blo gros chen po daṅ / blo gros lha rdzas daṅ/blo gros sna tshogs pa daṅ/blo gros ma lus pa daṅ/kun tu bzaṅ po ste / de dag la sogs pa phyir mi ldog paḥi byaṅ chub sems dpaḥ sems dpaḥ chen poḥi dge ḥdun mthaḥ yas śiṅ mu med pa rnams kyis sti staṅ du byas / bla mar byas / mchod ciṅ rjed par byas/śiṅ tu phul du byuṅ bar byas te / ḥkhor gyi tshogs chen poḥi dbus su tshaṅs pa chen po padmaḥi gdan la bźugs śiṅ ṅan soṅ thams cad yoṅs su sbyoṅ ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so / de ma thag ñid du ṅan soṅ gsum gyi rgyud rnam par grol bar byed pa źes bya ba/ byaṅ chub sems dpaḥ chen poḥi ḥod zer ḥphro ba daṅ / bsdud pa du maḥi phreṅ ba raṅ gi mdzod sbu nas phyuṅ ste / des stoṅ gsum gyi stoṅ chen poḥi ḥjigs rten gyi khams kun tu snaṅ bar byas so / kun tu snaṅ bar byas pa des sems can thams cad kyi sems ñon moṅs paḥi ḥchiṅ ba las bkrol te / yaṅ dag pa so so so sor thob par byas śiṅ dgaḥ baḥi tshal yaṅ kun tu snaṅ bar byas ste / mchod

sayitvā / nānāpūjāmeghaiḥ pūjayitvā śatasahasraṃ pradakṣiṇīkṛtya śirasā vanditvā bhagavataḥ purastād vimalāsaner[1] upari niṣadyai-
2b vam āhuḥ (2b) aho buddha[2] aho buddhasya dharmaśobhanam //
tat kasya hetoḥ //
asmākaṃ durgatipariśodhanam //
bodhisattv[3]acaryāpratiṣṭhāpanañ ca //
atha devendro bhagavantaṃ śatasahasraṃ pradakṣiṇīkṛtya vanditvā bhagavantam etad avocat / bhagavan kena kāraṇena buddharaśmisamantāvabhāsena durgatisamantān mocayitvā vimuktimārge pratiṣṭhāpitā āścaryaṃ sugata / bhagavān āha / nedaṃ devendrāścaryaṃ buddhānāṃ bhagavatāṃ sūpacitāpramāṇapuṇyasambhārāṇām /
devendra samyaksambuddhā aparimitaguṇaratnākarabhūtāḥ /
3a devendra samyaksambuddhānām apramāṇopāyāḥ parinispannāḥ (3a) / devendra buddhānāṃ bhagavatām aparimitā prajñopacitā / devendra buddhānām apramāṇā vīryā / buddhena bhagavatāpramāṇā vineyajanā bhājanībhūtāḥ kṛtāḥ / asamasamajñānābhi[4] buddhā bhagavanto 'samasamarddhisamanvāgatāḥ / bhagavanto 'samasamapraṇidhānasamanvāgatāḥ / tasmād devendra buddhānāṃ bhagavatāṃ yathā bhājanaṃ tathā sattvārthakaraṇañ ca / yathā vineyaṃ tathā sattvānām arthakaraṇañ ca / yathābhiprāyaṃ tathā sattvārthakaraṇaṃ bhavatīti / jñātavyam ity atra saṃśayaśaṅkāvimatir na kartavyā / tathāgatavaineyaṃ na bhavatīti nedaṃ sthānaṃ vidyate /
3b atha devendraḥ svakīyād āsanād utthāya punar api (3b) bhagavato vipulāṃ mahatīṃ pūjāṃ kṛtvā bhagavantam etad avocat / sarvasattvānāṃ hitakaraṇā[5]yānukampākaraṇāya śaraṇakaraṇāya[6] sama-[7]
hākṛpākaraṇāya sarvāśāparipūraṇakaraṇāya bhagavan mama pratibhānam utpādaya sugata mama pratibhānam utpādaya / bhagavan

1. A, C & G saṇeru, B & F āśaṇeru, D ācaṇaru, E vimaranaru
2. B repeats twice
3. B omits sattva
4. B jñānāvi, G jñānādi
5. E hitāya, sukhāya, karuṇāya, anukampāya, karuṇāya saṃkaruṇāya
6. B omits
7. A, C, E, F & G omit sa

paḥi sprin sna tshogs pa rnams kyis mṅon par mchod nas lan brgya phrag stoṅ du bskor ba byas ste mgo bos phyag ḥtshal nas / bcom ldan ḥdas kyi spyan sṅar nor bu dri ma med paḥi steṅ du ḥkhod de

ḥdi skad ces gsol to / [95a]
e maḥo saṅs rgyas e maḥo saṅs rgyas chos //
e maḥo saṅs rgyas mdzad pa śiṅ tu legs //
gaṅ phyir bdag cag ṅan soṅ yoṅs su sbyaṅs //
byaṅ chub spyod pa ñid la rab tu bźag //
de nas lhaḥi dbaṅ pos bcom ldan ḥdas la lan brgya phrag stoṅ du bskor ba byas ste phyag ḥtshal nas / bcom ldan ḥdas la ḥdi skad ces gsol to / bcom ldan ḥdas gaṅ gi slad du saṅs rgyas kyi ḥod zer kun tu snaṅ bas ṅan soṅ kun las rnam par bkrol nas rnam par grol baḥi lam la rab tu bźag pa ni bcom ldan ḥdas ṅo mtshar cheḥo / bde bar gśegs pa ṅo mtshar cheḥo/ bcom ldan ḥdas bkaḥ stsal pa / lhaḥi dbaṅ po ḥdi ni ṅo mtshar mi che ste / saṅs rgyas bcom ldan ḥdas rnams ni tshad med paḥi bsod nams kyi tshogs rnams legs par bsags paḥo/ lhaḥi dbaṅ po yaṅ dag par rdzogs paḥi saṅs rnams ni dpag tu med paḥi yon tan rin po cheḥi ḥbyuṅ gnas su gyur paḥo / lhaḥi dbaṅ po yaṅ dag par rdzogs pahi saṅs rgyas rnams ni tshad med paḥi thabs yoṅs su rdzogs paḥo / lhaḥi dbaṅ po saṅs rgyas bcom ldan ḥdas ni śes rab dpag tu med paḥo / saṅs rgyas bcom ldan ḥdas rnams kyi spyod pa tshad med paḥo / saṅs rgyas bcom ldan ḥdas kyis gdul byaḥi skye bo tshad med pa rnams snod du gyur par mdzad paḥo / saṅs rgyas bcom ldan ḥdas rnams ni mi mñam pa / daṅ mñam paḥi ye śes gaṅ yin paḥo / saṅs rgyas bcom ldan ḥdas rnams ni mi mñam pa daṅ mñam paḥi rdzu ḥphrul daṅ yaṅ dag par ldan paḥo / saṅs rgyas bcom ldan ḥdas rnams ni mi mñam pa daṅ mñam paḥi smon lam daṅ yaṅ dag par ldan paḥo / lhaḥi dbaṅ po deḥi phyir saṅs rgyas bcom ldan ḥdas rnams kyi snod ji lta ba de ltar sams can kyi don mdzad pa daṅ / gdul bya ji lta ba de (95b) ltar sems can rnams kyi don mdzad pa daṅ / mos pa ji lta ba bźin du sems can rnams kyi don mdzad pa yin no / źes śes par bya ba ḥdi la ḥdir the tshom daṅ som ñid daṅ yid gñis mi byaḥo / gaṅ de bźin gśegs pa rnams kyis gdul bar mi ḥgyur ba ḥdi ni gnas ma yin no /

de nas lhaḥi dbaṅ po raṅ gi stan las laṅs nas / slar yaṅ bcom ldan ḥdas la mchod pa rgya che źiṅ che ba byas te phyag ḥtshal nas bcom ldan ḥdas la ḥdi skad ces gsol to / sems can thams cad la phan par bya baḥi phyir daṅ / rjes su brtse bar bya baḥi phyir daṅ / sñiṅ rje daṅ bcas par bya haḥi bhyir daṅ / brtse ba chen po daṅ bcas par bya baḥi phyir daṅ / bsam pa thams cad yoṅs su rdzogs pa bgyi baḥi phyir bcom ldan ḥdas bdag cag spobs pa bskyed du gsol / bde bar gśegs pa bdag spobs pa bskyed du gsol / bcom ldan ḥdas sum cu rtsa

itas trayastriṃśaddevanikāyād vimalamaṇiprabhanāmno devaputrasya cyutasya[1] [2]kālagatasya saptadivasā abhūvan / bhagavan sa kutropapannaḥ sukhaṃ duḥkhaṃ vānubhavati / idaṃ[3] bhagavan vyākuru sugata vyākuru / bhagavān āha / devendra prāptakālasamayaṃ jñātvā śroṣyasi / devendra āha / bhagavan ayaṃ kālaḥ / ayaṃ samayaḥ sugata / bhagavān āha / devendra vimalamaṇiprabhanāma-

4a deva—(4a)-putra itaś cyutvāvīcau mahānaraka utpannas tatra dvādaśavarṣasahasrāṇi tīvraṃ kaṭukaṃ duḥkham anubhavati / punar alpa[4]narake daśavarṣasahasrāṇi duḥkham[5] anubhavati / punar api tiryakpreteṣūtpanno[6] daśavarṣasahasrāṇi duḥkham anubhavati / punar api[7] pratyantajanapade[8]ṣūtpanno badhiramūkāvyaktasvabhāvatām[9] anubhavati ṣaṣṭivarṣasahasrāṇi / punar api caturaśītivarṣasahasrāṇi vyādhiraktātisārakuṣṭhavighātapīḍitaś[10] ca bahujananindito 'śeṣaparityakto hīnakulo bhavati / duḥkhaduḥkhap[11]aramparāṃ na vicchedayati / anyeṣām apy ahitaṃ karoti / nānākarmāva-(4b)-raṇāni cāvicchedena karoti / punar apy anyonyaduḥkhaparaṃparām anubhavati /

4b atha khalu śakrādayaḥ sarvadevaputrāḥ śrutvā bhrāntās trastāḥ khinnā adhomukhaṃ patitāḥ / punar utthāyaivam āhuḥ / kathaṃ bhagavan tasmād duḥkhaparamparāto mucyate / kathaṃ sugata mucyate / kenopāyena bhagavan duḥkharāśeḥ tasmān mucyata iti / paritrāṇaṃ kuru bhagavan / paritrāṇaṃ kuru sugata / bhagavān āha / devendra caturaśītibuddhakoṭibhir bhāṣitam idam aham api bhāṣe[12] śṛṇu / atha khalu devendraḥ punar api bhagavantaṃ māndāravamahāmāndāravapuṣpair nānāvidhair ratnamukuṭake-

5a yūra-(5a)-karṇālaṃkārahārārdhahārādyanekālaṃkāraviśeṣair abhyarcyānekaśatasahasravāraṃ pradakṣiṇīkṛtya praṇamya sādhu bhagavan sādhu sugateti / sādhukāreṇa harṣayitvā sadevakasya lokasya hitasukhakaraṇāyānāgatānāṃ[13] sattvānām apāyasantativimokṣaṇāya subhāṣitārthaṃ vijñāpayāmi / atha punar api brahmādayo devagaṇā

1. A, C & G catasya, B ca, D & E omit, F cutasya
2. B kāra
3. A, C, D, E, F & G tam
4. A anya, B anyanarakedaṃ, E punar api utpanno narake, G anyamarake.
5. B & C duṣkham
6. A & C upapanno
7. B aparaṃ
8. A & C manuṣyeṣu, E prantetyajanapadeṣu
9. B svabhāvakānyanubhūya
10. A & C kuṣṭhavighātaviḍeti, B kuṣṭhvighātapīdyanti, E & G kuṣṭhavighātapiḍeti.
11. A & C duḥkhāduḥkha, G duḥkhāḥduḥkha
12. E idaṃ bhāṣaṃ ca śṛṇu
13. E hitāya sukhāya karuṇāya inārgatānāṃ

gsum paḥi lhaḥi rigs ḥdi nas lhaḥi bu nor bu dri ma med paḥi ḥod ces bgyi ba źig śi ḥphos śiṅ dus las ḥdas nas dguṅ bdun lon lags na / bcom ldan ḥdas de gaṅ du skyes śiṅ / bde ba ḥam sdug bsṅal gaṅ myoṅ bar ḥgyur ba / de bcom ldan ḥdas luṅ bstan du gsol / bde bar gśegs pa luṅ bstan du gsol /
bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po deḥi dus daṅ skabs su bab par śes na ñon cig /
lhaḥi dbaṅ pos gsol pa / bcom ldan ḥdas ḥdi ni dus lags so / bde bar gśegs pa ḥdi ni skabs su bab pa lags so /
bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po lhaḥi bu nor bu dri med paḥi ḥod ces bya ba de ḥdi nas śi ḥphos nas mnar med paḥi sems can dmyal ba chen por skyes te / der lo stoṅ phrag bcu gñis su sdug bsṅal drag ciṅ mi bzod pa myoṅ bar ḥgyur ro / slar yaṅ dmyal ba chuṅ ṅu rnams su (96a) lo stoṅ phrag bcur sdug bsṅal myoṅ bar ḥgyur ro / slar yaṅ byol soṅ daṅ yi dags rnams su skyes te lo stoṅ phrag bcur sdug bsṅal myoṅ bar ḥgyur ro / slar yaṅ mthaḥ ḥkhob kyi skye boḥi gnas su skyes nas / ḥon pa daṅ / dig pa daṅ / lkugs paḥi raṅ bźin can lo stoṅ phrag drug bcu sdug bsṅal myoṅ bar ḥgyur ro/ slar yaṅ lo stoṅ phrag brgyad bcu rtsa bźir nad rnag khrag ḥdzag pa daṅ / mdze daṅ phol mig gis gzir ba daṅ / skye bo maṅ pos smad daṅ / yoṅs kyis spaṅs pa daṅ rigs dman par gyur źiṅ sdug bsṅal du brgyud pa rgyun mi chad par ḥgyur ro / gźan rnams la yaṅ gnod pa byed par ḥgyur ro / slar yaṅ sdug bsṅal brgyud pa gźan daṅ gźan myoṅ bar ḥgyur ro /

de nas brgya byin la sogs pa lhaḥi bu rnams de thos nas sṅaṅs śiṅ skrag ste skyo nas kha bub tu ḥgyel to / yaṅ laṅs nas / ḥdi skad ces gsol to / bcom ldan ḥdas sdug bsṅal brgyud ma de las ji ltar thar par ḥgyur / bde bar gśegs pa ji ltar thar par ḥgyur / bcom ldan ḥdas thabs gaṅ gis sdug bsṅal kyi phuṅ po chen po de las grol bar ḥgyur ba des yoṅs su skyobs mdzod / bde bar gśegs pa yoṅs su skyobs mdzod / bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po saṅs rgyas bye ba phrag brgyad bcu rtsa bźis bśad pa ḥdi ṅas kyaṅ bśad kyis ñon cig / de nas lhaḥi dbaṅ pos slar yaṅ bcom ldan ḥdas la me tog mandārava daṅ mandārava chen po daṅ / me tog rnam pa sna tshogs daṅ / rin po cheḥi dbu rgyan daṅ / phyag gdub daṅ / dpuṅ rgyan daṅ / sñan rgyan daṅ / do śal daṅ / do śal phyed pa la sogs pa rgyan gyi khyad par du mas mṅon par mchod de / lan brgya stoṅ du mar bskor ba byas śiṅ phyag ḥtshal nas / bcom ldan ḥdas legs so / bde bar gśegs pa [96b)] legs so źes bya ba legs soḥi tshig gis mñes par byas nas / bcom ldan ḥdas lha daṅ bcas paḥi ḥjig rten la phan pa daṅ bde bar bgyi ba daṅ / ma ḥoṅs paḥi sems can ṅan soṅ gsum gyi rgyud las rnam par thar par bgyi baḥi slad du legs par bśad paḥi don du gsol ba ḥdebs lags so / de nas slar tshaṅs pa la sogs paḥi lhaḥi tshogs rnams kyis kyaṅ ḥdi/

evam āhuḥ / sādhu bhagavan sādhu sugata yenānāgatānāṃ sattvānāṃ nāmamātram api śrutavatām apāyatrayamārgavimokṣo bhavati / svargadevaloke vā manuṣyaloke cotpannānām anuttarasamyaksaṃbodhiprāptyarthaṃ bhāṣatu /

5b atha khalu bhaga-(5b)-vān śakrabrahmādidevaputrāṇāṃ sarvatathāgatahṛdayenādhiṣṭhānārtham amoghavajrādhiṣṭhānanāmasamādhiṃ samāpannaḥ /

OṂ vajrādhiṣṭhāna[1]samaye HUṂ /

evañ ca samādhiṃ samāpanno 'nabhibhavanīyavajrādhiṣṭhānenādhiṣṭhāyedaṃ[2] sarvadurgatipariśodhanarājanāmatathāgatahṛdayaṃ niścārayām āsa[3] /

OṂ śodhane[4] śodhane sarvapāpaviśodhani śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe SVĀHĀ /

asyā vidyāyā bhāṣaṇānantaram eva sarvasattvānāṃ durgatir vinipātitā sarvanarakatiryakpretagatiḥ śodhitā[5] /

6a tīvraduḥkhāni praśāntāni bahavaś ca jātāḥ sukhīmukhībhū-(6a)-tāḥ / punar aparaṃ guhyahṛdayam abhāṣata /

OṂ śodhane śodhane śodhaya sarvāpāyān[6] sarvasattvebhyo HUṂ /

punar aparaṃ devendredaṃ sarvatathāgatahṛdayam /

OṂ sarvāpāyaviśodhani HUṂ PHAṬ /

punar aparaṃ devendredaṃ sarvatathāgatahṛdayopahṛdayam /

OṂ TRĀṬ[7] /

punar aparaṃ devendra sarvadurgatipariśodhanahṛdayam / HUṂ /

punar aparaṃ devendra saṃkṣepataḥ smaraṇamātreṇāpy alpapuṇyasattvānāṃ sarvadurgatiśāntikaraṇāyānāyāsato vimok[8]ṣaṇakaram idaṃ bhavati /

OṂ namo bhagavate sarvadurgatipariśodhanarājāya tathāgatāyārhate samyaksambuddhāya / tadyathā /

OṂ śodhane śodhane sarvapāpaviśodhani śuddhe viśuddhe sarva-

6b karmāvaraṇa-(6b)-viśodhani SVĀHĀ / mūlavidyā /

1. A & C add jñāna
2. A to D adhisamaya, E & F adhisamadaṃ
3. B, D & E niścārayet, F niścārayaḥ
4. A, C, E & G śodhani
5. A & C śāntā
6. B pāpam, E & F pāpān
7. A & C traṭa
8. A, C & D śāntikaraṇāyasatva imo-, B & E śāntir anyāyāsato G śāntir anyoyāsato.

skad ces gsol to / bcom ldan ḥdas legs so / bde bar gśegs pa legs so / gaṅ gis ma ḥoṅs paḥi sems can rnams kyis mtshan tsam yaṅ thos pa daṅ ldan na ṅan soṅ gsum gyi lam las rnam par grol źiṅ mtho ris lhaḥi ḥjig rten nam / miḥi ḥjig rten du skyes nas kyaṅ bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub thob par bgyi baḥi slad du bśad du gsol /

de nas bcom ldan ḥdas kyis brgya byin daṅ tshaṅs pa la sogs pa lhaḥi-bu de rnams de bźin gśegs pa thams cad kyi sñiṅ po ḥdis byin gyis brlab paḥi don du don yod rdo rjeḥi byin gyis brlabs źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so /

OṂ vajra-adhiṣṭhānasamaye HUṂ

de ltar tiṅ ṅe ḥdzin la sñoms par źugs nas zil gyis mi non pa rdo rjeḥi byin gyis brlabs kyis byin gyis brlabs nas / ṅan soṅ thams cad yoṅs su sbyoṅ baḥi rgyal po źes bya ba de bźin gśegs paḥi sñiṅ po ḥdi phyuṅ ṅo /

OṂ śodhane śodhane sarvapāpaṃ viśodhane śuddhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ /

rig pa ḥdi gsuṅs ma thag ñid du sems can thams cad ṅan du mi ltuṅ bar byas śiṅ dmyal ba daṅ / byol soṅ daṅ / yi dvags kyi ḥgro ba thams cad sbyaṅs te / sdug bsṅal mi bzad pa rnam par rab tu źi źiṅ skye bo maṅ po rnams bde ba daṅ ldan par gyur to /

de nas gźan yaṅ bsruṅ baḥi sñiṅ po ḥdi gsuṅs so /

OṂ śodhane śodhaya sarva-apāyān sarvasattvebhyo HUṂ /

lhaḥi dbaṅ po gźan yaṅ ḥdi ni [97a] de bzin gśegs pa thams cad kyi sñiṅ poḥo /

OṂ sarva-apāyaviśodhane HUṂ PHAṬ /

lhaḥi dbaṅ po gźan yaṅ ḥdi ni de bźin gśegs pa thams cad kyi sñiṅ poḥi ñe baḥi sñiṅ poḥo / OṂ TRĀṬ /

lhaḥi dbaṅ po gźan yaṅ ḥdi ni ṅan soṅ thams cad yoṅs su sbyoṅ baḥi sñiṅ poḥo / HUṂ /

lhaḥi dbaṅ po gźan yaṅ mdor na dran pa tsam gyis kyaṅ bsod nams chuṅ baḥi sems can rnams ṅan soṅ gi rgyud thams cad las bde blag tu rnam par grol bar byed pa ḥdi yin te /

namo bhagavate / sarvadurgatipariśodhanarājāya / arhate samyaksambuddhāya /

tadyathā /

OṂ śodhane śodhane viśodhane viśodhane / sarvapāpaviśodhane śuddhe viśuddhe / sarvakarma-āvaraṇaviśuddhe SVĀHĀ / rtsa baḥi rig paḥo /

OṂ sarvavit sarvāvaraṇāni viśodhaya hana HUṂ PHAṬ /
OṂ sarvavid HUṂ /
OṂ sarvavid HRĪḤ PHAṬ /
OṂ sarvavid AḤ[1] / OṂ sarvavit TRĀṂ TRĀṬ / OṂ sarvavid OṂ/
OṂ sarvavid DHĪM / OṂ sarvavid HUṂ / OṂ sarvavit KRĪṂ TRAṬ /

OṂ sarvavid mahāvajrodbhavadānapāramitāpūje[2] HUṂ / lāsyāyā mantraḥ /
OṂ sarvavid mahāvajrodbhavaśīlapāramitāpūje TRĀṂ / mālāyā mantraḥ /
OṂ sarvavid mahāvajrodbhavakṣāntipāramitāpūje HRĪḤ[3] / gītāyā mantraḥ /
OṂ sarvavid mahāvajrodbhavavīryapāramitāpūje AḤ / nṛtyāyā mantraḥ /
OṂ sarvavit sarvāpāyaviśodhani dhama dhama dhyānapāramitāpūje HUṂ HUṂ PHAṬ / dhūpāyā mantraḥ /
7a OṂ sarvavit sarva-(7a)-durgatipariśodhane kleśopakleśacchedani puṣpālokini prajñāpāramitāpūje TRĀṂ HUṂ PHAṬ / puṣpāyā mantraḥ /
OṂ sarvavit sarvāpāyaviśodhani jñānāloka[4]kari praṇidhipāramitāpūje HRĪḤ HUṂ PHAṬ / dīpāyā mantraḥ /
OṂ sarvavit sarvāpāyagandhanāśani vajragandhopāyapāramitāpūje AḤ HUṂ PHAṬ / gandhāyā mantraḥ /
OṂ sarvavid narakagatyākarṣaṇi HUṂ JAḤ PHAṬ / vajrāṅkuśasya mantraḥ /
OṂ sarvavid narakoddharaṇi HUṂ HUṂ PHAṬ / vajrapāśasya mantraḥ /
OṂ sarvavit sarvāpāyabandhanamocani HUṂ VAṂ PHAṬ / vajrasphoṭasya mantraḥ /
7b OṂ sarvavit sarvāpāyagatigahanaviśodhani (7b) HUṂ HOḤ PHAṬ / vajrāveśasya mantraḥ[5] /
OṂ maitrīyaharaṇāya[6] SVĀHĀ / maitreyasya[7] mantraḥ /
OṂ amoghe amoghadarśini HUṂ / amoghadarśinaḥ[8] /

1. B & E Ā, D ĀḤ
2. B & C pūjye here and in the subsequent mantras in this section.
3. B HUṂ
4. B avaloka
5. A to D read vajrāṃveśa through the whole of the text. Other Mss read either vajrāṃveśa or vajrāveśa.
6. B spharaṇāya, E maitripharaṇāya
7. A & C maitrīyasya
8. A, C & D darśinasya, B darśaṇasya

OṂ sarvavit sarva-āvaraṇāni viśodhaya hana HUṂ PHAṬ /
OṂ sarvavid HUṂ /
OṂ sarvavid HRĪ PHAṬ /
OṂ sarvavid AḤ /
OṂ sarvavit TRĀṬA /
OṂ sarvavid OṂ /
OṂ sarvavit PHĪ /
OṂ sarvavid HUṂ /
OṂ sarvavit KRĪ TRĀṬA /
OṂ sarvavid mahāvajra-udbhavadānapāramitāpūje HUṂ /sgeg moḥi sṅags so /
OṂ sarvavid mahāvajra-udbhavaśīlapāramitāpūje TRĀṂ / phreṅ maḥi sṅags so /
OṂ sarvavid mahāvajra-udbhavakśāntipāramitāpūje HRĪ / glu maḥi sṅags so /
OṂ sarvavid mahāvajra-udbhavavīryapāramitāpūje AḤ / gar maḥi sṅags so /
OṂ sarvavit sarva-apāyaviśodhane dhama dhama dhyānapāramitāpūje HUṂ HUṂ PHAṬ / bdug pa maḥi sṅags so/
OṂ sarvavit sarvadurgatipariśodhane kleśa-upakleśachedana puṣpavilokini prajñāpāramitāpūje TRAṂ HUṂ PHAṬ / me tog maḥi sṅags so /
OṂ sarvavit sarva-apāyaviśodhane jñāna-ālokakārapraṇidhāna-pāramitāpūje HRĪḤ HUṂ PHAṬ / mar me maḥi sṅags so /
OṂ sarvavit sarva-apāyagandhavināśani vajragandha-upāya-pāramitāpūje AḤ HUṂ PHAṬ / dri chab maḥi sṅags so /
OṂ sarvavit sarvanarakagati-[97b]-ākarṣaṇi HUṂ JAḤ PHAṬ/ rdo rje lcags kyuḥi sṅags so /
OṂ sarvavit sarvanaraka-uddhāraṇi HUṂ HUṂ PHAṬ / rdo rje źags paḥi sṅags so /
OṂ sarvavit sarva-abhayabandhanamocani HUṂ VAṂ PHAṬ / rdo rje lcags sgrog gi sṅags so /
OṂ sarvavit sarva-abhayagatigahanaviśodhane HUṂ HOḤ PHAṬ / rdo rje ḥbebs paḥi sṅags so /
OṂ maitreya haraṇāya SVĀHĀ / byams paḥiḥo /
OṂ amoghe amoghadarśin HUṂ / mthoṅ ba don yod kyiḥo /

OṂ sarvāpāyajahe[1] sarvāpāyaviśodhani HUṂ / sarvāpāyajahasya[2]/
OṂ sarvaśokatamonirghātanamati HUṂ /
sarvaśokatamon[3]irghātanamateḥ /
OṂ gandhahastini HUṂ / gandhahastinaḥ /
OṂ śūraṃgame HUṂ / [4]śūraṃgamasya / 5
OṂ gagane[5] gaganalocane HUṂ / gaganagañjasya /
OṂ jñānaketo[6] jñānavati HUṂ / jñānaketoḥ /
OṂ amṛtaprabhe amṛtavati HUṂ / amṛtaprabhasya /
OṂ candrasthe candravyavalokini SVĀHĀ / candraprabhasya /
OṂ bhadravati bhadrapāle / bhadrapālasya / 10
8a OṂ jālini (8a) mahājālini HUṂ / jālinīprabhasya[7] /
OṂ vajragarbhe HUṂ / vajragarbhasya /
OṂ akṣaye HUṂ HUṂ akṣayakarmāvaraṇaviśodhani SVĀHĀ /
akṣayamateḥ /
OṂ pratibhāne pratibhānakūṭe SVĀHĀ / 15
pratibhānakūṭasya /
OṂ samantabhadre HUṂ[8] / samantabhadrasya /
ete bhadrakalpikasya bodhisattvasya mantrān yathākramam uccārayet /
anena yathoktatantrānusārānukrameṇa vidhānena pratyahaṃ pra- 20
bhātakāla utpattikrameṇa bhāvayamāno bhāvayet / devatāyogaṃ samādhitrayam uttamaṃ yatnato durgatipariśodhanasiddhir bhavati/
punar aparaṃ devendra sarvadurgatipariśodhanatejorājasya tathā-
8b gatasya guhyahṛdayam (8b) idam / kulaputro vā kuladuhitā vā yaḥ
kaścid nāmamātraṃ śṛṇoti[9] dhārayati vācayati likhitvā ca śirasi 25
śikhāyāṃ vā bāhau grīvāyāṃ vā baddhvā dhārayati tasyehaiva
janmany aṣṭāv akāla[10]maraṇāni [11]maraṇasaṃbandhasvapnaprakārā[12]

1. B apāyaja, E apāyajaha, A apāyaṃjahaḥ
2. A & C apāyaṃjahasya.
3. B sarvatamo
4. B śūlaṃ
5. A to F read gagaṇa
6. A, C & E jñānaketu
7. A, C & G jvālane mahājvālane huṃ jvālanīprabhasya, B & D jvālini mahājvālini huṃ jvālinīprabhasya, E jvālinī mahājvālini huṃ jvālanīprabhasya, F śvālini mahājvālini etc. Tibetan Text B reads jāli mahājālini. Corrected on the basis of the Tibetan Text B and the Sanskrit text folio 32a.
See also Benoytosh Bhattacharyya's 'The Indian Buddhist Iconography, Calcutta 1968, page 90.
8. E samantabhadrāya svāhā
9. G śṛṇvati
10. B akāni, E ihaivamani anantāramaraṇāni
11. A & C kāraṇa
12. A, C & G prabhavā, E prabha

OṂ sarva-apāyaṃ jahaṃ sarva-apāyaviśodhane HUṂ /
ṅan soṅ kun ḥdren gyiḥo /

OṂ sarvaśokatamonirghātanamati HUṂ / mya ṅan daṅ mun pa thams cad ṅes par ḥjoms paḥi blo gros gyiḥo /

OṂ gaṃdhahastini HUṂ / spos kyi glaṅ poḥiḥo / 5

OṂ śuraṅgame HUṂ / dpaḥ bar ḥgro baḥiḥo /

OṂ gagane gaganalocane HUṂ / nam mkhaḥ mdzod kyiḥo /

OṂ jñānaketu jñānapati HUṂ / ye śes tog giḥo /

OṂ amṛtaprabhe amṛtavati HUṂ / ḥod dpag med kyiḥo /

OṂ candrasthe candravyavalokite HUṂ SVĀHĀ / zla ḥod kyiḥo / 10

OṂ bhadravati bhadrapāle SVĀHĀ / bzaṅ skyoṅ giḥo /

OṂ jāli mahājālini HUṂ / dra ba can gyi ḥod kyiḥo /

OṂ vajragarbhe HUṂ / rdo rje sñiṅ poḥiḥo /

OṂ akṣaye HUṂ HUṂ akṣayakarma-āvaraṇaviśodhane SVĀHĀ / blo gros mi zad paḥiḥo / 15

OṂ pratibhāne pratibhānakūṭe SVĀHĀ / spobs pa brtsegs paḥiho /

OṂ samantabhadre HUṂ / kun tu bzaṅ poḥiḥo /

bskal pa bzaṅ poḥi byaṅ chub sems dpaḥ chen poḥi sṅags ḥdi dag rim pa bźin tu brjod do /

ḥdi dag gis rgyud du ji skad gsuṅs paḥi rjes su ḥbraṅ baḥi cho gaḥi rim 20 pas ñin re źiṅ sṅa maḥi dus su bskyed paḥi rim pas sgom bźin lhaḥi rnal ḥbyor tiṅ ṅe ḥdzin gsum mchog ḥbad pas bsgoms te / ṅan soṅ yoṅs su sbyoṅ bar grub par ḥgyur ro / lhaḥi dbaṅ po gźan yaṅ de bźin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi gzi brjid kyi rgyal [98a] poḥi gsaṅ baḥi sñiṅ po ḥdi rigs kyi bu ḥam / rigs kyi bu mo 25 ḥam / gaṅ ḥgaḥ źig miṅ tsam ñan pa daṅ / ḥchaṅ pa daṅ / klog pa daṅ / bris nas kyaṅ mgo ḥam / gtsug phud dam / dpuṅ pa ḥam / mgul par btags te ḥchaṅ bar byed na deḥi tshe ḥdi ñid la dus ma yin par ḥchi ba brgyad daṅ / ḥchi ba daṅ ḥbrel baḥi rmi lam ḥbyuṅ ba ḥam / ṅan

vā durgatinimittāni vā tāni sarvāṇi svapnamātrato nopasarpanti / maṇḍalañ ca yathāvat praveśyābhiṣikto hṛdayañ ca japtvā mantrārthaṃ ye kecid bhāvayanti kaḥ punar vādas teṣāṃ yāni kānicit pāpāni na nikaṭībhavantīti na durgatiṃ gacchantīti / puruṣastrīdevanāgayakṣarākṣasapretatiryagnarakādīnāṃ yeṣāṃ
9a keṣāñcit mṛtakāyeṣu[1] maṇḍalaṃ pra-(9a)-veśyābhiṣikteṣu te narakeṣūtpannāḥ samanantaram evaṃ vimucyante devanikāyeṣūtpadyante/ tatrotpannāḥ santaḥ sarvatathāgatānāṃ dharmatām abhimukhīkurvanty avaivartikāś ca bhavanti / santatiś ca niyatā bhavati / sarvatathāgatakule prajātāś ca bhavanti / prahīṇāvaraṇāś ca / sarvatathāgatakuleṣu devakuleṣu[2] vānyasmin vā sukham anubhavanti/devendra saṃkṣepato laukikalokottarasarvahitasukham anubhavanti / atha devendro bhagavantaṃ pūrvavat pradakṣiṇīkṛtya vanditvaivam āha / bhagavan sarvadurgativaśībhūtānāṃ hita[3]sukhakaraṇāya
9b yathāsattvaiḥ sarvadurgati-(9b)-pṛṣṭhīkaraṇāyānāyāsato[4] 'nuttarasamyaksambodhyadhigamārthaṃ dharmaṃ deśayatu[5] / atha khalu bhagavān śākyamuniḥ sarvadurgatipariśodhanajñānavajranāmasamādhiṃ samāpadya sarvatathāgatasarvadurgatipariśodhanatejorājanāmamaṇḍalam abhāṣata / tatsādhanaṃ śākyanāthena bhāṣitam / prathamaṃ tāvad yogī vijane mano 'nukūlapradeśe mṛdusukumārā-[6]sane niṣaṇṇaḥ sugandhena maṇḍalaṃ kṛtvā pañcopahārapūjā karaṇīyā / tataḥ sarvadharmanairātmyaṃ bhāvayitvā / ātmānaṃ huṃkāreṇa vajrajvālānalārkaṃ bhāvayet / tasya kaṇṭhe hrīḥkāreṇa pad-
10a maṃ tasyopari dalāgra ākā-(10a)-reṇa candramaṇḍalaṃ tasyopari huṃkāreṇa pañcasūcikavajram/tad vajraṃ jihvāyāṃ rīṇaṃ[7] bhavati/ vajrajihveti / tena vajra[8]jihvā bhavati[9] / mantrajāpakṣamo[10] bhavet / hastadvayasya madhye sitākāreṇa candramaṇḍalaṃ tasyopari huṃkāreṇa pañcasūcikavajraṃ / tad vajraṃ karamadhye nilīyate vajrahasto bhavati / sarvamudrābandhakṣamo bhavet /

1. B kāyaṣu
2. A & C omit
3. D hitāya
4. A, C & E karaṇāyāsato
5. B deśayati, E darsayat, D darśayet
6. A sukusumamāra, B kusumāla, C & E sukusumāla, D sukumāla
7. A & C nīlaṃ, D linaṃ
8. A & C vajraṃ
9. A bhavet
10. A & C kṣayo

soṅ daṅ ḥbrel baḥi mtshan ma de dag thams cad rmi lam tsam du yaṅ mi ḥbyuṅ ṅo / gaṅ ḥgaḥ źig dkyil ḥkhor du yaṅ ji lta ba bźin du źugs nas dbaṅ bskur te sñiṅ po yaṅ zlos śiṅ sṅags kyi don sgom par byed na lta smos kyaṅ ci dgos te / de dag la sdig pa gaṅ cuṅ zad kyaṅ ñe bar mi ḥgyur źiṅ ṅan soṅ du ḥgro bar mi ḥgyur ro / skyes pa daṅ / bu med daṅ / lha daṅ / klu daṅ / gnod sbyin daṅ / srin po daṅ / byol soṅ daṅ / yi dvags daṅ / dmyal ba la sogs pa gaṅ yaṅ ruṅ ba śi baḥi lus rnams dkyil ḥkhor du bcug ste dbaṅ bskur na / de dmyal bar skyes nas yaṅ de ma thag ñid du rnam par thar nas lhaḥi rigs su skye bar ḥgyur ro / lhaḥi rigs der skyes par gyur nas de bźin gśegs pa thams cad kyi chos ñid mṅon sum du byed ciṅ phyir mi ldog par yaṅ ḥgyur ro / rgyud ṅes pa can du yaṅ ḥgyur źiṅ de bźin gśegs pa thams cad kyi rigs su rab tu skye bar ḥgyur ro/sgrib pa rnams rab tu spaṅs nas de bzin gśegs pa thams cad kyi rigs sam / lhaḥi rigs sam / gźan du yaṅ bde ba myoṅ bar ḥgyur ro / lhaḥi dbaṅ po mdor na ḥjig rten daṅ ḥjig rten las ḥdas paḥi phan pa daṅ bde ba thams cad myoṅ bar ḥgyur ro /

de nas lhaḥi dbaṅ pos bcom ldan ḥdas la sṅa ma bźin du bskor ba byas te / phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas ṅan soṅ thams cad kyi dbaṅ du ḥgyur ba rnams la phan pa daṅ bde bar bgyi ba daṅ / ji ltar sems can rnams ṅan soṅ [98b] thams cad la rgyab kyis phyogs par bgyi ba daṅ / bla na ma mchis pa yaṅ dag par rdzogs paḥi byaṅ chub bde blag tu rtogs par bgyi baḥi slad du chos bśad du gsol / de nas bcom ldan ḥdas śākya thub pas ṅan soṅ thams cad yoṅs su sbyoṅ baḥi ye śes rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyis ṅan soṅ thams cad yoṅs su sbyoṅ baḥi gzi brjid kyi rgyal po źes bya baḥi dkyil ḥkhor chen po gsuṅs te / de mgon po śākya thub pa ñid kyis gsuṅs pa ni /

daṅ po re źig rnal ḥbyor pas skye bos dben paḥi yid daṅ rjes su mthun paḥi sa phyogs su ḥjam źiṅ śin tu ḥbol baḥi[1] gdan la ḥdug ste / dri bzaṅ pos maṇḍala byas nas ñe bar spyod pa lṅa yi mchod pa byaḥo / de nas chos thams cad bdag med par bsgoms la / bdag ñid yi ge HUṂ gis rdo rje ḥbar ba me ñi mar sgoms te / deḥi mgrin par yi ge HRI las padma daṅ deḥi steṅ du ḥdab maḥi rtse mor yi ge A las zla baḥi dkyil ḥkhor daṅ / deḥi steṅ du yi ge HUṂ las rdo rje rtse lṅa pa daṅ / rdo rje lce la thim par bya źiṅ vajrajihvā źes byaḥo / des rdo rje yi lcer ḥgyur źiṅ sṅags zlos pa nus par ḥgyur /

lag pa gñis kyi dbus su yi ge A dkar po las zla baḥi dkyil ḥkhor daṅ deḥi steṅ du yi ge HUṂ las rdo rje rtse lṅa pa daṅ / de gñis lag paḥi mthil du thim par bya ste rdo rje yi lag par ḥgyur źiṅ phyag rgya ḥchiṅ bar nus par ḥgyur ro /

1. P. ḥkhol bahi

tato rakṣācakrabhāvanā kartavyā /
OṂ gṛhṇa vajrasamaye HUṂ VAM/ iti bruvan krodhaterintirīṃ[1] badhnīyāt /
vajrabandhaṃ tale[2] kṛtvā cchādayet kruddhamānasaḥ //
gāḍham aṅguṣṭhavajreṇa krodhaterintir[3] smṛtā[4] //
tato vajrārdhāsana[5]niṣaṇṇo vajraterintirīṃ[6] baddhvā
10b vajramālābhiṣekaṃ (10b) gṛhṇīyāt /
OṂ vajrajvālānalārka HUṂ abhiṣiñca mām iti /
vajrabandhe 'ṅguṣṭhadvayaṃ sahitotthitaṃ vajrabandhasyopari śliṣṭhaṃ dhārayet / vajraterintirī[7] /
OṂ ṬUṂ iti / anena dvyakṣarakavacena kavacayitvā /
OṂ vajrajvālānalārka HUṂ ity udīrayet /
vāmavajramuṣṭiṃ hṛdaye kṛtvā dakṣiṇavajramuṣṭim ullālayan[8] sarvavighnān hanyāt /
tato vajrānalena mudrāsahitena vighnadahanādikaṃ kuryāt /
OṂ vajrānala hana daha paca matha bhañja raṇa HUṂ PHAṬ ity udīrayet / abhyantaravajrabandhe 'ṅgulijvālāgarbhe 'ṅguṣṭhavajram utthitam iyaṃ vajrānalamudrā /
11a tad anu / vajranetri bandha sarvavighnān iti / (11a) mudrāyuktyā sarvavighnabandhaṃ kuryāt[9] / vajrabandhaṃ baddhvāṅguṣṭhadvayaṃ prasārya samaṃ dhārayet / vajranetrimudrā[10] /
prasāritavajrabandhaṃ bhūmyāṃ pratiṣṭhāpyādhobandhaṃ kuryāt/
OṂ vajra dṛḍho me bhava rakṣa sarvān SVĀHĀ /
vajrabhairavanetreṇa[11] mudrāsahitenordhvabandhaṃ kuryāt /
OṂ hulu hulu HUṂ PHAṬ / iti /
vajramuṣṭidvayaṃ baddhvālātacakraṃ[12] bhrāmayitvā śirasopari tarjanyaṅkuśākāreṇa dhārayet / vajrabhairavanetramudrā / tasyādhastād vajrayakṣeṇa mudrāsahitena punar bandhaṃ kuryāt /

1. A krodhateti, B krodhātare'ntarīṃ, C & G krodhatettitirī, D krodhaterentaris, E krodhaterentaris, F krodhaterentarāṃ
2. B, D & E tare
3. A, C & G krodhaterītti, B krodhātarentarī, D & E krodhatarentaris, F krodhaterentarī
4. A & C vismṛtā
5. B sanastha
6. A & C terettirī, B antarentarīṃ, D & E terentirī, F & G terentīrīṃ
7. D & E omit
8. A & B ullālayet, D ullāyet, E ullārayat
9. D & E jñāyāt
10. B netrī
11. B, D & E omit
12. D vajravad

de nas sruṅ baḥi ḥkhor lo bsgom par bya ste /

OṂ gṛhṇa vajrasamaya HUṂ VAṂ źes brjod ciṅ khro bo tiritiri bciṅ bar bya ste /

rdo rje bsdams pa naṅ byas nas // mthe boṅ rdo rje dam po yis // khro boḥi yid kyis dgab bya ba // khro bo tiritiri bciṅ // de nas rdo rje phyed paḥi gdan gyis ḥdug pas rdo rje tiritiri bciṅs la rdo rje phreṅ baḥi dbaṅ bskur ba gzuṅ bya ste /

OṂ vajra [99a] jvala-anala-arka HUṂ abhiśiñca HUṂ źes pas so / rdo rje bsdams pa las mthe boṅ gñis gśibs te bsgreṅ ba rdo rje bsdams paḥi steṅ du dgab paḥi tshul du gzuṅ ba ni rdo rje tiritiriḥo /

OṂ ṬUṂ źes bya baḥi yi ge gñis po ḥdi yi go chas go cha bgos nas /

OṂ vajra jvala-anala-arka HUṂ źes bya ba sgrags śiṅ g-yon paḥi rdo rje khu tshur sñiṅ khar bya ste / g-yas paḥi rdo rje khu tshur gsor źiṅ bgegs thams cad la bsnun no /
de nas rdo rje meḥi phyag rgya daṅ bcas pas bgegs bsreg par bya ste/

OṂ vajra jvala-anala hana daha paca matha bhañja raṇa HUṂ PHAṬ źes brjod ciṅ / rdo rje bsdams pa naṅ du bciṅs la sor mo rnams naṅ du ḥbar ba la mthe bo rdo rje bsgreṅ ba ḥdi rdo rje meḥi phyag rgyaḥo / deḥi rjes la

Vajranetre bandha sarvavighnam źes bya baḥi phyag rgya daṅ ldan pas bgegs thams cad bciṅ bar byaḥo / rdo rje bsdams pa bciṅs la mthe bo gñis brkyaṅ ste mñam la gzuṅ ba ni rdo rje spyan gyi phyag rgyaḥo/ rdo rje bsdams pa brkyaṅ pa sa la bźag ste ḥog bciṅ bar byaḥo /

OṂ vajra dṛḍho me bhava rakṣa sarvaṃ SVĀHĀ źes byaḥo / rdo rje ḥjigs byed spyan gyi phyag rgya daṅ bcas pas steṅ bciṅ bar bya ste /

OṂ hulu hulu HUṂ PHAṬ źes pa daṅ / rdo rje khu tshur gñis bciṅs la mgal meḥi ḥkhor lo ltar bskor nas mgo boḥi steṅ du gzuṅ ba ni rdo rje ḥjigs byed spyan gyi phyag rgyaḥo /
deḥi ḥog tu rdo rje gnod sbyin gyi phyag rgya daṅ bcas pas slar steṅ bciṅ bar bya ste /

OṂ vajrayakṣa HUṂ iti / vajrāñjaler aṅguṣṭhadvayaṃ prasāritaṃ tarjanīdvayaṃ daṃṣṭrā[1] / vajrayakṣamudrā /
11b vajroṣṇīṣeṇa mudrāyuktena (11b) pūrvāṃ diśaṃ bandhayet /
OṂ DRUṂ bandha HAṂ iti / DRUṂ iti vā /
vajramuṣṭidvayaṃ [2]kanyasāśṛṅkhalābandhena tarjanīdvayasūcīmukhaṃ parivartoṣṇīṣe sthāpayet / vajroṣṇīṣamudrā /
punar vajrapāśena tām eva bandhayet /
HUṂ vajrapāśe HRĪḤ iti / vajramuṣṭidvayena bāhugranthiṃ kuryāt / vajrapāśamudrā /
vajrapatākayā paścimāṃ diśaṃ bandhet[3] /
OṂ vajrapatāke[4] pataṃgini raṭeti[5] / vajrabandhe'ṅguṣṭhasattvaparyaṅkasūcīṃ kṛtvāgrāsamānāmāvidāritāntyapaṭāgrī[6] / vajrapatākāyāḥ /
digvidikṣv adha ūrdhvañ ca vighnanikṛntanaṃ kuryāt /
vajrakālyottarāṃ diśaṃ bandhet /
12a HRĪḤ vajrakāli (12a) RUṬ[7] MAṬ / iti / vajrayakṣamudrām eva mukhe dṛḍhīkṛtya vajrakālyāḥ /
vajraśikharayā dakṣiṇāṃ diśaṃ bandhet /
OṂ vajraśikhare RUṬ MAṬ / iti / vajramuṣṭidvayena parvatotkarṣaṇābhinayākāraṃ vajraśikharāyāḥ /
Vajrakarmaṇā maṇḍalabandhaṃ kṛtvā prākāraṃ dadyāt /
HUṂ[8] vajrakarmeti[9] / punar abhyantaraprākāraṃ vajrahuṃkāreṇa HUṂ iti / vajramuṣṭidvayaṃ baddhvā bāhuvajraṃ samādhāya kaniṣṭhāṅkuśabandhitā[10] trilokavijayanāmatarjanīdvayaṃ tarjanī/ vajrahuṃkārasya / iyam eva madhyāgradvayaṃ vajraṃ vajrakarmaṇaḥ /

1. All MSS draṣṭā
2. B kaneṣṭha
3. B bandhyet
4. E oṃ vajratike
5. F rat
6. B vidaritāṃ bhyāpaṭugrī D & F paṭagrī, G paṭṭagrī
7. A raṭa
8. B oṃ
9. E oṃ vajrakarmaṃ
10. B guṣṭha

OṂ vajrayakṣa HUṂ źes pa ḥdi daṅ rdo rje thal mo mthe bo gñis brkyaṅ la mdzub mo gñis mche ba lta bur byas pa ni rdo rje gnod sbyin gyi phyag rgyaḥo /
rdo rje gtsug tor gyi phyag rgya daṅ bcas pas śar phyogs bciṅ bar bya ste /

OṂ DRUṂ bandha HAṂ źes paḥo / DRUṂ źes pa yaṅ ṅo / rdo rje khu tshur gñis kyis mtheḥu chuṅ lu gu rgyud du sbrel la mdzub mo gñis rtse sbyar la bzlog [99b] nas spyi bor bźag pa ni rdo rje gtsug tor gyi phyag rgyaḥo /
yaṅ rdo rje źags pas śar de ñid bciṅ bar bya ste /

OṂ vajrapāśa HRI źes pa daṅ / rdo rje khu tshur gñis kyis ḥkhrig ma mdud pa byas pa ni rdo rje źags paḥi phyag rgyaḥo /
rdo rje ba dan gyis nub phyogs bciṅ bar bya ste /

OṂ vajrapatāke patāṅgini raṭa źes pa daṅ / rdo rje bsdams pa las mthe boṅ gñis sems dpaḥ skyil kruṅ byas la mdzub mo gñis mñam por gśibs te phye la mtheḥu chuṅ ba dan ltar byas pa ni rdo rje ba dan gyiḥo /
phyogs daṅ mtshams daṅ steṅ daṅ ḥog gi bgegs rnams tshar bcad par byaḥo /
rdo rje dus kyis byaṅ phyogs bciṅs te /

HRIḤ vajrakāle ruṭṭa źes pa daṅ / rdo rje gnod sbyin gyi phyag rgya sñiṅ khar brtan[1] par byas pa ni rdo rje dus kyiḥo /
rdo rje rtse mos lho phyogs bciṅs te /

OṂ vajraśikhare ruṭṭa maḍa źes pa daṅ / rdo rje khu tshur gñis kyis ri bo ḥdegs paḥi tshul ni rdo rje rtse moḥiḥo /
rdo rje las kyis dkyil ḥkhor bciṅ bar byas la ra ba byaḥo /

HUṂ vajrakarma źes paḥo / yaṅ rdo rje HUṂ mdzad kyis naṅ du ra ba bya ste HUṂ źes pa daṅ rdo rje khu tshur gñis bciṅs la rdo rje ḥkhrig ma gñis bsnol te mtheḥu chuṅ gñis lcags kyur sbrel la mdzub mo gñis sdigs mdzub tu bsgreṅ ba ni ḥjig rten gsum las rnam par rgyal ba źes bya ba rdo rje HUṂ mdzad kyiḥo / ḥdi ñid las mdzub mo daṅ guṅ mo gñis rdo rje ltar byas pa ni rdo rje las kyiḥo /
rdo rje bsdams pas rdo rjeḥi gur sbyin par bya ste /
vajra bandha VAṂ źes pa ḥdis so /

1. P. stan, N bstan

12b tato vajracakramudrayā sarvadurgatipa-(12b)-riśodhanamaṇḍalaṃ purato niṣpādayet /

OṂ vajracakra[1] HUṂ / iti /

vajramuṣṭidvayaṃ baddhvā dvyagrāntyāvajrabandhanāt //
vajracakreti vikhyātā sarvamaṇḍalasādhikā //

anayā sarvadikṣu pradakṣiṇatayā bhrāmayitvā sarvamaṇḍalanirmāṇaṃ bhavati / imām eva mukhe[2] nyasya nirīkṣamāṇo 'ṣṭau vārān vajracakraṃ japet /

tataḥ pratyakṣam iva maṇḍalaṃ buddhyālagya[3] puṣpādibhiḥ sampūjya sarvadikṣu pañcamaṇḍalakena praṇamed anena /

OṂ sarvavit kāyavākcittapraṇāmena vajrabandhanaṃ karomīti /

tataś catuḥpraṇāmaṃ kuryāt / tadyathā /

13a sarvaśarīreṇa vajrāñjaliprasāri-(13a)-tena pūrvasyāṃ diśi praṇamed anena /

OṂ sarvavit[4] pūjopasthānāyātmānaṃ niryātayāmi /
sarvatathāgatavajrasattvādhitiṣṭhasva mām / iti /

tatas tathaivotthāya[5] vajrāñjaliṃ hṛdi kṛtvā dakṣiṇasyāṃ diśi lalāṭeṇa bhūmiṃ spṛśan praṇamed[6] anena /

OṂ sarvavit pūjābhiṣekāyātmānaṃ niryātayāmi /
sarvatathāgatavajraratnābhiṣiñca mām / iti /

tatas tathaivotthāya vajrāñjalibandhena śirasā paścimāyāṃ diśi mukhena bhūmiṃ spṛśan praṇamed anena /

OṂ sarvavit pūjāpravartanāyātmānaṃ niryātayāmi /
sarvatathāgatavajradharma pravartaya mām / iti /

tatas tathaivotthito vajrāñjaliṃ śiraso 'vatārya hṛdi kṛtvottarasyāṃ

13b (13b) diśi mūrdhnā bhūmiṃ spṛśan praṇamed anena /

OṂ sarvavit pūjākarmaṇā ātmānaṃ niryātayāmi /
sarvatathāgatavajrakarma kuruṣva mām / iti /

jānumaṇḍaladvayaṃ pṛthivyāṃ[7] pratiṣṭhāpya vajrāñjaliṃ hṛdi kṛtvā sarvapāpaṃ pratideśayet /

1. B cakre
2. A & C mukhyā E mukhe tesya
3. B ālambya
4. All MSS read here sarvatathāgata instead of sarvavit. B, D & E read the same in the subsequent mantras in this section.
5. B sthito
6. B namet
7. B omits

de nas rdo rje ḥkhor loḥi phyag rgyas ṅan soṅ thams cad yoṅs su sbyoṅ baḥi dkyil khor mdun du rdzogs par bya ste /

OṂ vajravidyā vajracakra HUṂ źes byaḥo /
rdo rje khu tshur gñis bciṅs nas // mdzub mo mtheḥu chuṅ rdo rje bciṅs // rdo rje ḥkhor lo źes grags pa // dkyil ḥkhor thams cad sgrub byed yin // ḥdis phyogs thams cad du g-yas bskor ñid kyis bskor ba las dkyil ḥkhor thams [100a) cad sprul bar ḥgyur ro / ḥdi ñid khar bźag nas ṅes par lta bźin du rdo rje ḥkhor loḥi sṅags lan brgyad bzlas so / de yis dkyil ḥkhor thams cad du źugs par ḥgyur ro /
de nas mṅon sum lta bur blos dmigs la me tog la sogs pas yaṅ dag par mchod de / phyogs thams cad du yan lag lṅa pa daṅ / ḥdis phyag byaḥo /

OṂ sarvavit kāyavākcittapraṇāmena vajrabandhaṃ karomi źes byaḥo /
de nas phyag bźi bya ba ste ḥdi ltar lus thams cad kyis daṅ / rdo rje thal mo brkyaṅs pas śar phyogs su phyag byas te /

OṂ sarvavit pūjā-upasthānāya ātmānaṃ niryātayāmi / sarva-tathāgatavajra-sattva-adhitiṣṭha mām źes pa ḥdis so /
de nas de bźin du laṅs la rdo rje thal mo sñiṅ khar byas te / lho phyogs su dpral ba sa la reg ćiṅ phyag bya ste /

OṂ sarvavid vajra-abhiṣekāya ātmānaṃ niryātayāmi / sarva-tathāgata vajraratna-abhiṣiñca mām źes bya ba ḥdis so /
de nas bźin du laṅs la / rdo rje thal mo spyi bor bźag ste / nub phyogs su kha sa la reg ciṅ phyag byas te /

OṂ sarvavit pūjāpravartanāya-ātmānaṃ niryātayāmi / sarva-tathāgata-vajradharmapravartaya māṃ źes bya ba ḥdis so /
de nas de bźin du laṅs la rdo rje thal mo spyi bo nas phab ste / sñiṅ khar byas la byaṅ phyogs su spyi bo sa la reg ciṅ phyag bya ste /

OṂ sarvavit pūjākarmaṇi-ātmānaṃ niryātayāmi /

OṂ sarvatathāgatavajrakarma kuru māṃ źes pa ḥdis so /
de nas pus moḥi lha ṅa gñis sa la btsugs te / rdo rje thol mo sñiṅ khar byas la sdig pa thams cad so sor bśags par bya ste / phyogs

samanvāharantu mām daśasu dikṣu sarvabuddhabodhisattvāḥ sarvatathāgatavajramaṇi[1]padmakarmakulāvasthitāś ca sarvamudrāmantravidyādevatā aham amukavajro daśasu dikṣu sarvabuddhabodhisattvānāṃ puratah sarvatathāgatavajramaṇipadmakarmakulāvasthitānāṃ sarvamudrāmantravidyādevatānāṃ ca puratah sarvapāpaṃ pratideśayāmi /

14a vistareṇa daśasu dikṣv atītānāgatapratyutpannānāṃ (14a) sarvabuddhabodhisattvapratyekabuddhāryaśrāvakasamyaggatasamyakpratipannānāṃ sarvasattvanikāyānāṃ ca sarvapuṇyam anumodayāmi / daśasu dikṣu sarvabuddhān bhagavatah / apravartitadharmacakrān adhyeṣe dharmacakrapravartanāya / daśasu dikṣu sarvabuddhān bhagavatah parinirvātukāmān yāce 'parinirvāṇāya /

tatah puṣpamudrāṃ baddhvaivaṃ vadet /

OṂ sarvavit[2] puṣpapūjāmeghasamudraspharaṇasamaye[3] HUṂ/ iti /

dhūpamudrāṃ baddhvaivaṃ vadet /

OṂ sarvavid dhūpapūjāmeghasamudraspharaṇasamaye HUṂ /

dīpamudrāṃ baddhvaivaṃ vadet /

OṂ sarvavid ālokapūjāmeghasamudraspharaṇasamaye HUṂ /

14b gandha-(14b)-mudrāṃ baddhvaivaṃ vadet /

OṂ sarvavid gandhapūjāmeghasamudraspharaṇasamaye HUṂ /

sampuṭāñjaliṃ baddhvaivaṃ vadet /

OṂ sarvavid bodhyaṅgaratnālaṃkārapūjāmeghasamudraspharaṇasamaye HUṂ / iti /

OṂ sarvavid hāsyalāsyaratikrīḍāsaukhyānuttarapūjāmeghasamudraspharaṇasamaye HUṂ / iti /

OṂ sarvavid anuttara[4]vastrapūjāmeghasamudraspharaṇasamaye HUṂ / iti /

1. B ratna
2. A & C omit sarvavit and read sarvatathāgata
3. A & C spharaṇaṃ here and in the subsequent mantras in this section.
4. B & E omit

bcu na saṅs rgyas daṅ byaṅ chub sems dpaḥ thams cad daṅ / de bźin gśegs pa daṅ / rdo rje daṅ / nor bu daṅ / padma daṅ / las kyi rigs su bźugs pa thams cad daṅ / sñiṅ po daṅ / phyag rgya daṅ / sṅags daṅ/ rig pa daṅ / lha thams cad bdag la dgoṅs su gsol / bdag che ge mo źes bya ba phyogs bcuḥi saṅs rgyas daṅ byaṅ chub sems dpaḥ thams cad kyi spyan sṅa daṅ / de (100b) bźin gśegs pa daṅ / rdo rje daṅ / nor bu daṅ / padma daṅ / las kyi rigs su źugs pa thams cad daṅ / sñiṅ po daṅ / phyag rgya daṅ / sṅags daṅ / rig pa daṅ / sṅags kyi lha thams cad kyi yaṅ spyan sṅar sdig pa thams cad so sor bśags par bgyiḥo / phyogs bcu na ḥdas pa ma ḥoṅs pa daṅ / da ltar byuṅ baḥi saṅs rgyas daṅ / byaṅ chub sems dpaḥ thams cad daṅ / raṅ saṅs rgyas daṅ / ḥphags pa ñan thos yaṅ dag par soṅ ba daṅ / yaṅ dag par źugs pa rnams daṅ / sems can gyi rigs thams cad gyi rigs thams cad kyi bsod nams thams cad la rgya cher rjes su yi raṅ bar bgyiḥo / phyogs bcuḥi saṅs rgyas bcom ldan ḥdas chos kyi ḥkhor lo mi bskor ba thams cad chos kyi ḥkhor lo bskor bar bya baḥi phyir bskul bar bgyiḥo / phyogs bcuḥi saṅs rgyas bcom ldan ḥdas yoṅs su mya ṅan las ḥdas par bźed pa thams cad la mya ṅan las mi ḥdaḥ bar gsol ba ḥdebs so / de nas me tog gi phyag rgya bciṅs la ḥdi skad ces brjod do /

OṂ sarvavit puṣpapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /
bdug paḥi phyag rgya bciṅs la ḥdi skad brjod do /

OṂ sarvavid dhūpapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /
mar me phyag rgya bciṅs la ḥdi skad ces paḥo /

OṂ sarvavid dīpapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /
dri yi phyag rgya bciṅs la ḥdi skad ces brjod do /

OṂ sarvavid gandhapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /
thal mo sñim pa khoṅ stoṅ du sbyar ba bciṅs la ḥdi skad ces brjod do /

OṂ satvavid bodhyaṅgaratna-alaṅkārapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

OṂ sarvavid hāsyalāsyaratikrīḍāsaukhya-anuttarapūjāmeghasamudraspharaṇasamaye HUṂ źes pa daṅ /

OṂ sarvavid aṅuttarabodhi-alaṅkāravastrapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

tataḥ sarvasattvasaṃsāraduḥkham anusmṛtya bhagavato vajrasattvasya karmamudrāṃ baddhvā karuṇāvaśena sarvasattvottāraṇāya bodhicittamm utpādayet / atīrṇatāraṇāyāmuktamocanāyānāśvastāśvā-
15a sanāyāpa-(15a)-rinirvṛtaparinirvātanāya sakalasattvadhātoḥ saṃsārasamudrād uttāraṇāya ca / 5

OṂ sarvavid vajrapūjāmeghasamudraspharaṇasamaye HUṂ / iti/
tato lāsyāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvopakaraṇasamanvāgatā bhavantu / icchāmātrapratibaddhasarvasampattayaḥ /

OṂ sarvavid mahāvajrodbhavadānapāramitāpūjāmeghasamudra- 10
spharaṇasamaye HUṂ / iti /
(vajra-)mālāmudrāṃ [1]baddhvaivaṃ vadet /
sarvasattvāḥ sarvākuśalakāyavāgmanaskarmāntavigatā bhavantu /
sarvakuśalakāyavāgmanaskarmāntasamanvāgatā bhavantu /
15b OṂ sarvavid anuttaramahābodhyāhāra[2]śīlapāramitāpūjā-(15b)- 15
meghasamudraspharaṇasamaye HUṂ / iti /
gītāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvalakṣaṇānuvyañjanena samalaṃkṛtagātrā bhavantu/
parasparato nityam abhayāvairapratipannā hṛdayanayanābhirāmā
gambhīradharmakṣāntikāś ca / 20

OṂ sarvavid anuttaramahādharmāvabodhakṣāntipāramitāpūjāmeghasamudraspharaṇasamaye HUṂ / iti /
nṛtyāmudrāṃ baddhvaivaṃ vadet /
sarvasattvā bodhisattvacaryābhiyuktā bhavantu / buddhatattvaparāyaṇāḥ saṃsārā[3]parityāgavīryayuktāḥ[4] / 25

OṂ sarvavit saṃsārā[5]parityāgavīrya[6]pāramitāpūjāmeghasamudraspharaṇasamaye HUṂ / iti /
16a puṣpāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvakle-(16a)-śopakleśavigatā bhavantu / sarvadhyāna[7]vimokṣasamādhisamāpattyabhijñāvidyāvaśitāsaṃpannāḥ / 30
OṂ sarvavid anuttarasaukhyavihāradhyānapāramitāpūjāmegha[8]-
samudraspharaṇasamaye HUṂ / iti /

1. B omits
2. B alaṃkāra
3. A omits, B., D & E parityāga
4. B muktāḥ
5. G parityāga
6. B, D & E mahāvīrya
7. D & E dharmāna
8. B samapannāt

de nas ḥkhor baḥi sdug bsñal thams [101a] cad rjes su dran par byas nas / bcom ldan ḥdas rdo rje sems dpaḥ las kyi phyag rgya bciṅs la / sñiṅ rjeḥi dbaṅ gis sems can thams cad bsgral baḥi phyir byaṅ chub kyi sems bskyed par bya ste / ma bsgral ba rnams bsgral baḥi phyir daṅ ma grol ba rnams grol bar bya baḥi phyir daṅ / dbugs ma phyin pa rnams dbugs dbyuṅ baḥi phyir daṅ / yoṅs su mya ṅan las ma ḥdas pa rnams yoṅs su mya ṅan las bzla bar bya baḥi phyir daṅ / sems can gyi khams ma lus pa ḥkhor baḥi rgya mtsho las yaṅ dag par bsgral baḥi phyir byaṅ chub tu sems bskyed par bgyiḥo /

OṂ sarvavid vajrabodhicittapūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

de nas sgeg moḥi phyag rgya bciṅs la ḥdi skad ces brjod de / sems can thams cad daṅ yo byad thams cad yaṅ dag par ldan źiṅ phun sum tshogs pa rnams ḥdod pa tsam la so sor ḥbyor bar gyur cig /

OṂ sarvavid mahāvajra-udbhavadānapāramitāpūjāmeghasamudraspharaṇasamaye HUṂ /

phreṅ ba maḥi phyag rgya bciṅs la ḥdi skad ces brjod do / sems can thams cad mi dge baḥi lus daṅ / ṅag daṅ yid kyi las kyi mthaḥ thams cad daṅ bral bar gyur cig / dge baḥi lus daṅ ṅag daṅ / yid kyi las kyi mthaḥ thams cad daṅ yaṅ dag par ldan par gyur cig /

OṂ sarvavid anuttaramahābodhyāhāraśīlapāramitāpūjāmeghasamudraspharaṇasamaye HUṂ /

glu maḥi phyag rgya bciṅs la ḥdi skad ces brjod de /
sems can thams cad mtshan daṅ dpe byad kyis yaṅ dag par brgyan paḥi lus daṅ ldan pa daṅ / rtag tu phan tshun ḥjigs pa med pa daṅ/ źe ḥgras pa med par źugs śiṅ sñiṅ daṅ mig mṅon par dgaḥ ba daṅ / chos zab mo la bzod pa daṅ ldan par gyur cig /

OṂ sarvavid anuttaramahādharma-avabodhakṣāntipāramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

gar [101b] maḥi phyag rgya bciṅs la ḥdi skad ces brjod de / sems can thams cad byaṅ chub kyi spyod pa daṅ mṅon par ldan źiṅ saṅs rgyas ñid la mchog tu gźol źiṅ ḥkhor ba yoṅs su mi spoṅ baḥi brtson ḥgrus daṅ ldan par gyur cig /

OṂ sarvavit saṃsārāparityāga-anuttaravīryapāramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

me tog maḥi phyag rgya bciṅs la ḥdi skad ces brjod de / sems can thams cad ñon moṅs pa daṅ ñe baḥi ñon moṅs pa thams cad daṅ bral źiṅ bsam gtan daṅ / rnam par thar pa daṅ / tiṅ ṅe ḥdzin daṅ / sñoms par ḥjug pa daṅ / mṅon par śes pa daṅ/ rig pa daṅ / dbaṅ thams cad phun sum tshogs par gyur cig /

OṂ sarvavid anuttarasaukhyavihāradhyānapāramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo /

dhūpāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvalaukikalokottaraprajñājñānasamanvitā bhavantu /
catuḥpratisaṃvitprāptāḥ sarvaśāstraśilpajñānakalāyogaguṇaguhya-
vidhijñās tattvadarśinaḥ sarvakleśajñeyāvaraṇasamuchedajñānaprā-
ptāḥ /
16b OṂ sarvavid anuttarakleśachedamahā-(16b)-prajñāpāramitāpūjā-
meghasamudraspharaṇasamaye HUṂ / iti /
dīpāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvāpāyavigatā bhavantu /
OṂ sarvavit sarvāpāyaviśodhani jñānālokapraṇidhānapāramitā-
pūjāmeghasamudraspharaṇasamaye HUṂ / iti /
gandhāmudrāṃ baddhvaivaṃ vadet /
sarvasattvāḥ sarvājñānavigatā bhavantu /
OṂ sarvavit sarvāpāyagandhanāśani vajragandhopāyapāra-
mitāpūjāmeghasamudraspharaṇasamaye HUṂ / iti /
daśasu dikṣv aśeṣasarvatathāgatapādamūlagatam ātmānam adhi-
mucya kāyaparicaryārtham /
OṂ sarvavit kāyaniryātanapūjāmeghasamudraspharaṇasamaye
HUṂ / iti /
17a asamācale-(17a)-tyādi / sarvatra jihvāśatamukhena stotropahā-
ram adhimucya /
OṂ sarvavid vāgniryātanapūjāmeghasamudraspharaṇasamaye
HUṂ / iti /
sarvabodhisattvaikāśayaprayogatayā dharmasamatām[1] adhimucya/
OṂ sarvavit cittaniryātanapūjāmeghasamudraspharaṇasamaye
HUṂ / iti /
abhāvasvabhāvāḥ sarvadharmāḥ śūnyatānimittāpraṇihitākārā ity
adhimucya /
OṂ sarvavid guhyaniryātanapūjāmeghasamudraspharaṇasa-
maye HUṂ / iti /
evaṃ viṃśatiprakārapūjayā sarvatathāgatān saṃpūjyātmānaṃ
niryātayet /
17b ātmānaṃ sarvabuddhabodhisattvebhyo niryātayāmi / sarva-(17b)
-dā sarvakālaṃ pratigṛhṇantu māṃ mahākāruṇikā nāthā mahāsama-
yasiddhiñ ca prayacchantu / tac ca kuśalamūlaṃ sarvasattvasādhā-
raṇaṃ kartavyaṃ / anena kuśalamūlena sarvasattvāḥ sarvalauki-
kalokottaravipattivigatā bhavantu /

1. A & C dharmatām

bdug pa maḥi phyag rgya bciṅs la ḥdi skad ces brjod de /
sems can thams cad ḥjig rten daṅ ḥjig rten las ḥdas paḥi śes rab daṅ ye śes daṅ yaṅ dag par ldan par gyur cig / so sor yaṅ dag par rig pa bźi yaṅ dag par thob ste bzo daṅ bstan bcos thams cad śes śiṅ rgyu rtsal daṅ / sbyor ba daṅ / cho ga śes pa daṅ / de kho na ñid mthoṅ ba daṅ / ñon moṅs pa daṅ / śes byaḥi sgrib pa thams cad yaṅ dag par gcod paḥi ye śes thob par gyur cig /

OṂ sarvavid anuttarakleśachedasarvadharmasamantajñāna-pāramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo / mar me maḥi phyag rgya bciṅs la ḥdi skad ces brjod de / sems can thams cad log par ltuṅ ba thams cad daṅ bral bar gyur cig /

OṂ sarvavit sarva-apāyaviśodhani jñāna-ālokapraṇidhānapā-ramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo / dri chab maḥi phyag rgya bciṅs la ḥdi skad ces brjod de / sems can thams cad mi śes pa daṅ bral bar gyur cig /

OṂ sarvavit sarva-apāyagandhavināśani vajragandha-upāya-pāramitāpūjāmeghasamudraspharaṇasamaye HUṂ źes paḥo/ lus kyi bsñen bkur bya baḥi phyir bdag ñid phyogs bcuḥi ḥjig rten gyi khams ma lus paḥi de bźin gśegs pa thams cad kyi źabs kyi druṅ du phyin par lhag par mos par byas la /

OṂ sarvavit kāyaniryātanapūjāmeghasamudraspharaṇasamaye HUṂ źes byaḥo / thams cad du lce brgya paḥi kha yis mñam med mig-yo źes bya ba la sogs paḥi stod pa ñe bar spyod pa lhag par mos par byas la /

OṂ sarvavid vāgniryātanapūjāmeghasamudraspharaṇasamaye HUṂ źes byaḥo / ḅyaṅ chub sems dpaḥ thams cad dgoṅs pa gcig paḥi sbyor ba ñid kyis chos mñam pa ñid du lhag par mos par bya ste /

OṂ sarvavid cittaniryātanapūjāmeghasamudraspharaṇasamaye HUṂ źes byaḥo / chos thams cad ni dṅos po med paḥi ṅo bo ñid daṅ stoṅ pa ñid daṅ / mtshan ma med pa daṅ / smon pa med paḥi rnam paḥo źes lhag par mos pa byas la /

OṂ sarvavid guhyaniryātanapūjāmeghasamudraspharaṇasamaye HUṂ źes byaḥo / de ltar mchod pa rnam pa ñi śus de bzin gśegs pa thams cad yaṅ dag par mchod la bdag ñid dbul bar bya ste / saṅs rgyas daṅ byaṅ chub sems dpaḥ thams cad la bdag ñid dbul bar bgyi-ḥo / bdag dus thams cad daṅ rnam pa thams cad du so sor bźes su gsol lo / thugs rje chen po daṅ ldan paḥi mgon po khyed rnams kyis dam tshig chen poḥi dṅos grub bdag la stsal du gsol źes byaḥo / dge baḥi rtsa ba de yaṅ sems can thams cad daṅ thun moṅ du bya ste / dge baḥi rtsa ba ḥdi dag gis (bdag daṅ) sems can thams cad ḥjig rten daṅ ḥjig rten las ḥdas paḥi rgud pa thams cad daṅ bral bar gyur cig /

sarvalaukikalokottarasampattisamanvāgatāś ca bhavantu /
sahaiva sukhena sahaiva saumanasyena buddhā bhavantu narottamā iti /
anena cāhaṃ kuśalakarmaṇā bhaveya buddho //
na cireṇa loke deśaye dharmaṃ jagato hitāya //
mocaye sattvān bahuduḥkhapīḍitān iti //
anuttarāyāṃ samyaksambodhau pariṇāmāya saṃvaraṃ gṛhṇīyāt /
18a utpādayāmi pa-(18a)-ramaṃ bodhicittam anuttaram //
yathā traiyadhvikanāthāḥ sambodhau kṛtaniścayāḥ //
trividhāṃ śīlaśikṣāṃ ca kuśaladharmasaṃgraham //
sattvārthakriyāśīlaṃ ca pratigṛhṇāmy ahaṃ dṛḍham //
buddhaṃ dharmaṃ ca saṅghaṃ ca triratnāgram anuttaram //
adyāgreṇa grahīṣyāmi saṃvaraṃ buddhayogajam //
vajraghaṇṭāṃ ca mudrāṃ ca pratigṛhṇāmi tattvataḥ //
ācāryaṃ ca grahīṣyāmi mahāvajrakuloccaye //
caturdānaṃ pradāsyāmi ṣaṭkṛtvā tu dine dine //
mahāratnakule yoge[1] samaye[2] ca manorame[3] //
saddharmaṃ pratigṛhṇāmi bāhyaṃ guhyaṃ triyānikam //
mahāpadmakule śuddhe mahābodhisamudbhave //
saṃvaraṃ sarvasaṃyuktaṃ pratigṛhṇāmi tattvataḥ // (18b)
18b pūjākarma yathāśaktyā mahākarmakuloccaye //
utpādayitvā[4] paramaṃ bodhicittam anuttaram //
gṛhītaṃ saṃvaraṃ kṛtsnaṃ sarvasattvārthakāraṇāt //
atīrṇān tārayiṣyāmy amuktān mocayiṣyāmy aham //
anāśvastān āśvāsayiṣyāmi sattvān sthāpayāmi[5] nirvṛttāv iti //
tata ākāśasthaṃ maṇḍalaṃ devādibhiḥ pūjyamānaṃ vicintayet /
pañcopahārādinā pūjayet / samyak prapūjya buddhānāṃ guṇavarṇānāṃ stutiṃ kuryāt /
aho buddha aho buddha sādhu buddha kṛtottama //
sarvadurgatiṃ saṃśodhya sattvānāṃ bodhiḥ prāpyate[6] //

1. A, C & D yogya, E yoga
2. E samayaṃ
3. E manorama
4. A & C utpādayāmi
5. B sthāpayiṣyāmi
6. The five above lines are missing in A , C & G. The text is reconstructed here so as to follow the Tibetan Text B. In reconstructing it I used the following reading given by B, D, E & F :

tataḥ ākāśasthaṃ maṇḍalaṃ pūjyamānaṃ vicintayet //
devā nāgāsurā yakṣā gandharvāś ca mahoragaḥ //
bhūtāḥ pretāḥ piśācādyāḥ sarvarāgabhya pūjayet //
sarvapūjā prapūjyānte buddhānāṃ guṇavarṇanām //
aho buddha aho buddha sādhu buddha kṛtottama //
sarvadurgatiṃ parisaṃśodhya sattvānāṃ bodhiḥ prāpyate //
kāmarūpasthitā devā prāñjaliṃ praṇipatya ca //
cakravartiṃ namas kṛtvā tatraivāntarhito bhavet //

ḥjig rten daṅ ḥjig rten las ḥdas paḥi phun sum tshogs pa thams cad daṅ yaṅ dag par ldan par gyur cig / bde ba daṅ yid bde ba ñid kyis mi yi mchog saṅs rgyas su tshe ḥdi ñid la [102b] gyur cig / bdag gis dge baḥi las rnams ḥdi dag gis / ḥjig rten du ni myur du saṅs rgyas śog / ḥgro la phan phyir chos rnams ston bgyid ciṅ //

sems can sdug bsṅal maṅ pos gzir las sgrol // źes byaḥo / bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub tu yoṅs su bsṅos la sdom pa gzuṅ bar bya ste /

ji ltar dus gsum mgon po rnams // byaṅ chub tu ni ṅes mdzad pa // byaṅ chub sems ni bla na med // dam pa bdag gis bskyed par bgyi // tshul khrims bslab pa rnam pa gsum // dge ba daṅ ni chos sdud daṅ // sems can don byed tshul khrims ni // bdag gis so sor brtan por gzuṅ // saṅs rgyas chos daṅ dge ḥdun te // dkon mchog gsum mchog bla na med // sdom pa saṅs rgyas rnal ḥbyor byuṅ // deṅ nas brtsams te gzuṅ bar bgyi // rdo rje chen poḥi rigs bsdus la // rdo rje dril bu phyag rgya yaṅ // de ñid kyis ni rab tu gzuṅ //slob dpon dag kyaṅ gzuṅ bar bgyi // rin chen chen poḥi rigs mchog gis // dam tshig yid du ḥoṅ ba la // ñin re bźin du lan drug du // sbyin pa rnam bźi rab tu sbyin // padma chen poḥi rigs dag pa // byaṅ chub chen po ḥbyuṅ ba la // phyi daṅ gsaṅ ba theg pa gsum // dam chos so sor gzuṅ bar bgyi // las chen rigs ni bsdus pa las // sdom pa thams cad yaṅ dag ldan // mchod paḥi las ni ci nus bźin // kun nas so sor gzuṅ bar bgyi // sems can kun gyi don bgyid phyir // byaṅ chub sems ni bla med pa // dam pa yaṅ dag bskyed bgyis śiṅ // sdom pa ma lus gzuṅ bgyis nas // ma bsgral ba rnams bsgral bar bgyi // ma grol ba rnams bdag gis dgrol // dbugs ma phyin pa dbugs dbyuṅ bgyi // sems can mya ṅan ḥdas la dgod // ces byaḥo /

de nas nam mkhaḥi dkyil ḥkhor la lha la sogs pa rnams kyis mchod par lhag par mos te / ñe bar spyod pa lṅa la sogs pas mchod par byaḥo/ [103a] yaṅ dag par mchod nas ni bcom ldan ḥdas kyi yon tan sṅags par byed de /

e maḥo saṅs rgyas e saṅs rgyas // saṅs rgyas mdzad pa mchog legs so // ṅan soṅ thams cad legs sbyaṅs nas // sems can byaṅ chub thob mdzad pa // źes paḥo /

tata OṂ vajrāñjalīti / vajrabandhanaṃ hṛdaye sphoṭayet /
OṂ sarvavid vajrabandha TRĀṬ bruvan /
vajrāveśamudrāṃ baddhvā /
OṂ tiṣṭha vajra dṛḍho me bhava śāśvato me bhava hṛdayaṃ me 'dhitiṣṭha sarvasiddhiṃ ca me prayaccha HUṂ HA HA HA HA HOḤ / iti /
OṂ vajramuṣṭi VAṂ /
sattvavajrīṃ baddhvā /
OṂ sarvavit śodhane śodhane sarvapāpān apanaya[1] HUṂ /
19a pāpākarṣaṇamantraḥ / (19a)
vajrabandhaṃ dṛḍhaṃ baddhvā vajramudrādhiṣṭhāntarāt[2] //
samutkṣipet kṣaṇāḍ ūrdhvaṃ[3] patitotkṣepaṇaṃ param // iti /
OṂ sarvavit sarvāpāyaviśodhani HUṂ PHAṬ /
pāpaviśodhanamantraḥ /
vajrabandhaṃ dṛḍhīkṛtya madhyamā mukhasahitā //
caturantyamukhāsaktā pāpaṃ sphoṭayati kṣaṇāt //
OṂ sarvavit TRĀṬ HUṂ /
sattvavajrīṃ baddhvā /
OṂ sarvavit sarvāvaraṇaviśodhane MUḤ HUṂ PHAṬ /
uddharaṇalakṣaṇam[4] /
tataḥ paścād yogino hṛdayamadhye 'kāreṇa candramaṇḍalaṃ tasyopari /
OṂ mune mune mahāmunaye SVĀHĀ /
OṂ namaḥ sarvadurgatipariśodhanarājāya tathāgatāyārhate samyaksambuddhāya / tadyathā /
19b OṂ śodhane śodhane[5] sarvapāpaviśodhani (19b) śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe SVĀHĀ /
etena mantreṇa durgatipariśodhanamaṇḍalaṃ pariniṣpannaṃ bhavati[6] / tato vajrāṅkuśādyair ākṛṣya praveśya baddhvā vaśīkṛtyākāśamaṇḍalapūjāṃ kṛtvā hṛdayamaṇḍale niveśayet / dvaya[7]maṇḍalenaikamaṇḍalaṃ bhavatīti / niṣpannayogo[8] bhūtvā samayamaṇḍalaṃ devatāparipūrṇaṃ bhavati / tatra maṇḍalamadhye cakra[9]vartirūpaṃ
ātmabhāvaṃ śākyasiṃhaṃ vibhāvayet / tataḥ śākyamuner hṛdy akāreṇa candramaṇḍalaṃ bhāvayet[10] / candramaṇḍalamadhye[11] /

1. G ānaye
2. B adhigāntarat
3. A & C dhṛdha
4. M omits
5. D adds viśodhane
6. D adds tataḥ parikṛtya ākāśamaṇḍalaṃ parikṛtya
7. B hṛdaya
8. D maṇḍalaya
9. B vajra
10. B nirmāya
11. E candramaṇḍalaṃ tasyopari

de nas varja-añjali źes pa daṅ / rdo rje bsdams pa sñiṅ khar dral bar bya ste //

OṂ sarvavid vajrabandha TRĀṬ brjod ciṅ /
rdo rje ḥbebs paḥi phyag rgya bciṅs la /

OṂ tiṣṭha vajra dṛḍho me bhava śāśvato me bhava ḥṛdayaṃ me adhitiṣṭha sarvasiddhiṃ me prayaccha HUṂ HA HA HA HA HOḤ źes byaḥo /

OṂ vajramuṣṭi VAṂ /
sems ma rdo rje bciṅs nas /

OṂ sarvavit śodhane śodhane sarvapāpaṃ ānaya HUṂ /
rdo rje bsdams pa brtan bciṅs nas // rdo rje phyag rgya gñis par gnas // myur du gyen du legs ḥphen la // lhuṅ ba sloṅ bar byed paḥi mchog // źes paḥo //

OṂ sarvavit sarva-apāyaviśodhane MUḤ HUṂ PHAṬ / sdig pa thams cad rnam par sbyoṅ baḥi sṅags so /
rdo rje bsdams pa brtan byas nas // guṅ mo dag ni kha sbyar te // mthaḥ ma bźi pa kha sprad pa // myur du sdig pa dral bar ḥgyur //

OṂ sarvavit TRĀṬ HUṂ /
sems ma rdo rje bciṅs la /

OṂ sarvavit sarva-āvaraṇaviśodhane (mune) HUṂ PHAṬ /
ḥdon paḥi mtshan ñid do /
de nas deḥi rjes la rnal ḥbyor pa sñiṅ khaḥi dbus su yi ge A las zla baḥi dkyil ḥkhor daṅ deḥi steṅ du /

OṂ mune mune mahāmunaye SVĀHĀ /
OṂ namaḥ sarvadurgatiśodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ /
de dag gis ṅan soṅ thams cad yoṅs su sbyoṅ baḥi dkyil ḥkhor yoṅs su rdzogs par ḥgyur ro /

de nas rdo rje lcags kyu la sogs pas bgug nas bcug ste bciṅs nas / dbaṅ du byas nas / nam mkhaḥi dkyil ḥkhor la bźag ste / dkyil ḥkhor gñis kyis dkyil ḥkhor gcig tu ḥgyur ro // rdzogs paḥi rnal ḥbyor du gyur pa las dam tshig [103b]gi dkyil ḥkhor gyi lha yoṅs su rdzogs par ḥgyur ro / de la dkyil ḥkhor gyi dbus su bdag ñid kyi dṅos po ḥkhor los bsgyur baḥi gzugs śākya seṅ ger bsgom mo / de nas śākya thub paḥi thugs khar yi ge A las zla baḥi dkyil ḥkhor bsgom źiṅ zla baḥi dkyil ḥkhor gyi dbus su /

OṂ mune mune mahāmunaye SVĀHĀ /
tato vajrahetukarmamudrayā maṇḍalaṃ nirmāya[1] /
OṂ sarvavid vajracakra[2] HUṂ / iti / (20a)
20a sattvavajrīṃ baddhvaiva madhyāṅgulidvayena mālām ādāya
manasā praviśet / samaye HUṂ ity anena tāṃ ca mālāṃ svaśirasi
kṣipet / anena praticcha vajra HOḤ / iti / tataḥ svaśirasi bandhed
anena /
OṂ pratigṛhṇa tvam imāṃ[3] sattva[4] mahābaleti //
mukhabandhaṃ cānena muñcet /
OṂ vajrasattvaḥ svayaṃ te 'dya cakṣūdghāṭanatatparaḥ //
udghāṭayati sarvākṣo vajracakṣur anuttaram // iti /
he vajra paśya / iti /
tato mahāmaṇḍale tāvat paśyed yāvad bhagavantaṃ śākyamunim /
punaḥ sattvavajrīṃ baddhvā hṛdaye muñcet / vajrādhiṣṭitakalaśād
udakābhiṣekaṃ vajramuṣṭyā dadyāt /
OṂ sarvavid vajrābhiṣiñca mām[5] / iti /
20b punar vajradhātvīśvaryādimudrayābhimu-(20b)-drayet /
OṂ sarvavid vajradhātvīśvari HUṂ abhiṣiñca mām /
OṂ sarvavid vajravajriṇi HUṂ abhiṣiñca mām /
OṂ sarvavid ratnavajriṇi HUṂ abhiṣiñca mām /
OṂ sarvavid dharmavajriṇi HUṂ abhiṣiñca mām /
OṂ sarvavit karmavajriṇi HUṂ abhiṣiñca mām /
OṂ ṬŪṂ ṬŪṂ ṬŪṂ vajra tuṣya HOḤ /
dvyakṣarakavacena kavacayitvā[6] / tataḥ svavajrābhiṣekaṃ gṛhṇīyāt/
adyābhiṣiktas tvam asi buddhair vajrābhiṣekataḥ //
idaṃ tat sarvabuddhatvaṃ gṛhṇa vajrasusiddhaye //
OṂ vajrādhipati tvām abhiṣiñcāmi tiṣṭha vajrasamayas tvaṃ
vajranāmābhiṣekataḥ /
OṂ vajrasattva tvām abhiṣiñcāmi /
idaṃ tat sarvabuddhatvaṃ vajrasattvakare sthitam //
21a tvayāpi hi sadā dhāryaṃ vajra-(21a)-pāṇidṛḍhavratam //
OṂ sarvatathāgatasiddhivajrasamaya tiṣṭhaiṣa tvāṃ dhāra-
yāmi vajrasattva HI HI HI HI HUṂ / iti /
OṂ sarvavid vajrādhiṣṭhānasamaye HUṂ /
ātmādhiṣṭhānamantraḥ /

1. B omits from candramaṇḍalamadhye
2. B cakraṃ
3. A & Cimaṃ
4. B vatsa
5. A, C & G omit, B imāṃ
6. B kavacaṃ kṛtvā

OṂ mune mune mahāmunaye SVĀHĀ /
de nas rdo rje rgyuḥi las kyi phyag rgyas dkyil ḥkhor sprul te /

OṂ sarvavid vajracakra HUṂ źes pas so /
sems ma rdo rje bciṅs nas de ñid kyi sor mo dbus ma gñis kyis phreṅ ba ḥthogs la samaya HUṂ źes pa ḥdis yid kyis ḥjug go / phreṅ ba de yaṅ raṅ gi mgo bor bźags te / praticcha vajra HO Ḥ / źes pa ḥdis so / de nas raṅ gi mgo bor bciṅs te /

OṂ pratigṛhnātu-imaṃ sattvaṃ mahābala žes pa ḥdis so / gdoṅ pa bciṅs la yaṅ ḥdis dgrol lo /
rdo rje sems dpaḥ raṅ ñid de // khyed kyi mig ni ḥbyed par brtson // rdo rjeḥi mig ni bla na med // thams cad mig ni bye bar ḥgyur // źes pa daṅ / he vajra paṣya źes paḥo /
de nas dkyil ḥkhor chen por ji srid bcom ldan ḥdas śākya thub pa de srid du bltaḥo / yaṅ sems ma rdo rje bciṅs la thugs khar dgrol źiṅ rdo rjes byin gyi brlabs paḥi bum pa nas dbaṅ bskur ba rdo rje khu tshur gyis sbyin paḥo /

OṂ sarvavid vajra-abhiṣiñca źes paḥo /
yaṅ rdo rje dbyiṅs kyi dbaṅ phyug ma la sogs paḥi phyag rgyas gdab ste /

OṂ sarvavid vajradhātvīśvari HUṂ abhiṣiñca mām /
OṂ sarvavid vajravajriṇi HUṂ abhiṣiñca mām //
OṂ sarvavid ratnavajriṇi HUṂ abhiṣiñca mām /
OṂ sarvavid dharmavajriṇi HUṂ abhiṣiñca mām /
OṂ sarvavit karmavajriṇi HUṂ abhiṣiñca mām /
OṂ ṬŪṂ ṬŪṂ ṬŪṂ vajra tuṣya HO Ḥ /

yi ge gñis kyis go chas go bgos la / de nas raṅ ñid rdo rjeḥi dbaṅ bskur ba gzuṅ bar bya ste /
saṅs rgyas rnams kyi rdo rje yis // dbaṅ gis de riṅ khyod dbaṅ bskur // ḥdi de saṅs rgyas thams cad ñid // rdo rje rab tu grub phyir gzuṅ //

OṂ vajra-adhipati tvām abhiṣiñcāmi tiṣṭha vajrasamayas tvam / vajranāma- [104a]-abhiṣekataḥ /

OṂ vajrasattva tvām abhiṣiñcāmi /
ḥdi de saṅs rgyas thams cad ñid // rdo rje sems dpaḥ phyag na gnas// khyod kyis kyaṅ ni rtag tu gzuṅ // phyag na rdo rjeḥi brtul źugs brtan //
OṂ sarvatathāgatasiddhivajrasamaya tiṣṭha-eṣa tvām dhārayāmi / vajrasattva HI HI HI HI HUṂ źes paḥo /
OṂ sarvavid vajra-adhiṣṭhānasamaye HUṂ / bdag ñid byin gyi brlab paḥi sṅags so /

vajramuṣṭidvayaṃ baddhvāṅguṣṭhamadhyamākaniṣṭhordhvaṃ
sthitvā mukhe śliṣyet tarjanyanāmikāsattvaparyaṅkaṃ kṛtvā /
vajramudrā / hṛtkaṇṭhalalāṭa ūrṇābhrūmadhye nāsikākarṇakaṭi-
jānupāda[1]dvaye jaṃghāyāṃ cakṣurdvaye guhye 'dhiṣṭhāṇaṃ tu
kārayet /
tataḥ svakāyasamaya[2] akāreṇa candramaṇḍalam / sarvabījasamut-
pannacihnāhaṃkāraṃ[3] mantram udvahan /
OṂ sarvavid JAḤ HUṂ VAṂ HOḤ samayas tvaṃ samaya
HOḤ /
21b OṂ mu-(21b)-ne mune mahāmunaye SVĀHĀ / trir uccārayet
sāmānyam api /
tataḥ svakāye vajrasamājamudrāṃ baddhvā /
JAḤ HUṂ VAṂ HOḤ pravartayet /
yathāsthāneṣv ākṛṣya praveśya baddhvā vaśīkuryāt /
svahṛdi huṃkārayogena pañcasūcikavajram //
samayaṃ[4] tu pravakṣyāmi śākyasiṃhasya mudrayā //
samādhyagrasthito madhye[5] mudrāsamaya ucyate //
vajrabandhaṃ dṛḍhīkṛtya madhyamā mukhasaṃhitā //
vajroṣṇīṣamudrā /
saiva madhyamā ratnaṃ[6] tu padmākāraṃ tu madhyamā[7] //
saiva madhyamā vajraṃ tu śeṣā jvālāṃgulīkṛtā //
saivāṃgulī jvālākṛtā teja uṣṇīṣamudrayā //
saiva tu samānāmikā kaniṣṭhādvayam utsṛjet //
22a tarjanī padmapattraṃ tu madhyamā vajram (22a) utthitā //
saiva puratah sthitvā vajrapañjarakārakā //
hṛdaye tu samāṃguṣṭhā suprasāritamālinī //
añjalyagramukhoddhāntā nṛtyato mūrdhni saṃputā //
vajrabandhaṃ tv adhodānāt svāñjalisthordhvadāyikā //
samāṃguṣṭhanipīḍā ca suprasāritalepanā //
vajramuṣṭidvayaṃ baddhvā tarjanyaṃguṣṭhamadhyamāḥ //
pratyekam apy anyonyam abhimukhaṃ dhārayet //
ekatarjanīṃ saṃkucya[8] dvyaṃguṣṭhau granthiṃ bandhitau //
aṃguṣṭhāgrakaṭibandhā vajramuṣṭyagrasaṃhitā // iti /
dharmamudrāṃ bhāvayet kaṇṭhe padmendumaṇḍale //
pūrvam utsarga[9]mantreṇa dharmamudrā vidhīyate //
karmamudrā hṛdaye viśvavajram //

1. B pādayor
2. A & C samayeḥ
3. A, C & G kāre, E kāramantraṃ
4. B, D & E omit
5. D mudraya
6. A & B ratnā, C ratnāṃ, E madhye ratnoṣṇīṣasya mudrayā
7. B & E madhyamā caivaṃ padmākāraṃ tu mudrayā, D mudraya
8. B saṃkācā
9. D pūrva utsaṅga, E pūrvajanmaga

rdo rje khu tshur gñis bciṅs nas mthe boṅ daṅ guṅ mo daṅ mtheḥu gyen du bsgreṅ ste / sbyar nas mdzub mo daṅ miṅ med sems dpaḥi skyil kruṅ byas pa ni rdo rjeḥi phyag rgya ste /
sñiṅ kha daṅ / mgrin pa daṅ / dpral ba daṅ / mdzod spu daṅ / smin mtshams pa daṅ / sna daṅ / rna ba daṅ / dku daṅ / pus mo daṅ / rkaṅ pa daṅ / byin pa daṅ / mig gñis daṅ / gsaṅ bar byin gyis brlab par yaṅ byaḥo / de nas raṅ gi lus la samaya AḤ yi ge A las zla baḥi dkyil ḥkhor sa bon las byuṅ baḥi mtshan ma thams cad kyi sñiṅ poḥi ṅa rgyal bskyed ciṅ /
OṂ sarvavid dṛśya JAḤ HUṂ VAṂ HOḤ / samayas tvam samaya HOḤ /
OṂ mune mune mahāmunaye SVĀHĀ / źes lan gsum brjod par byaḥo / thun moṅ pa yaṅ ṅo /
de nas raṅ gi lus la rdo rje bsdu baḥi phyag rgya bciṅs te / JAḤ HUṂ VAṂ HOḤ brjod ciṅ / gnas ji lta ba rnams su bkug nas bcug ste bciṅs la dbaṅ du byaḥo /
raṅ gi thugs khar HUṂ yig ni // sbyor bas rdo rje rtse lṅa pa // śākya seṅ geḥi dam tshig gi // phyag rgya rab tu bśad par bya // dbus su tiṅ ḥdzin mchog gis ni // bźugs pa dam tshig phyag rgya bśad // rdo rje bciṅ ba dam byas la // guṅ mo gñis kyi rtse mo sbyar// rdo rje phyag rgya dam bcas na // rdo rje gtsug tor phyag rgyaḥo // de ñid guṅ mo rin chen daṅ // guṅ mo padmaḥi rnam pa [104b] daṅ // de ñid guṅ mo rdo rje las // sor mo lhag ma ḥbar byas ñid // sor mo de ñid ḥbar byas pa // gtsug tor gzi brjid phyag rgyaḥo // de ñid las ni srin lag daṅ // mtheḥu gñis ni mñam ste sgreṅ // mdzub mo padmaḥi ḥdab ma las // guṅ mo rdo rje bsgreṅ ba daṅ // de ñid mdun du bźag nas ni // rdo rje dra baḥi tshul du bya // sñiṅ khar yaṅ ni mthe bo mñam // rab tu brkyaṅ ba phreṅ ba ma // thal mo sbyar ba kha nas dbyuṅ // gar byed spyi bor thal mo sbyar // rdo rje bsdams pa thur du sbyin // thal mo legs sbyar gyen du gtor // mthe bo mñam ste rab tu bsdams // rab tu brkyaṅ ba byug paḥo // rdo rje khu tshur gñis bciṅs nas // mdzub mo mthe boṅ guṅ mo rnams// re re źiṅ yaṅ phan tshun du // mṅon du phyogs pa gzuṅ bar bya // mdzub mo gcig ni cuṅ zad bkug // mthe bo gñis ni mdud pa bciṅ // mthe bo mdzub mo brnal ba[1] bciṅ // rdo rje khu tshur rtse mo bsdams // mgrin par pad zlaḥi dkyil ḥkhor du // chos kyi phyag rgya rnam par bsgom // sṅar gyi ḥbyin paḥi sṅags kyis ni // chos kyi phyag rgya yin par bśad // thugs khar sna tshogs rdo rje ni // bsams te las kyi phyag rgya bya //

1. P. bsol ba

dharmacakraṃ yathoktasya śākyarājasya mudrayā //
22b bhūspa-(22b)-rśavaradadhyānam abhayādyā yathākramam //
tejoṣṇīṣasya mudrayā samādhyagrāvasthitā //
dakṣiṇabāhudaṇḍā ca hṛdvāmakhaḍgadhāriṇī //
vāmatarjanīm utsṛjya dakṣiṇena prasārayet // 5
dvayahastena saṃmīlya chatrākāreṇa dhārayet //
karmamudrāvidhir yena[1] navasambuddhatāyinām[2] //
vajragarva[3]prayogeṇa named āśayakampitaiḥ //
mālābandhā mukhoddhāntā nṛtyataḥ parivartitā //
vajramuṣṭiprayogeṇa dadyād dhūpā[4]dayas tathā // 10
tarjanyaṃkuśabandhena kaniṣṭhāyāṃ mahāṃkuśī //
bāhugranthikaṭāgrābhyāṃ pṛṣṭhayoś ca nipīḍayet //
athātaḥ saṃpravakṣāmi bodhisattvamahātmanām[5] //
karmamudrāprabandhena yathānukramalakṣaṇam // (23a)
23a vajramuṣṭidvayaṃ baddhvānyonyaṃ sahani mīlayet // 15
tarjanīmadhyamākuñcya puṣpākāreṇa dhārayet //
maitreyasya[6] mudrā[7] /
vāmamuṣṭiṃ kaṭau nyasya dakṣiṇaṃ bāhupārśvataḥ //
tarjanīmadhyamotsṛjya netrākāreṇa dhārayet //
amoghadarśinaḥ / 20
vajramuṣṭidvayaṃ baddhvā tarjanīs saṃprasārayet //
savyenāṃkuśaṃ saṃdhārya sarvāpāyajahasya ca //
vāmamuṣṭiṃ kaṭiṃ nyasya dakṣiṇadaṇḍam ākṛtiḥ //
dhārayed ūrdhvataś caiva sarvaśokatamasya ca //
vāme nābhasthitā muṣṭir gajapuṣkaram ākṛtiḥ //
dhārayed dakṣiṇe haste gandhahastino mudrayā //
vāmamuṣṭiṃ kaṭiṃ nyasya dakṣiṇe khaḍgakārataḥ //
śūraṃgamasya /
vāmamuṣṭiṃ hṛdi[8] dhārya dakṣiṇam ūrdhvaṃ bhrāmayet // (23b) 35
23b gaganagañjasya /
vajramuṣṭidvayaṃ baddhvā dakṣiṇena tu dhārayet //
dhvajagṛhitākāreṇa jñānaketoś ca mudrayā //
dvayahastena saṃdhārya kalaśākāreṇa dhārayet //
amṛtaprabhasya / 40

1. D vidhi yena, E vidhiya tena
2. A nāyināṃ, E tāyinaḥ
3. E gandhvā, B & G garbhā
4. A & C vṛdha
5. C & G ātmanāt
6. A & C maitrīya
7. G omits
8. B dvadi

ji skad bśad paḥi chos ḥkhor lo // śākyaḥi rgyalpoḥi phyag rgyaḥo // sa gnon mchog sbyin tiṅ ḥdzin daṅ // mi ḥjigs sbyin sogs rim pa bźin // tiṅ ḥdzin mchog tu gnas pa ni // gtsug tor gzi brjid phyag rgyaḥo // g-yas paḥi lag ṅar dbyug pa daṅ // g-yon paḥi sñiṅ khar ral gri ḥphyar // g-yon pa sdigs mdzub bsgreṅ bya ste// g-yas pa bteg ste brkyaṅ bar bya // chos kyi phyag rgyaḥi cho ga gaṅ // rdzogs saṅs rgyas skyob min paḥi yaṅ // rdo rje bsgyiṅs paḥi sbyor ba yis // btags paḥi bsams pas ḥdud par bya // phreṅ [105a] ba bciṅ daṅ kha nas dbyuṅ // gar gyis yoṅs su bskor ba ñid // rdo rje khu tshur sbyor ba yis // bdug pa la sogs de bźin sbyar // mdzub mo lcags kyu bciṅs pa yis // mthe chuṅ la ni lcags sgrog che // ḥkhrig ma ḥdud ciṅ mdzub gñis bsnol // rgyab dag kyaṅ ni ṅes par bsdams // de nas de phyir go rims bźin // byaṅ chub sems dpaḥ bdag ñid cheḥi // las kyi phyag rgya ḥchiṅ[1] ba yis // mtshan ñid yaṅ dag rab tu bśad // rdo rje khu tshur gñis bciṅs nas // phan tshun lhan cig gśibs nas ni // mdzub mo daṅ ni guṅ mo bgug // me tog rnam par gzuṅ bar bya // byams paḥi phyag rgyaḥo / g-yon pa khu tshur dkur bźag la // g-yas paḥi dpuṅ paḥi thad kar ni // mdzub mo guṅ mo brkyaṅ nas ni // mig ni tshul du gźag par bya // mthoṅ ba don yod kyi phyag rgyaḥo //

rdo rje khu tshur gñis bciṅs nas // mdzub mo dag ni brkyaṅ nas su // g-yas pa lcags kyu legs bźag pa // ṅan soṅ thams cad sbyoṅ baḥi yin // g-yon pa khu tshur dkur bźag la // g-yas pas dbyig pa lta bur ni // gyen du bsgreṅs la bźag par bya // mya ṅan mun pa kun ḥjoms gyi //

g-yon pa khu tshur lte bar bźag // lag pa g-yas pa glaṅ po cheḥi // sna yi tshul du bźag pa ni // spos kyi glaṅ poḥi phyag rgyaḥo // g-yon pa khu tshur dkur bźag ste // g-yas pa ral gri ḥthogs pa yis // tshul du ḥjog par byed pa ni // dpaḥ bar ḥgro baḥi phyag rgya yin // g-yon pa khu tshur sñiṅ kar bźag // g-yas pa steṅ bskor mkhaḥ mdzod kyi // rdo rje khu tshur gñis bciṅs pa // rgyal mtshan ḥdzin pa lta bur ni // g-yas kyi logs su ḥjog byed pa // ye śes tog gi phyag rgyaḥo // lag pa gñis kyis bum ḥdzin pa ltar // bźag pa ḥod dpag med paḥiḥo //

1. P. ḥtshan, N ḥchan

vāmamuṣṭim urau sthitvā[1] dakṣiṇamuṣṭiṃ pārśvataḥ //
prasārya kaniṣṭhāṃguṣṭhau candrarekhā[2] tu ākṛtiḥ //
candraprabhasya /
dvayahastaṃ hṛdi deśe padmākāraṃ vikāsayet //
anyonyaṃ mukham āsajya bhadrapālasya mudrayā //
vajramuṣṭidvayaṃ baddhvā kavacākāreṇa dhārayet //
stanadvaye ca saṃdhārya jālinīp[3]rabhamudrayā //
vāmamuṣṭiḥ kaṭiṃ nyasto dakṣiṇahṛdayasthitaḥ //
madhyamāṃgulim utsṛjya vajragarbhasya mudrayā //
24a vāmamuṣṭir hṛdi nyasto varadākāraṃ (24a)dakṣiṇe //
akṣayamater mudrā /
vāme nābhasthitā muṣṭir[4] dakṣiṇe choṭikāṃ dadan //
pratibhānakūṭasya /
vāmamuṣṭiṃ kaṭiṃ dhārya dakṣiṇaratnamuṣṭikā //
samantabhadrasya /
cihnarahitena vidhinā karmamudrā coktitā[5] //
hṛdaye vajraṃ saṃdhārya pañcasūcikarūpiṇam[6] //
utsargeṣu yathādhārya mudrāsāyudhadhāriṇām //
vajraghaṇṭādharo bhūtvā hṛdaye vajraṃ dhārayet //
mahāmudreti boddhavyā bodhisattvamahātmanām //
utsargeṣu[7] yathāgṛhya[8] mudrāpraharaṇadhāriṇām //
yāṃ yāṃ mudrāṃ tu badhnīyād yasya yasya mahātmanaḥ[9] //
japan tu hṛdayārthena bhāvayet tu svam ātmānam //
24b caturmudrā vidhātavyā devatāsarvamudri-(24b)- tum //
sarvajñaguṇasampannāḥ sarvasattvārthakāraṇāt //
sarvadurgatiṃ saṃśodhya sattvānāṃ bodhiḥ prāpyate //
atha mantraṃ pravakṣāmi sarvadurgatimaṇḍale //
mudrāmantraprayogeṇa sarvakāryakṣamo bhavet //
pratipativajranṛtyaṃ kṛtvā mantraiś codāhṛtam //
OṂ namaḥ sarvadurgatipariśodhanarājāya //
tathāgatāyārhate samyaksambuddhāya tadyathā //
OṂ śodhane śodhane sarvapāpaviśodhane śuddhe //
viśuddhe sarvakarmāvaraṇaviśuddhe svāhā //

1. A, C & G urusthāpya, B ulusthāpya
2. A reṣā, B rekhātur
3. B & G jālanī
4. B mudrāmuṣṭi
5. A, B & G coktitaḥ
6. A, B & G rūpinaḥ
7. B utsaṃgeṣu
8. B guhya
9. E mahātmanā

g-yon paḥi khu tshur brla steṅ bźag // g-yas paḥi khu tshur gzogs su ni // mthe boṅ mthe chuṅ brkyaṅ byas la // [105b] zla tshes rnam pa zla ḥod kyi //
lag pa gñis ni sñiṅ kha ru // padmaḥi rnam par rnam phye la // rtse mo phan tshul sbyar ba ni // bzaṅ skyoṅ gi ni phyag rgya yin // rdo rje khu tshur gñis bciṅs la // go cha ḥdzin pa lta bur ni // nu ma gñis su legs bźag pa // dra ba can ḥod phyag rgya yin // g-yon paḥi khu tshur dkur bźag la // g-yas pa sñiṅ khar bźag nas ni // sor mo dbus ma bsgreṅs byas la // rdo rje sñiṅ poḥi phyag rgya yin // g-yon pa khu tshur sñiṅ khar bźag // g-yas pa mi ḥjigs sbyin rnam la // blo gros mi zad pa yiḥo //
g-yon paḥi khu tshur lte bar bźag // g-yas paḥi se gol tog pa ni // spobs pa rtsegs paḥi phyag rgya yin //
g-yon paḥi khu tshur dkur bźag ste // g-yas pa rin chen khu tshur bya // kun tu bzaṅ poḥi phyag rgya yin //

mtshan ma daṅ bral cho ga yis // las kyi phyag rgya bśad pa yin // sñiṅ khar rdo rje rtse lṅa paḥi // gzugs can yaṅ dag bzuṅ bya źiṅ // ḥbyin pa rnams su ji ltar bzuṅ // phyag rgya mtshan ma bsnams pa dag // rdo rje dril bu bzuṅ nas ni // thugs khar rdo rje ḥdzin pa ni // phyag rgya che źes byaṅ chub gaṅ // byaṅ chub sems dpaḥ bdag ñid cheḥi // ḥbyin pa rnams su ji ltar bzuṅ // phyag rgya mtshon cha bsnams pa rnams // bdag ñid chen po gaṅ gaṅ gi // phyag rgya gaṅ daṅ gaṅ bciṅs nas // sñiṅ po don gyi bzlas pa daṅ // raṅ gi bdag ñid bsgom par bya // phyag rgya bźi rnams bsgrub byed pa // lha rnams thams cad rgyas btab daṅ // kun mkhyen yon tan rdzogs pa daṅ // sems can kun gyi don byaḥi phyir // ṅan soṅ thams cad legs sbyaṅs nas // sems can byaṅ chub thob byaḥi phyir // de nas sṅags rab bśad bya ste // ṅan soṅ kun sbyoṅ dkyil ḥkhor du // phyag rgya sṅags kyis rab sbyor gyis // bya ba thams cad nus par ḥgyur // so so so sor rdo rje gar // byas nas sṅags rnams brjod par bya // [106a]

OṂ namo bhagavate / sarvadurgatipariśodhanarājāya tathāgatāya arhate samyaksambuddhāya // tadyathā /
OṂ śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe / sarvakarma-āvaraṇaviśuddhe SVĀHĀ /

vāmavajramuṣṭyā vajraghaṇṭām ādāya dakṣiṇahastena vajraṃ sagarvam ullalayan[1] evaṃ vadet / vajravācāṭakki[2] HUṂ JAḤ JAḤ JA ḤO[3] / svahṛdy utkarṣaṇayogena dhārayet / ṭakki[4] JAḤ HOḤ iti vadet /

25a tad-(25a)-anu śatākṣareṇadṛḍhīkṛtya / etena daśabhūmīśvarabodhisattvasadṛśo bhavati / tān dṛṣṭvā sarvapūjām prapūjayet / tataḥ tābhiḥ sarvābhiḥ stutibhiḥ sampūjayet /

namas te śākyasiṃhāya dharmacakrapravartakaḥ[5] //
traidhātukaṃ jagatsarvaṃ śodhayet sarvadurgatim //
namas te vajroṣṇīṣāya dharmadhātusvabhāvataḥ //
sarvasattvahitārthāya ātmatattvapradarśakaḥ //
namas te ratnoṣṇīṣāya samatātattvabhāvanaiḥ //
traidhātukaṃ sthitaṃ sarvam abhiṣekapradāyakaḥ //
namas te padmoṣṇīṣāya svabhāvapratyavekṣakaḥ //
āśvāsayati sattveṣu dharmāmṛtapravarṣaṇaiḥ //
namas te viśvoṣṇīṣāya svabhāvakṛtyā[6]nuṣṭhitaḥ //

25b viśvakarmakaro hy eṣāṃ sattvānāṃ duḥ-(25b)-khaśāntaye //

namas te tejoṣṇīṣāya traidhātukam avabhāsayet //
sarvasattveṣv apāyeṣu satya[7]dṛṣṭvā kariṣyati //
namas te dhvajoṣṇīṣāya cintāmaṇidhvaja[8]dharaḥ //
dānena sarvasattvānāṃ sarvāśā paripūrayet //
namas te tīkṣṇoṣṇīṣāya[10] kleśopakleśachedakaḥ[9] //
caturmārabalabhagnaṃ sattvānāṃ bodhiḥ prāpyate //
namas te chatroṣṇīṣāya sitātapatraśobhanam[11] //
traidhātukaṃ jagatsarvaṃ dharmarājatvam prāpyate //

1. B ullālayet
2. A ṭarkki, B vacoṭarkkī
3. B & G jaḥ huṃ
4. A ṭarkki, B ṭarkkī
5. B dharmacakraṃ pravarttate
6. A, B, C & G kṛtaṃ
7. A. B, C & G satva
8. B dhvajo
9. A tejoṣṇīṣāya
10. B chedanaṃ
11. A, C & G ātapatraṃ tu śobhitaṃ B ātapatrasuśobhanaṃ

g-yon paḥi rdo rje khu tshur gyis // rdo rje dril bu bloṅs la/ lag pa g-yas pas rdo rje ḥgyiṅ ba daṅ bcas pas rdo rje gsor źiṅ ḥdi skad ces brjod de / vajravācāṭaki HUṂ JAḤ JAḤ JAḤ raṅ gi sñiṅ khar bsgreṅ ste / gsal baḥi sbyor bas gzuṅ źiṅ Ṭakki JAḤ HOḤ źes brjod do / de nas yi ge brgya pas brtan par bya ste / de dag gis byaṅ chub sems dpaḥ sa bcu paḥi dbaṅ phyug daṅ ḥdra bar ḥgyur ro / de rnams bltas la mchod pa thams cad kyis rab tu mchod pas mchod do / de nas de rnams kyis bstod pa rnams kyis yaṅ dag par mchod par bya ste /

chos kyi ḥkhor lo bskor mdzad pa // khams gsum pa yi ḥgro kun gyi // ñan soṅ thams cad sbyoṅ mdzad pa // śākya seṅ ge khyod phyag ḥtshal //

chos kyi dbyiṅs kyi raṅ bźin las // sems can kun la phan paḥi phyir // raṅ gi de ñid ston mdzad pa // rdo rje gtsug tor khyod phyag ḥtshal // mñam ñid de ñid bsgoms pa yis // khams gsum la gnas thams cad la // dbaṅ bskur rab tu gsol mdzad pa // rin chen gtsug tor khyod phyag ḥtshal // so sor kun rtog raṅ bźin can // chos kyi bdud rtsiḥi char ḥbebs pas// sems can dbugs ḥbyin mdzad paḥo // padmaḥi gtsug tor khyod phyag ḥtshal // sems can sdug bsṅal źi byaḥi phyir // bya ba rjes sgrub raṅ bźin can // phrin las sna tshogs mdzad pa bo // sna tshogs gtsug tor khyod phyag ḥtshal // khams gsum ḥod kyis gsal mdzad nas // sems can kun gyis ḥphags pa yi // bden pa mthoṅ bar mdzad pa ni // gtsug tor gzi brjid khyod phyag ḥtshal // yid bźin nor buḥi rgyal mtshan bsnams // sbyin pa sems can thams [106b] cad kyi // bsam pa thams cad rdzogs mdzad pa // gtsug tor rgyal mtshan khyod phyag ḥtshal // ñon moṅs ñe baḥi ño moṅs dag // gcod ciṅ bdud bźiḥi stobs bcom nas // sems can byaṅ chub thob mdzad pa // gtsug tor rnon po khyod phyag ḥtshal // khams gsum ḥgro ba thams cad kyis // gdugs dkar gyis ni brgyan pa yi // chos kyi rgyal po thob mdzad pa // gtsug tor gdugs dkar khyod phyag ḥtshal //

lāsyā mālā tathā gītā nṛtyā devyaś catuṣṭayāḥ //
puṣpā dhūpā ca dīpā ca gandhā devī namo 'stu te //
dvāramadhye sthitā āveśo[1] 'ṃkuśaḥ pāśas sphoṭakaḥ //
śraddhādyabhāvanirjātā dvārapālā[2] namo'stu te //
26a vedikādau sthitā ye ca (26a) catvaradvārapārśvataḥ //
muditādau daśe[3] sthitvā bodhisattvā[4] namo 'stu te //
brahmendrau rudracandrādyair[5] lokapālacaturdiśam[6] //
agnirākṣasavāyuś ca bhūtādhipa namo 'stu te //
anena stotrarājena saṃstutya maṇḍalāgrataḥ //
vajraghaṇṭādharo mantrī idaṃ stotram udāharet //
paścād ātmadeheṣu ātmamaṇḍalaṃ kalpayet //
evaṃ bhāvayamānāṃ vai maṇḍalam ādiyogataḥ //
ādiyoganāmasamādhiḥ /
tato maṇḍalarājāgrīnāma pravakṣyāmi /
OṂ akāro mukhaṃ sarvadharmānām ādyanutpannatvāt /
tadarthādhimokṣato[7] daśadiksarvalokadhātu[8]ṣoḍaśaśūnyatām
adhimucya śūnyatāhaṃkāram ātmānaṃ paśyet / (26b)
26b tato huṃkāreṇa niṣpannavajreṇa vāyumaṇḍalaṃ tasyopari raṃkāreṇāgnimaṇḍalaṃ tasyopari vaṃkāreṇa mahodadhiṃ tasyopari kaṃkāreṇa kāñcanamaṇḍalaṃ tadmadhye HUṂ SUṂ HUṂ iti / tena sumeruṃ caturasraṃ ratnamayaṃ sarvaratnavibhūṣitaṃ niṣpādya / OṂ vajra dṛḍhetyādinā vajrabandhenādhitiṣṭhet / tasyopari vajrahetukarmamudrayā bhūṃkārasitaniṣpannavajramaṇiratnaśikhara[9]kūṭāgāram[10] /
caturasraṃ caturdvāraṃ catustoraṇabhūṣitam //
catuṣkoṇeṣu sarveṣu dvāraniryūhasaṃdhiṣu //
candrārkavajracihnitaṃ hārārdhahāraracitam //
catussūtrasamāyuktaṃ paṭasragdāmabhūṣitam //
27a abhyantaramaṇḍalam aṣṭāra-(27a)-cakraṃ vajrāvalīparivṛtam /
tasya nābhopari siṃhāsanaṃ tasyopari candramaṇḍalam /
cakrāṣṭāramadhyeṣu candramaṇḍalaṃ devatāsthānam /

1. B āveśya
2. A, B & C pālaṃ, G pāraṃ
3. D & E daśadiśa
4. A satvaṃ
5. A, C & G arka, B ādyai
6. G daśaṃ
7. A & C heto
8. A & C dhātuṃ
9. B śiṣara
10. A, B & C kūṭāṃgāraṃ

sgeg mo phreṅ ba de bźin glu // gar mkhan lha mo bźi po daṅ //
spos daṅ me tog mar me ma // dri yi lha mo khyod phyag ḥtshal //
dad sogs ṅo bo las byuṅ ba // sgo bźi dbus na gaṅ bźugs pa //
lcags kyu źags pa lcags sgrog dril // sgo skyoṅ khyed rnams la
phyag ḥtshal //
sgo bźi yi ni logs dag na // khyams rnams su ni bźugs mdzad pa //
rab dgaḥ la sogs bcu gṅis gnas // byaṅ chub sems dpaḥ khyed phyag
ḥtshal //
tshaṅs dbaṅ drag po zla ba sogs // phyogs bźir ḥjig rten skyoṅ ba
rnams //
me daṅ srin po rluṅ lha daṅ // ḥbyuṅ poḥi bdag po khyod phyag
ḥtshal //
bstod paḥi rgyal po ḥdi yis ni // dkyil ḥkhor mdun du kun bstod nas //
sṅags pa rdo rje dril ḥchaṅ bas // bstod pa ḥdi dag yaṅ dag brjod //
phyi nas raṅ gi lus la ni // bdag ñid dkyil ḥkhor rab tu gźag //
de ltar ṅes par bsgom bźin paḥi // dkyil ḥkhor daṅ po sbyor ba las //
daṅ po sbyor ba źes bya baḥi tiṅ ṅe ḥdzin to /
de nas dkyil ḥkhor rgyal mchog źes bya ba rab tu bśad par bya ste /

OṂ akāro mukhaṃ sarvadharmāṇām ādyanutpannatvāt /
deḥi don ni rnam par thar pa las phyogs bcuḥi ḥjig rten gyi khams
thams cad stoṅ pa ñid bcu drug tu lhag par mos par bya ste / ṅar
ḥdzin paḥi bdag ñid stoṅ pa ñid du bltaḥo / de nas yi ge HUṂ las
rdzogs paḥi rdo rjes rluṅ gi dkyil ḥkhor daṅ / yi ge RAṂ las meḥi
dkyil ḥkhor daṅ / deḥi steṅ du yi ge VAṂ las chu gter chen po daṅ /
deḥi steṅ du yi ge KAṂ las gser gyi dkyil ḥkhor daṅ / deḥi dbus su
HUṂ SUṂ HUṂ źes bya ba ste / de las ri rab gru bźi pa rin po
cheḥi raṅ bźin / rin po che thams cad kyis brgyan pa bskyed la /
OṂ vajra dṛḍha źes pa la sogs pa daṅ rdo rje bsdams pas byin gyis
brlab bo / deḥi steṅ du rdo rje rgyuḥi las kyi phyag rgyas yi ge
BHUṂ dkar po las byuṅ baḥi rdo rje daṅ nor bu daṅ rin po cheḥi
rtse mo can gyi gźal yas khaṅ gru bźi pa la sgo bźi pa /
rta babs bźi yis rnam par brgyan // grva bźi rnams ni thams cad du //
sgo daṅ sgo khyud mtshams rnams su // zla ba mtshan ma rdo rje spras//
dra ba dra phyed kyis rgyan ciṅ // thig le daṅ ni yaṅ dag ldan //
dar daṅ me tog phreṅ bas brgyan //

naṅ gi dkyil ḥkhor ni ḥkhor lo rtsibs brgyad pa rdo rje phreṅ bas
yoṅs su bskor baḥo / deḥi lte baḥi steṅ du seṅ geḥi gdan no / deḥi steṅ
du zla baḥi dkyil ḥkhor ro / ḥkhor lo rtsibs brgyad paḥi naṅ rnams
su zla baḥi dkyil ḥkhor te lha rnams kyi gnas so /

bāhyamaṇḍalasya devatāsthānaṃ paṭikāyām aṣṭāviṃśaticandramaṇḍalaṃ paśyet / siṃhāsanopari candramaṇḍale / akārādikakārādyakṣaraprajñopāyasvarūpaṃ dravībhūtam ākāśaspharaṇaka[1] samādhisamāpannaṃ bodhicittasvarūpeṇa sattvārthahetusampannamantrarūpaṃ bhavati /

OṂ mune mune mahāmunaye SVĀHĀ /

anena mantreṇa śrīśākyasiṃharājaniṣpanno[2] bhavati /

sarvanīvāraṇaṃ nāma samādhisamāpannaḥ[3] /

tatas samādhisamāpanno buddho bhagavān tasya mudrāmantram

27b udā-(27b)-haret /

vajramuṣṭidvayaṃ baddhvā paripāṭyā vikāsayet[4] //

mudreyaṃ dharmacakrasya sarva[5]saṃsārachedanī[6] //

tadyatheti dṛṣṭāntaḥ /

yathā padmeṣu āsaktā[7] bhramarādyā vibandhitāḥ[8] //

tathā padmavikāsena[9] vibandhā[10] duḥkhamocitāḥ //

tathaiva duḥkhasaṃsāre vibandhās[11] tribhave gatau //

evaṃ vibandhā mucyante śākyasiṃhakṛpātmanaḥ //

tataś śākyamuner[12] hṛdaye 'kāreṇa candramaṇḍalam /

tataś candramaṇḍale sarvāsāṃ[13] mantrāṇi niṣpādyante / vajroṣṇīṣam ārabhya yāvad vajrāveśaparyantaṃ bhāvayet /

tato mantrāṇi bhavanti /

OṂ namas sarvadurgatipariśodhanarājāya tathāgatāyārhate samyaksambuddhāya / tadyathā / (28a)

28a OṂ śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe sarvakarmāvaraṇaviśuddhe SVĀHĀ[14] / idaṃ mantram udāharet /

1. A, C, D & F āsthānaka, B āsthānānaka
2. B niṣpannaṃ
3. E omits
4. A & B vikāśayet
5. B darśa
6. B chedani
7. A & G āśaktā
8. A vibandhitā
9. A & G vikāśena
10. A & C vibandhu, G vibadhu
11. A, B & G vibandhā
11. A, B & G vibandhā
12. A, B, C & G mune
13. B sarvāsā
14. A adds the following mantras :

OṂ puṇye puṇye mahāpuṇye parimitapuṇye parimitāyupuṇye jñānasaṃbhāropacite/

OṂ sarvasaṃskārapariśuddhe dharmate gagaṇasamudgate svabhāvaviśuddhe mahānayaparivāre svāhā /

OṂ amṛte amṛte amṛtodbhave'mṛtasaṃbhave'mṛtavikrāntagāmini sarvakleśakṣeyaṃ kari svāhā / (twice)

OṂ kaṃkani kaṃkani rocani rocani trocani trocani sarvakarmaparaṃparāni svāhā /

OṂ ratne ratne ratnasaṃbhave ratnakiraṇe ratnamālāviśuddhe svāhā /

OṂ amoghāṃpratihata sarvāvaraṇāni hana hana HUṂ PHAṬ /

phyiḥi dkyil ḥkhor gyi lha rnams kyi gnas ni snam bu rnams la / zla baḥi dkyil ḥkhor ñi śu rtsa brgyad bltaḥo / seṅ geḥi gdan gyi steṅ gi zla baḥi dkyil ḥkhor yi ge A la sogs pa daṅ / yi ge KA la sogs pa śes rab daṅ thabs kyi yi ge źu bar gyur ba nam / mkhaḥ khyab kyi tiṅ ṅe ḥdzin la sñoms par źugs pa / byaṅ chub kyi sems kyi raṅ bźin gyis sems can gyi don gyi rgyu rdzogs paḥi sṅags kyi gzugs su gyur te /

OṂ mune mune mahāmunaye SVĀHĀ / sṅags ḥdis dpal śākyaḥi rgyal po rdzogs par gyur te / sgrib pa thams cad sel baḥi tiṅ ṅe ḥdzin la sñoms par bźugs paḥo /

de nas tiṅ ṅe ḥdzin sñoms par bźugs paḥi saṅs rgyas bcom ldan ḥdas deḥi phyag rgya daṅ sṅags bśad par bya ste /

rdo rje khu tshur gñis bciṅ nas // rim gyis [107b] rnam par dbye bar bya //

chos kyi ḥkhor loḥi phyag rgya ni // ḥkhor ba thams cad gcod byed yin //

de yi dpe ni ḥdi lta ste //

ji ltar padma la chags paḥi // buṅ ba la sogs bsdams pa rnams //

padmaḥi ḥdab ma kha phye na // bciṅs paḥi sdug bsṅal las thar byed //

de bźin ḥkhor baḥi sdug bsṅal gyis // srid gsum ḥkhor bar bciṅs pa ḥdi //

thugs rjeḥi bdag ñid śākya yi // seṅ ges bciṅs pa las grol mdzad //

de nas dpal śākya thub paḥi thugs khar yi ge A las zla baḥi dkyil ḥkhor ro / de nas zla baḥi dkyil ḥkhor la sṅags thams cad kyis bskyed par bya ste / rdo rje gtsug tor nas brtsams te ji srid rdo rje ḥbebs paḥi mthar thug pa ḥgyur ba yin no / de nas sṅags rnams ḥbyuṅ ste/

OṂ namo bhagavate sarvadurgatipariśodhanarājāya tathāgatāya arhate samyaksambuddhāya / tadyathā /

OṂ śodhane śodhane sarvapāpaviśodhane śuddhe viśuddhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ / sṅags ḥdi ṅes par brjod do /

athātaḥ saṃpravakṣāmi paripāṭyā yathākramam /
OṂ vajra HUṂ PHAṬ /
niścārya mukhadvāreṇa nirgatya pañcaraśmikam //
samantato daśasu dikṣv avabhāsya sarvasattvānām //
duḥkhasyāntaṃ kariṣyati punar āgatya raśmīnām //
praviśya hṛdaye tataḥ //
mantraraśmidvayaṃ mīlya[1] niṣpannarūpasambhavam //
abhyantaramaṇḍalasya cakrāre pūrvadiśi[2] padmacandrasthaḥ[3] //
vajroṣṇīṣas tathāgato hṛdayād avatīrya niṣīdeta[4] //
hitārthataḥ /
29a śukla-(29a)-varṇaprabhādivyo mudrābhūsparśasaṃsthitaḥ[5] //
evaṃ raśmispharaṇasaṃhāra[6]pūrvoktena sarvaśaḥ //
spharaṇasaṃhāra[6]yogena mantraraśminimilanam[7] //
bimbaniṣpattisaṃpūrṇahṛdayād avatīrya ca //
niṣīdeta[8] yathāsthāne dakṣiṇāreṣu susthitaḥ //
OṂ ratnottama TRAṂ utsṛjet /
padmasthacandramadhyeṣu ratnoṣṇīṣas tathāgataḥ //
avatīrya hṛdayād buddha[9]lakṣaṇaiḥ samalaṃkṛtaḥ[10] //
nīlavarṇasvabhāvaṃ tu mudreyaṃ varadasya tu //
traidhātukam aśeṣaṃ tu sarvasattvābhiṣekadaḥ[11] //
pūrvavat spharaṇasaṃhāraṃ bimbotpattikrameṇa[12] ca //
OṂ padmottama HRĪḤ utsṛjet /
tataḥ paścimā[13]rasthapadmopari candramaṇḍale //
raśmibījena niṣpannaḥ padmoṣṇīṣas[14] tathāgataḥ // (29b)
29b hṛdayād nirgato bhūtvā niṣīded anuśāsakaḥ[15] //
padmarāgaprabhādivyo dhyānamudrāvyavasthitaḥ //
OṂ viśvottama AḤ utsṛjet /
uttare cakra ārasthapadmoparīndumaṇḍale //
avatīrya hṛdayād buddho viśvoṣṇīṣas tathāgataḥ //
haritavarṇaprabhājvālyo mudrā cāsyābhayapradaḥ //
viśvakarmakaro buddhaḥ sattvān saṃsārād uttaret //

1. C & G milya
2. B diśe
3. B & G stho
4. B niṣideta
5. B & G sthitaṃ
6. A & G saṃharaṇa
7. A & C nimilanāṃ B nimiraṇaṃ G nirmiranaṃ
8. G niṣpādya ca C niṣidyad
9. A & G buddho, B buddhoḥ
10. B kṛtoḥ
11. A abhiṣekataḥ
12. A & B kramena
13. A & B paścime
14. A & B -ṣa
15. B anubhāsakaḥ

de nas deḥi phyir go rims ni // rim bźin yaṅ dag rab bśad bya //
OṂ vajra HUṂ PHAṬ /
kha yi sgo nas phyuṅ nas ni // kun nas ḥod zer lṅa par ḥthon //
kun nas phyogs bcur snaṅ byas nas // sems can rnams ni thams cad kyi //
sdud bsṅal rnams ni thar mdzad de // ḥod zer rnams ni slar logs nas//
thugs khar źugs te de rjes la //
sṅags daṅ ḥod zer gñis ḥdres pas // legs[1] byuṅ sku ni yoṅs rdzogs pa //
naṅ gi dkyil ḥkhor ḥkhor loḥi rtsibs// śar phyogs padma zla bar bźugs//
rdo rje gtsug tor de bźin gśegs // sems can kun la phan don du //
thugs kha las byuṅ bźugs pa ni //
sku mdog dkar źiṅ ḥod zer ḥbar // sa gnon phyag rgya yaṅ dag bźugs//
de ltar ḥod zer spro bsdu ni // sṅar bśad pa yi thams cad kyaṅ //
spro daṅ bsdu baḥi sbyor ba yis // sṅags daṅ ḥod zer legs [108a] ḥdres daṅ //
sku ni bskyed ciṅ yaṅ dag rdzogs // ji bźin gnas su bźugs par bya //
OṂ ratnottama TRAṂ źes bya bas dbyuṅ bar byaḥo //
lho yi rtsibs su yaṅ dag bźugs // padma zla baḥi dbus su ni //
rin chen gtsug tor de bźin gśegs // thugs kha nas ni ṅes bton nas //
saṅs rgyas mtshan gyis yaṅ dag brgyan // sku mdog sṅo źiṅ śin tu mdzes //
ḥdiḥi phyag rgya mchog sbyin ñid // khams gsum pa ni ma lus paḥi //
sems can kun la dbaṅ bskur mdzad //
sṅar bźin spro daṅ bsdu ba daṅ // gzugs bskyed pa yi rim pa yis //
OṂ padmottama HRIḤ źes dbyuṅ bar byaḥo //
de nas nub kyi rtsibs gnas paḥi // pad steṅ zla baḥi dkyil ḥkhor la //
sa bon ḥod zer gyis rdzogs paḥi // padma gtsug tor de bźin gśegs //
thugs kha las ni phyuṅ gyur nas // rjes su ston mdzad bźugs pa ni //
padmarāgaḥi ḥod ḥbar la // bsam gtan phyag rgyas rnam par bźugs //
OṂ viśvottama AḤ źes dbyuṅ ṅo /
byaṅ phyogs rtsibs gnas padma yi // steṅ du zla baḥi dkyil ḥkhor la //
thugs kha nas bton saṅs rgyas ni // sna tshogs gtsug tor de bźin gśegs//
sku mdog ljaṅ khu ḥod ḥbar ba // ḥdi yi phyag rgyas mi ḥjigs sbyin //
saṅs rgyas phrin las sna tshogs mdzad // sems can ḥkhor ba las sgrol ba //

1. P. and N. las

oṃkāreṇotsṛjed buddhas[1] tejoṣṇīṣas tathāgataḥ //
āgneyāre sthitaḥ samyak padmasthacandramaṇḍale //
savyena sūryaṃ saṃgṛhya vāmahaste kaṭisthitaḥ //
śitaraktaka[2]varṇābhas[3] traidhātukaṃ ābhāsayet[4] //
huṃkārabījasaṃjāto dhvajoṣṇīṣas tathāgataḥ //
30a utsṛjed hṛdayātīrṇo nairṛtyāre niṣaṇṇa-(30a)-kaḥ //
padmasthacandrabimbe ca raktakṛṣṇa[5]kavarṇikaḥ //
cintāmaṇidhvajaṃ dhārya sattvamātsaryaśodhakaḥ //
dhīḥkārabījaniṣpannas tīkṣṇoṣṇīṣas tathāgataḥ //
kleśopakleśān[6] saṃchedya vāyavyāre[7] ca utsṛjet //
padmacandre niṣīdeś[8] ca mudrāsya khaḍgadakṣiṇaḥ[9] //
gaganavarṇanibhakāyo vāme pustakadhāriṇaḥ //
krīṃkārabījanirjātaś[10] chatroṣṇīṣas tathāgataḥ //
dharmasvāmī ca sattvānām īśānāre ca utsṛjet //
kundenduvarṇasannibho mudreyaṃ chatradhāriṇaḥ //
sarve te viśva[11]padmasthā niṣaṇṇāś candramaṇḍale //
HUṂ TRĀṂ HRĪḤ AḤ /
tena mantreṇa uccārya hṛdayād utsṛjanti ca //
caturṣu[12] koṇasthāneṣu padmasthacandramaṇḍale // (30b)
30b lāsyādidevyaś catasraḥ[13] kulavarṇakadhāriṇyaḥ[14] //
sitaṃ pītaṃ raktaṃ viśvavarṇakam //
teṣāṃ mudrā vidhīyate yathoktitam //
tenaiva mantram uccārya utsṛjed hṛdayād api //
dhūpādidevyaś catasraḥ[13] padmasthacandramaṇḍale //
caturṣu koṇasarveṣu varṇakulakrameṇa tu //
OṂ sarvasaṃskāraparišuddhe dharmate gaganasamudgate
svabhāvaviśuddhe mahānayaparivāre SVĀHĀ /
mantreṇa utsṛjet pūrvadvārapārśvadvaye sthitāḥ //
maitreyādicatuṣkasya padmasthacandramaṇḍale //
sattvaparyaṃkinaḥ sarve mudrāvarṇakrameṇa tu //
pītavarṇaprabhādivyo nāgapuṣpakadakṣiṇe //
vāmena kuṇḍikāṃ gṛhya maitrīcittaviśuddhitaḥ //
31a dvitīyo (31a) 'moghadarśī tu pītavarṇaprabhojvalaḥ //
vāmahastakaṭinyasto dakṣiṇapadmanetrakaḥ //

1. B buddha
2. G rakta
3. A & B ābha
4. A & C avabhāsayet
5. B kṛṣṇe ca
6. A & B kleśa
7. G āreṣu
8. B det, G dec
9. B dakṣiṇe
10. B niṣpannaś
11. G bimba
12. A & G catvāri
13. A, B, C & G catvāri
14. A & G dhāriṇaḥ, B dhāriṇi

yi ge OṂ gyis sańs rgyas dbyuń // gtsug tor gzi brjid de bźin gśegs //
me yi mtshams gnas padma gnas // yań dag zla baḥi dkyil ḥkhor la //
g-yas pa ñi ma yań dag bsnams // phyag g-yon pa ni sku la gnas// sku
mdog dkar dmar ḥod kyis ni // khams gsum po ni snań bar mdzad //
HUṂ gi sa bon las byuń ba // gtsug tor rgyal mtshan de bźin gśegs //
thugs kha las byuń phyuń nas ni // bden bral rtsibs la bźugs nas ni //
pad gnas zla baḥi gzugs la yań // sku mdog dmar [108b] źiń gnag
pa la //
yid bźin nor buḥi rgyal mtshan bsnams // sems can ser sna sbyoń
mdzad pa //
DHIḤ yig sa bon las rdzogs paḥi // gtsug tor rnon po de bźin gśegs //
ñon mońs ñe baḥi ñon mońs rnams // gcod mdzad rluń gi rtsibs su
phyuń //
padma zla ba la bźugs śiń // ḥdi yi phyag mtshan g-yas ral gri //
g-yon na glegs bam bsnams pa ni // sku mdog mkhaḥ ltar sńo baḥo //
KRAṂ yig sa bon las byuń baḥi // gtsug tor gdugs dkar de bźin gśegs //
sems can rnams kyi chos kyi rje // dbań ldan rtsibs su dbyuń bar bya //
kunda lta buḥi mdog lta bu // ḥdi yi phyag mtshan gdugs bsnams pa //
de kun sna tshogs padmar gnas // zla baḥi dkyil ḥkhor la bźugs pa //
OṂ TRĀṂ HRĪḤ JAḤ /
sńags de rnams su brjod nas su // thugs kha nas ni dbyuń ba dań //
mtshams kyi gnas ni bźi bo ru // padma zla baḥi dkyil ḥkhor la //
sgeg mo la sogs lha mo bźi // rigs kyi sku mdog ḥdzin pa ste //
dkar ser dmar po sna tshogs mdog // de nas phyag rgya bciń pa ni //
sńar bśad ji skad bśad bźin du // sńags de ñid ni brjod nas su //
thugs kha nas kyań dbyuń bya ste // bdug pa la sogs lha mo bźi //
padma la gnas zla ba yi // dkyil ḥkhor du ni mtshams bźiḥo //
thams cad du yań sku mdog ni // rigs kyis rim pa ñid kyis so //
OṂ sarvasaṃskāraparišuddhe dharmate gaganasamudgate
svabhāvaviśuddhe mahānayaparivāri SVĀHĀ /
sńags kyis dbyuń ste śar gyi sgoḥi // gźogs gñis dag tu gnas pa ni //
byams pa la sogs gnas bźi po // pad gnas zla baḥi dkyil ḥkhor la //
thams cad sems dpaḥ skyil kruń can // phyag rgya sku mdog rim pa
yań //
byams pa thugs ni rnam dag pa // sku mdog ser po ḥod zer bźań //
g-yas pa klu śiń me tog can // g-yon pas spyi glugs bsnams paḥo //
gñis pa mthoń ba don [109a] yod ni // sku mdog ser po ḥod zer ḥbar //
phyag g-yas padma spyan can te // g-yon paḥi phyag ni dkur bźag
paḥo //

tṛtīyo bodhisattvaś ca nāmnāpāya[1]jahasya ca //
śvetavarṇaprabhājvālo[2] mudrā aṃkuśadhāriṇaḥ //
caturthaḥ sarvaśokatamanirghātanamatis tathā //
sitapītamiśravarṇābho mudrā daṇḍadhāriṇaḥ //
vāmamuṣṭikaṭinyastaḥ sattvaparyaṃkinā sthitaḥ //
catvāro bodhisattvāś ca dakṣiṇadvāre pratiṣṭhitāḥ //
prathamo gandhahastī ca sitaśyāmaś ca varṇakaḥ //
mudreyaṃ dakṣiṇahaste gandhaśaṃkhaṃ prapūritam //
vāmahastakaṭinyastaḥ sarvāvaraṇaśodhanaḥ //
dvitīyo śūraṃgamo nāma sarvakleśapramocakaḥ //
31b sphaṭikavarṇaprabhādivyo mudreyaṃ (31b) khaḍgadhāriṇaḥ //
vāmahastakaṭinyastaḥ sattvānāṃ duḥkhaśantakaḥ //
tṛtīyaḥ gaganagañjaḥ sarvābharaṇabhūṣitaḥ //
sitapītamiśravarṇābhaḥ sarvāvaraṇavarjītaḥ //
mudreyaṃ dakṣiṇahaste padmasthadharmagañjataḥ //
vāmahastakaṭinyastaḥ sarvākāśadhanadharaḥ //
caturtho jñānaketuś ca sarvāśāparipūrakaḥ //
nīlavarṇakasaṃkāśaś cintāmaṇidhvajadharaḥ //
vāmamuṣṭikaṭinyastaḥ dāridraduḥkhamocakaḥ //
paścimadvāra āsīnaḥ[3] padmasthacandramaṇḍale //
prathamam amṛtaprabhaś candravarṇavirājitaḥ //
amṛtakalaśaṃ saṃdhārya mukuṭaṃ ratnapāṇinā[4] //
vāmamuṣṭikaṭinyasto vistīrṇam[5] āyurdāyakaḥ // (32a)
32a dvitīyaś[6] candraprabho nāmājñānatamadhvaṃsakaḥ //
śuklavarṇatanudivyo mudrā dakṣiṇapāṇinā //
padmasthacandrabimbaṃ tu vāmamuṣṭikaṭisthitaḥ //

1. A, B & G apāyaṃjahasya
2. A & B jvālya
3. A & B āśīnāḥ
4. A & G mudrā dakṣiṇapāṇinā
5. A & B vistirṇa
6. B & G -ya

byaṅ chub sems dpaḥ gsum pa yaṅ// mtshan ni ṅan soṅ spoṅ ḥjoms pa//
sku mdog dkar po ḥod ḥbar ziṅ // phyag rgya lcags kyu bsnams pa can //
bzi po mya ṅan mun pa kun // ṅes ḥjoms blo gros de bẓin te //
dkar ser ḥdres paḥi mdog du snaṅ // de yi phyag rgya dbyug pa bsnams[1] //
g-yon pa khu tshur dkur bẓag ciṅ // sems dpaḥ skyil mo kruṅ bẓugs //
byaṅ chub sems dpaḥ bẓi rnams gyaṅ // lho sgor rab tu bẓugs paḥo //
daṅ po spos kyi glaṅ po yaṅ // dkar po sṅo baḥi sku mdog can //
ḥdi yi phyag rgya phyag g-yas na // dri yis duṅ ni rab tu bkaṅ //
g-yon pa khu tshur dkur bẓag la // sgrib pa thams cad rnam par sbyoṅ//
gñis pa dpaḥ bar ḥgro ba mtshan // ñon moṅs thams cad rab grol mdzad //
śel gyi mdog can ḥod bzaṅ ba // ḥdi yi phyag rgya ral gri bsnams //
g-yon paḥi phyag ni dkur bẓag nas // sems can sdug bsṅal ẓi mdzad paḥo //
gsum pa nam mkhaḥ mdzod ñid de// rgyan ni thams cad kyis brgyan pa //
dkar ser bsres paḥi sku mdog ḥod // sgrib pa thams cad rnam par spaṅs //
ḥdi yi phyag rgya phyag g-yas na // padma la gnas chos kyi mdzod //
g-yon paḥi phyag ni dkur bzag la// nam mkhaḥi nor kun ḥchaṅ ba po //
bẓi pa yaṅ ni ye śes tog // bsam pa thams cad yoṅs rdzogs mdzad //
sṅon poḥi mdog can yaṅ dag gsal // yid sbyin nor buḥi rgyal mtshan bsnams //
g-yon paḥi khu tshur dkur ḥjog ciṅ // dbul baḥi sdug bsṅal sgrol bar mdzad //
nub sgoḥi druṅ du padma la // gnas paḥi zla baḥi dkyil ḥkhor du //
daṅ po bdud rtsi ḥod ces bya // zla baḥi mdog gi rnam par mdzes //
bdud rtsiḥi bum pa legs par bsnams // cod pan rin chen phyag gyis so //
g-yon pa khu tshur dkur ḥjog ciṅ // [109b] rgya chen tshe ni rtsol ba po //
gñis paḥi mtshan ni zla baḥi ḥod // mi śes pa yi mun pa bsal //
sku mdog dkar po mdzes pa ni // phyag rgya g-yas paḥi phyag ñid kyis //
padmar gnas paḥi zla baḥi gzugs // g-yon pa khu tshur dkur bẓag paḥo //

1. P. rnams

tṛtīyo bhadrapāleti[1] sitaraktaṃ tu varṇikaḥ //
sarvadharmaprakāśako[2] mudrā dakṣiṇapāṇinā //
jvalitaratnaṃ saṃdhārya vāmamuṣṭikaṭisthitaḥ //
caturtho bodhisattvaś ca jālinīprabhasaṃjñitaḥ //
raktavarṇaprabhādivyo vajrapañjaradhāriṇaḥ //
prathama[3]buddhaputras tu[4] vajragarbhetināmataḥ //
sitanīlavarṇasaṃyukto[5] mudrā dakṣiṇapāṇinā //
utpalaṃ vajrasaṃyuktaṃ vāmamuṣṭikaṭisthitaḥ //
dvitīyo akṣayo nāma matir anteṣu saṃsthitaḥ[6] //
32b kundenduvarṇa-(32b)-saṃkāśo mudrāhastadvayena tu //
jñānakalaśaṃ saṃdhārya sarvasattvān prapīnayet //
tṛtīyo buddhaputraś ca pratibhākūṭasaṃjñitaḥ //
raktavarṇaprabhājvālo mudrā dakṣiṇapāṇinā //
padmastharatnakūṭaṃ tu vāmamuṣṭikaṭisthitaḥ //
caturtho bodhisattvaś ca samantabhadranā[7]mataḥ //
suvarṇavarṇasaṃkāśo mudrā dakṣiṇapāṇinā //
ratnamañjarikā[8]divyaṃ vāmamuṣṭikaṭisthitaḥ //
33b evaṃ rūpeṇa saṃyuktā[9] bodhisattvakṛpātmanaḥ[10,11] // (33b)
maṇḍalarājāgrī nāmasamādhiḥ /

1. B paletu
2. A, B & G prakāśeta
3. B prathamaṃ
4. A putraṃ tu
5. A & B yuktaṃ
6. B omits the whole śloka
7. A & C prabha
8. A, B & C māñjalikā
9. B samyuktaṃ
10. A & C ātmanā, B & D sattvaś ca samantabhadranāmataḥ, E sattvāś ca samantbhadrānāmatā
11. A & C have this much more:
anuktās sattvaparyaṃkāḥ padmacandreṣu vāsitāḥ //
jaḥkārabījaraśmibhyāṃ jātas sphaṭikavarṇikaḥ //
viśuddhadhanaṃ saṃgṛhya mudrā aṃkuśadāriṇaḥ (C dariṇi) //
huṃkārabījasaṃbhūto dakṣiṇe dvārasaṃsthitaḥ //
hastadvayena pāśas tu nilavarṇaprabhajvalaḥ //
vaṃkārabījaniṣpannaḥ paścime vajrasphoṭani //
śṛṃkhalyubhahastena raktavarṇaprabhojvalaḥ //
hoḥkārabījanirjāto vajrāveśaś ca uttare //
ghaṇṭāṃ saṃgṛhya hastābhyāṃ viśvavarṇaṃ prabhāyati //
padmacandropari tiṣṭhet sattvaparyaṃkabandhitaḥ //
vajroṣṇiṣaś ca sarvajña ādarśajñānatāmayaḥ //
sattvavajrī spharayitvā pradadyāc cakravartine //
ratnoṣṇiṣo jinaḥ samyaksameto jñānaśuddhadhiḥ //
ratnavajrīṃ munindrāya sphare dadyāt kṛpātmanaḥ //
padmoṣṇiṣo daśabalo jñānapratyavekṣadarśanaḥ //
padmavajrīṃ pradadyād vai spharati karuṇātmane //
kṛtvānuṣṭhānavijñāno viśvoṣṇiṣas tathāgataḥ //
karmavajrīṃ pradadyād vai śākyasiṃhāya śuddhaye //
suviśuddhajñānāya samyaksambuddhadhīmate //
caturbuddhaprasannātmā dadyāt sambuddhapūjayā // (A prasanānāṃ)
tridine ca triratrau ca vajrasattvaprasiddhaye //
evaṃ dhāvayamāno vai sarvadurgatiśodhanam //

gsum pa bzaṅ skyoṅ źes bya ba // dkar źiṅ dmar baḥi mdog can ñid //
chos rnams thams cad rab gsal mdzad // phyag rgya phyag ni g-yas pa yis //
rin chen ḥbar ba yaṅ dag bsnams// g-yon pa khu tshur dkur gnas paḥo//
byaṅ chub sems dpaḥ bźi pa yaṅ // dra ba can kyi ḥod mtshan can //
sku mdog dmar po ḥod ḥbar ba // rdo rje gur ni bsnams pa can //
byaṅ sgoḥi rtsa bar padma la // gnas paḥi zla baḥi dkyil ḥkhor du //
saṅs rgyas sras po daṅ po ñid // mtshan ni rdo rje sñiṅ po źes //
dkar źiṅ sṅo baḥi mdog daṅ ldan // phyag rgya phyag ni g-yas pa yis// udpala ni rdo rje ldan// g-yon pa khu tshur dkur gnas paḥo//
gñis pa blo gros źes pa yi // mi zad pa thar yaṅ dag ldan //
kunda zla baḥi mdog ltar gsal // phyag rgya phyag ni gñis pa yis //
ye śes bum pa yaṅ dag bsnams// sems can thams cad rab tshim mdzad//
saṅs rgyas sras po gsum pa yaṅ // spobs pa brtsegs paḥi tha sñad can //
sku mdog dmar źiṅ ḥod ḥbar ba // phyag rgya phyag g-yas padma la //
gnas paḥi rin chen phuṅ po ñid // g-yon pa khu tshur dkur gnas paḥo//
rgyal baḥi sras po bźi po ni // kun tu bzaṅ po ces bya ste //
sku mdog ser źiṅ ḥod ḥbar ba // g-yas paḥi phyag gi phyag rgya ni //
rin chen sñe ma bsnams pa la // g-yon pa khu tshur dkur gnas paḥo //
de ltaḥi gzugs daṅ yaṅ dag ldan // byaṅ chub sems dpaḥ brtse bdag ñid //
dkyil ḥkhor rgyal mchog źes bya baḥi tiṅ ṅe ḥdzin to /

OṂ mune mune mahāmunaye SVĀHĀ /
OṂ namas sarvadurgatiparišodhanarājāya tathāgatāyārhate samyaksambuddhāya / tadyathā /
OṂ šodhane šodhane sarvapāpavišodhane šuddhe višuddhe sarvakarmāvaraṇavišuddhe SVĀHĀ /
34a anena mantreṇa śrīšākyasiṃharājapramukha-(34a)-saptatriṃśaddevatāparipūrṇaṃ bhāvayet /
tataḥ paścād jñānamaṇḍalam ākarṣayet /
dvārodghāṭanaṃ kṛtvā mantramudrāsamāyutaḥ //
vajramuṣṭidvayaṃ baddhvā tarjanī dve prasārayet //
kaniṣṭhāṃ śṛṃkhalīkṛtya dvārodghāṭanamudrayā //
OṂ sarvavid dvāram udghāṭaya[1] HUṂ /
dvārodghāṭanamantramudrayā dvāram udghāṭayet /
vajracakramudrayā maṇḍalaṃ parikalpayet /
OṂ sarvavid vajracakre HUṂ /
bāhubhyāṃ vajrabandhena vajrachaṭakavimokṣaṇe //
šrīšākyarājayogātmā sarvabuddhān samājayet[2] //
vāme chaṭaka[3]tālena samatālena siddhyati //
dakṣiṇena tu tāloktaṃ saṃnipātāv ubhāv api //
34b OṂ vajrasamāja (34b) JAḤ HUṂ VAṂ HOḤ /
asyā ājñāyā mātreṇa[4] saparṣaccakrasaṃcayaḥ[5] // /
sarvabuddhāḥ samāyānti[6] kā kathānyeṣu varttate //
tato'grata[7] ākāšadeše maṇḍalacakraṃ dṛṣṭvā vajrayakṣamantreṇa /
japtārghabhājane sthitagandhavāriṇā[8] samprokṣyācamanaṃ dadyāt /
tato'rghamudrayārghaṃ dadyāt / tataḥ pādyamudrayā pādyaṃ dadyāt / tataḥ /
vajrapuṣpe HUṂ /
vajradhūpe HUṂ /
vajradīpe HUṂ /
vajragandhe HUṂ /
vajrayakṣamantreṇa vighnān utsārya maṇḍaleṣu praveśayet /

1. A & C dvārodghāṭaye, B & D dvārodghāṭaya E sarvavit ghātaya, G omits
2. A & C samānacchaṭake japet, B samājapet
3. C chaṭakabhālena, D chataka, E chatrakatārena
4. A & C cakitamātrāyā, B asyājñāmātraṃ ca kiṃtā D asyājñānamatreṇa kitā
5. B saṃcayet
6. A & C samāpatti
7. 11. A yataḥ
8. B vālinā

OṂ mune mune mahāmunaye SVĀHĀ / namaḥ sarvadurgatipariśodhanarājāya tathāgatāya arhate samyaksambuddhāya / tadyathā/
OṂ śodha- [110a]-ne śodhane sarvapāpaviśodhane śuddhe viśuddhe sarvakarma-āvaraṇaviśuddhe SVĀHĀ /
sṅags ḥis śākyaḥi rgyal po la sogs pa lha sum cu rtsa bdun yoṅs su rdzogs par sgom mo /
de nas deḥi rjes la ye śes kyi dkyil ḥkhor spyan draṅ bar byaḥo /
sṅags daṅ phyag rgya mñam ldan pas // sgo ni dbye bar byas nas su // rdo rje khu tshur gñis bciṅs la // mdzub mo gñis ni rab tu brkyaṅ // mtheḥu chuṅ lu gu rgyud byas la // sgo dbye ba yi phyag rgya yis //
OṂ sarvavid dvāra - udghāṭaya HUṂ / sgo dbye baḥi sṅags daṅ phyag rgyas sgo dbyeḥo / rdo rje ḥkhor loḥi phyag rgyas dkyil ḥkhor yoṅs su gteg ste /
OṂ sarvavid vajracakra HUṂ /
Lag ṅar dag ni rdo rjer bciṅs // rdo rje se gol rnams grol bas // śākyaḥi rgyal po sbyor bdag dpal // saṅs rgyas thams cad bsdu bar bya //
g-yon pa se gol brdabs pa yis // mñam par brdabs par grub par ḥgyur// g-yas pa yis kyaṅ brdab par gsuṅs // gñis ka yaṅ ni sdud pa yin //
OṂ vajrasamāja JAḤ HUṂ VAṂ HOḤ /
bkaḥ bsgo ba ḥdi bsgrags tsam gyis // ḥkhor daṅ bcas paḥi ḥkhor loḥi tshogs //
saṅs rgyas thams cad byoṅ ḥgyur te // gźan rnams rab ḥjug lta ci smos //
de nas mdun ġyi nam mkhar dkyil ḥkhor la bltas la / rdo rje gnod sbyin gyi sṅags kyis mchod yon gyi snod na gnas paḥi driḥi chu yis yaṅ dag par bsaṅs te / źabs bsil dbul lo / de nas mchod yon gyi phyag rgyas mchod yon dbul lo / de nas źabs bsil gyi phyag rgyas źabs bsil dbul lo /
de nas OṂ vajrapuṣpe HUṂ /
OṂ vajradhūpe HUṂ /
OṂ vajradīpe HUṂ /
OṂ vajragandhe HUṂ /
rdo rje gnod sbyin gyi phyag rgyas bgegs bskrad la / dkyil ḥkhor du gźug go /

tataś caturmudrāḥ /
prathamaṃ pūrvoktavidhimudrayā samayamudrā nibandhayet /
tataḥ pūrvoktamantreṇa dharmamudrā vidhīyate / tataḥ karma-
mudrāmantreṇa karmamudrāṃ badhnīyāt / tato mahāmu-(35a)-
35a drāmantreṇa mahāmudrāṃ badhnīyāt /
tato vajroṣṇīṣāditathāgataiḥ sattvavajrīratnavajrīdharmavajrī- 5
karmavajrīṃ sphārayitvā samāṇḍaleyadevatāśrīśākyarājapramu-
khavajrāveśaparyantam abhiṣekaṃ dadyāt /
pañcābhiṣekādhipati[1]daśaparyantaṃ dadyāt / abhiṣekānantaram/
OṂ sarvatathāgatadhūpapūjāmeghasamudraspharaṇasamaye
HUṂ / 10
OṂ sarvatathāgatapuṣpapūjāmeghasamudraspharaṇasamaye
HUṂ /
OṂ sarvatathāgatadīpapūjāmeghasamudraspharaṇasamaye
HUṂ /
OṂ sarvatathāgatagandhapūjāmeghasamudraspharaṇasama- 15
ye HUṂ /
tato lāsyādicatuṣṭayena pūjayet /
35b vajram ullālayan vajravācāśatākṣara-(35b)-pūrvavat stutiṃ
kuryāt / tataḥ /
asamācalāsamitasāradharmiṇaḥ / 20
karuṇātmakā jagati duḥkhahāriṇaḥ /
asamantasarvaguṇasiddhidāyinaḥ[2] //
asamācalāsamavarāgradharmiṇaḥ //
gagane samopamagatā na vidhyate //
guṇareṇureṇukaṇikāpy[3] asīmike // 25
sphuṭasattvadhātuvarasiddhidāyiṣu //
vigatopameṣu asamantasiddhiṣu //
sata[4]tāmalā karuṇavegatotthitā //
praṇidhānasiddhir anirodhadharmatā //
jagato 'rthasādhanaparāsamantinī //
satataṃ virocati mahākṛpātmanām // 30
na nirodhatāṃ[5] karuṇacārikācarā //
vrajate trilokavarasiddhidāyikā //
36a amitāmiteṣu susamāptitāṃ[6] gatā // (36a)
sugatiṃ gateṣv api aho sudharmatā //

1. B pañcābhiṣekena adhipatiṃ daśa...
2. A, B & C dāyine, E dāyani
3. A to D kanike
4. A to D śata
5. All MSS nirodhatā
6. E savāptitāṃ

de nas yaṅ phyag rgya daṅ por sṅar bśad paḥi phyag rgya yi tshogs
dam tshig gi phyag rgya rnams bciṅ ṅo / de nas sṅar [110b] bśad
paḥi sṅags kyis chos kyi phyag rgyaḥi cho ga byaḥo / de nas las kyi
phyag rgyaḥi sṅags kyis las kyi phyag rgya bciṅ ṅo / de nas phyag
rgya chen poḥi sṅags kyis phyag rgya chen po bsgrub par byaḥo /
de nas rdo rje gtsug tor la sogs paḥi de bźin gśegs pa rnams kyis
sems ma rdo rje ma daṅ / rin chen rdo rje ma daṅ / chos kyi rdo rje
ma rnams spros te / dkyil ḥkhor daṅ bcas paḥi lha dpal śākyaḥi rgyal
po nas brtsams paḥi rdo rje ḥbebs paḥi mthar thug pa la dbaṅ bskur
ba sbyin par bya ste / dbaṅ bskur ba lṅa daṅ / bdag po ste sa bcuḥi
mthar thug pa sbyin no / dbaṅ bskur ma thag tu /

OṂ sarvatathāgatadhūpapūjāmeghasamudraspharaṇasamaye
HUṂ /

OṂ sarvatathāgatapuṣpapūjāmeghasamudraspharaṇasamaye
HUṂ /

OṂ sarvatathāgatadīpapūjāmeghasamudraspharaṇasamaye
HUṂ

OṂ sarvatathāgatagandhapūjāmeghasamudraspharaṇasamaye
HUṂ /

de nas sgeg mo la sogs pa bźi yis mchod do / rdo rje gsor źiṅ rdo rjeḥi
tshig yi ge brgya pa sṅon du ḥgro bas sṅar bźin bstod par byaḥo /
de nas mñam med mi g-yo mñam med sñiṅ poḥi chos can ni //
thugs rjeḥi bdag ñid can ñid ḥgro baḥi sdug bsṅal sel //
yon tan dṅos grub thams cad mthaḥ yas sbyin mdzad pa //
dri med mi g-yo mñam med mchog rab chos can rnams //
yon tan mchog ni phra moḥi cha la aḥṅ mtshams med do //
nam mkhaḥ daṅ mñam dper gyur pa ñid yod ma yin //
sems can khams la grub mchog stsol ba rnams la gsol //
dṅos grub mthaḥ yas rnams la dpe daṅ rnam par bral //
dri med thugs rje brgya pa ñid kyi śugs las byuṅ //
smon lam grub pa ḥgag pa med paḥi chos ñid can //
ḥgro baḥi don sgrub lhur mdzad mthaḥ yas mṅaḥ ba can //
thugs rje chen poḥi bdag ñid rtag tu rnam par snaṅ //
ḥgag med ñid kyi thugs rjeḥi [111a] spyod pa mi g-yo ba //
ḥjig rten gsum la mchog gi dṅos grub rtsol ba ḥjug //
dpag med dpag bral rnams la śin tu rdzogs ñid rdzogs //
bde baḥi gnas su bśegs kyaṅ emaḥo chos ñid bzaṅ //

samayāgrasiddhivaradā dadantu me //
varadānatā sugatitāṃ gatā sadā //
sakalatrilokavarasiddhidāyikā //
sugata[1]triyādhvagatitā anāvṛtā //
sarvatra jihvāśatamukhena stotropahāram adhimucya vajraghaṇṭā- 5
dharaḥ stutiṃ karyāt /
tato daśasu dikṣu sarvatathāgatabodhisattvebhyo laukikalokottara-
bāhyadevatābhyaś ca sarvapūjābhir balividhim upakaraṇena sahi-
taṃ baliṃ dadyāt /
subahupāṭhāṃ paṭhet / 10
ādau cha[2]ṭādiśabdenākarṣayet pāparāśayaḥ[3] //
trilokavijayamudreṇa tryakṣarādisamanvitam //
36b sarvāpāyasamāpatti[4]lokadhātum aśeṣataḥ // (36b)
ākarṣaṇam uddharaṇabandhavināśanāni //
catvāri mantrāṇī suyojanāni[5] / 15
tāḍyādimantraiḥ sitasarṣapatāḍamānaiḥ[6] /
prakṣālyam asthi[7] sitavastrasahitam[8] //
OṂ śodhana ityādimantreṇa udakena kṣālayet traya[9]bhavana-
malam[10] /
OṂ kaṃkaṇīityādimantreṇa kṣālayet pañcagavyena[11] / 20
OṂ ratne ratna ityādimantreṇa kṣālayet sarvagandhataḥ /
OṂ amoghāvaraṇet[12]yādimantreṇa kṣālayet kṣīragāvitaḥ /
OṂ amṛte amṛta[13] ityādimantreṇa kṣālayet madyam uttamam /
OṂ puṇye puṇya ityādimantreṇodakena kṣālayet antarāntataḥ /
punar maṃgalagāthāṃ pāṭhayed[14] abhiṣiñcet / 25
mārgaśodhanaṃ kartavyam / dhūpādideyāś[15] caturvidhamantrāḥ[16] /

1. All MSS sugatā
2. B ārau cchatādi
3. A & B pāpanāśaya
4. B samāyānti
5. B & D sujojitāni
6. D tāḍana
7. All MSS nāma. Corrected to asthi in order to follow Tibetan Text B
8. A & C paṭa, G patre, B adds sukārya
9. B omits, other MSS tribhir
10. B bhavaty amalaṃ asthiḥ, other MSS amalaṃ only; corrected to follow Tibetan Text B.
11. A, C & G gavyataḥ, B & D gavena
12. A & C amoghātyādi, B & E amoghatyādi
13. A & C amite, B amīte
14. A gāthāpayet, B & D gāthāyet
15. B & D devyā
16. B & D caturvidhā mantrā

rtag tu mchog sbyin ñid de bde ḥgro ñid du gśegs //
mthaḥ daṅ ḥjig rten gsum la dṅos grub mchog ni stsol ba po //
bde gśegs dus gsum bgrod ñid bsgrib pa mi mṅaḥ ñid //
dam tshig gsum mchog dṅos grub mchog sbyin bdag la stsol //
ces pa daṅ / thams cad la lce brgya paḥi kha yis bstod pa ñe bar
spyod par mos te / rdo rje daṅ dril bu ḥdzin pas bstod par byaḥo /
de nas phyogs bcur de bźin gśegs pa daṅ byaṅ chub sems dpaḥ
thams cad daṅ ḥjig rten daṅ ḥjig rten las ḥdas paḥi phyi rol gyi lha
rnams la mchod pa thams cad daṅ gtor maḥi cho ga ñe bar mkho ba
daṅ bcas paḥi gtor ma dbul lo / dpuṅ pa bzaṅ poḥi tshigs bcad brjod
do / daṅ por se gol la sogs sgras // khams gsum rnam rgyal phyag
rgya yis //
sdig paḥi phuṅ po dgug bya źiṅ // yi ge gsum sogs yaṅ dag ldan //
ḥjig rten khams ni ma lus paḥi // sdig pa thams cad mñam por spuṅ[1] //
dgug daṅ gdon daṅ bciṅ ba rnam par gźom //
sṅags bźi po rnams legs par sbyar ba ni //
brdeg[2] sogs sṅags te ñuṅ dkar dkar po brdeg //
śi baḥi rus pa gos la rab bkru ba //
OṂ śodhane źes sogs sṅags kyis ni //
srid gsum dri ma chu yis bkru bar bya //
OṂ kaṅkani źes sogs sṅags kyis ni //
ba yi rnam pa lṅa yis bkru bar bya //
OṂ ratne ratne źes sogs sṅags kyis ni //
dri bzaṅ rnams ni kun gyis bkru bar bya //
OṂ amogha-āvaraṇa sogs //
sṅags kyis ba yi ḥo mas bkru bar bya //
OṂ amṛte amṛte źes sogs //
sṅags kyis chaṅ mchog gis kyaṅ bkru bar bya //
OṂ puṇye puṇye sogs sṅags kyis ni //
bar daṅ bar du chu yis [111b] bkru bar bya //
yaṅ bkra śis kyi glu blaṅ źiṅ dbaṅ bskur ro // lam sbyoṅ bar byaḥo //
bdug pa la sogs lha mo bźiḥi sṅags so //

1. P. and N. spon
2. P. and N. bdag

37a hastamātram idaṃ[1] kuṇḍaṃ kartavyaṃ homa-(37a)-yet tataḥ //
anusmṛtya ca taṃ sattvam apāyagatisaṃsthitaṃ //
homayet śubhasaṃtānaḥ pāpāvaraṇaśāntaye //
ghṛtakṣīrasamākṣikair lājāsarṣapamiśritaiḥ //
tilataṇḍulavrīhyādi[2] samidhāsu karadvayam[3] // 5
anyāny api tu karmāṇi yathā pūrvaṃ tathā kuryāt[4] //
tena sampadyate[5] kṣipraṃ sattvānāṃ ca sukhāvaham // iti /
karmarājāgrīnāmasamādhiḥ /
tasmiṃś ca sattve kṛte[6] sati / tatas te nārakaduḥkhād vimuktāḥ
santas[7] tuṣiteṣu sarvasattvahitakāriṇaḥ / sugatavad utpannāḥ / 10
tata indreṇa sahitamahāyaśaso devā nṛtyanto 'nantaiḥ pūjāmeghair
iha janmani tathāgatapūjārthaṃ puraskṛtya[8] devagaṇā utpātita-
37b (37b)-bodhicittā divyanānāvidhapuṣpadhūpadīpagandhachatradhv-
ajapatākādibhir anekākārābhiś ca śobhitam / vastraratnavarṣādibhiś
ca paripūritaṃ kurvanti sma nandanavanam / tato mahāścaryaṃ
bhūtam /

1. B ivaṃ
2. A & C vadarādi, B & D varahādi
3. A & C kuśādvayaṃ, B & D kuśodvaya, G samādhikuṣādvayaṃ
4. A to E kuru, G kuruḥ
5. A saṃvidyate
6. A & C satyakṛte, B & G kṛtya, D sakṛtya
7. B sarvvantas
8. A & C puraskṛta

de nas ḥdiḥi thab khuṅ ni // khru gaṅ tsam la sbyin bsreg bya //
ṅan ḥgro kun tu gnas pa yi // sems can de rjes dran byas nas //
dge baḥi rgyud phyir sdig pa daṅ // sgrib pa źi phyir bsreg bya ste //
mar daṅ ḥo ma sbraṅ rtsi daṅ // ḥbras yos ñuṅs dkar bsres pa daṅ ///
til daṅ ḥbru daṅ ḥbras la sogs // bud śiṅ rnams su lag gñis kyis //
las rnams gźan daṅ gźan dag kyaṅ // sṅa ma ji ltar de ltar bgyi //
de yis myur du sems can rnams // bde bar phun sum tshogs pa ḥthob //
las kyi rgyal po mchog ces paḥi tiṅ ṅe ḥdzin to / de dag kyaṅ sems can
de la byas pa / de nas de dmyal baḥi sdug bsṅal las rnam par grol bar
gyur te / dgaḥ ldan gyi gnas su sems can thams cad la phan par mdzad
pa / bde bar gśegs pa daṅ ldan par skyes so / de nas dbaṅ po daṅ bcas
paḥi lha rnams sñan grags daṅ bcas pas gar byed ciṅ sṅags kyi mchod
paḥi sprin mthaḥ yas pas skye ba ḥdi ñid la de bźin gśegs pa mchod
paḥi phyir lhaḥi tshogs rnams mdun du byas te / byaṅ chub sems
bskyed nas lha rdzas kyi me tog daṅ / bdug pa daṅ / mar me daṅ /
dri daṅ / gdugs daṅ / rgyal mtshan daṅ / ba dan la sogs pa sna tshogs
pa daṅ / rgyan du ma rnams kyis kyaṅ mdzes śiṅ na bzaḥ daṅ / rin
po cheḥi char la sogs pas kyaṅ dgaḥ baḥi tshal yoṅs su gaṅ bar byas
so / de nas ṅo mtshar che bar gyur to //
ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtag pa
phyogs gcig pa las brtag pa daṅ poḥo //[1]

1. P. only

II

atha bhagavān vajrapāṇir bodhisattvo bhagavato 'dhiṣṭhānena mantrakalparājottarakalpam abhāṣata / vīrāsanād utthāya praharṣan vajram ullalayan śākyādhipaṃ nandan munīśvaraṃ praṇamya sarvāvaraṇaviśodhanavajraṃ nāma samādhiṃ samāpadyedaṃ durgatipariśodhanaṃ nāma hṛdayaṃ svahṛdayād niścacāra /

OṂ sarvapāpadahana[1]vajra HUṂ PHAṬ /
OṂ sarvāpāyaviśodhanavajra HUṂ PHAṬ /
38a OṂ sarvakarmāvara-(38a)-ṇāni bhasmīkuru HUṂ PHAṬ /
OṂ BHRUṂ vināśayāvaraṇāni HUṂ PHAṬ /
OṂ DRUṂ[2] viśodhayāvaraṇāni HUṂ PHAṬ /
OṂ jvala jvala dhaka dhaka hana hanāvaraṇāni HUṂ PHAṬ /
OṂ SRUṂ sara sara prasara prasarāvaraṇāni HUṂ PHAṬ /
OṂ HUṂ hara hara sarvāvaraṇāni HUṂ PHAṬ /
OṂ HUṂ PHAṬ[3] sarvāvaraṇāni sphoṭaya[4] HUṂ PHAṬ /
OṂ bhṛta bhṛta sarvāvaraṇāni HUṂ PHAṬ /
OṂ traṭa traṭa[5] sarvāvaraṇāni HUṂ PHAṬ /
OṂ chinda chinda vidrava vidrava sarvā[6]varaṇāni HUṂ PHAṬ/
OṂ daha daha sarvanarakagatihetuṃ HUṂ PHAṬ /
OṂ paca paca sarvapretagatihetuṃ[7] HUṂ PHAṬ /
OṂ matha matha sarvatiryaggatihetuṃ HUṂ PHAṬ /

tatas teṣām upakaraṇāny abhāṣata /

38b OṂ sarvapāpaviśodhani dhama dhama dhūpaya (38b) HUṂ PHAṬ/
OṂ sarvadurgativiśodhani puṣpavilokini[8] HUṂ PHAṬ /
OṂ sarvāpāyaviśodhani jñānālokakari HUṂ PHAṬ /
OṂ sarvāpāyagatināśani gandha HUṂ PHAṬ /
OṂ narakagatyākarṣani HUṂ PHAṬ /
OṂ sarvanarakagatyuddharaṇi[9] HUṂ PHAṬ /
OṂ sarvāpāyabandhana[10]vimocani[11] HUṂ PHAṬ /
OṂ sarvāpāyagatigahanavināśani HUṂ PHAṬ /

1. G hana
2. A, C & G BHRUṂ
3. B & D omit
4. A, B & C omit sphoṭaya, and B adds another mantra : oṃ sphoṭaya sphoṭaya sarvapāpāni huṃ phaṭ.
5. B traṭ
6. A, B & C insert pāpa
7. B hebhūn
8. A & C avalokini
9. B urddharaṇi
10. B omits bandhana
11. A, B & C viśodhani

II

de nas bcom ldan ḥdas byaṅ chub sems dpaḥ sems dpaḥ chen po // phyag na rdo rjes bcom ldan ḥdas kyi[1] byin gyis brlabs kyis sṅags kyi (s)brtag paḥi rgyal po brtag pa phyi ma gsuṅs te / dpaḥ bo gdan las bźeṅs nas ni / dgyes pas rdo rje gsor źiṅ śākyaḥi bdag po dgyes pa // thub paḥi dbaṅ phyug la phyag [112a] ḥtshal nas sgrib pa thams cad rnam par sbyoṅ baḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / ṅan soṅ thams cad yoṅs su sbyoṅ ba źes bya baḥi sñiṅ po ḥdi ñid raṅ gi thugs kha nas phyuṅ ṅo /

OṂ sarvapāpaṃ dahanavajra HUṂ PHAṬ /
OṂ sarva-apāyaviśodhanavajra HUṂ PHAṬ /
OṂ sarvakarma-āvaraṇāni bhasmīkuru HUṂ PHAṬ /
OṂ BHRUṂ vināśaya-āvaraṇāni HUṂ PHAṬ /
OṂ DRUṂ viśodhaya-āvaraṇāni HUṂ PHAṬ /
OṂ jvala jvala dhaka dhaka hana hana—āvaraṇāni HUṂ PHAṬ /
OṂ SRUṂ sara sara prasara prasara—āvaraṇāni HUṂ PHAṬ /
OṂ HUṂ hara hara sarva-āvaraṇāni HUṂ PHAṬ /
OṂ HUṂ PHAṬ sarva-āvaraṇāni sphoṭaya HUṂ PHAṬ /
OṂ vidyā vidyā sarva-āvaraṇāni HUṂ PHAṬ /
OṂ TRAṬA TRAṬA sarva-āvaraṇāni HUṂ PHAṬ /
OṂ chinda chinda vidrava vidrava sarva-āvaraṇāni HUṂ PHAṬ/
OṂ daha daha sarvanarakagatihetuṃ HUṂ PHAṬ /
OṂ paca paca sarvapretagatihetuṃ HUṂ PHAṬ /
OṂ matha matha sarvatiryaggatihetuṃ HUṂ PHAṬ /
de nas de dag gi ñe bar mkho ba rnams spyad de /
OṂ sarvapāpaviśodhane dhama dhama dhūpaya HUṂ PHAṬ /
OṂ sarvadurgatiśodhani puṣpavilokini HUṂ PHAṬ /
OṂ sarva-apāyaviśodhani jñāna-ālokakari HUṂ PHAṬ /
OṂ sarva-apāyagati..gandhanāśani gandhavati HUṂ PHAṬ /
OṂ sarvanarakagati-ākarṣaṇi HUṂ JAḤ PHAṬ /
OṂ sarvanaraka-uddharaṇi HUṂ PHAṬ /
OṂ sarva-apāyabandhanavimocani HUṂ VAṂ PHAṬ /
OṂ sarva-apāyagatigahanavināśani HUṂ HOḤ PHAṬ /

1. P. kyis

tato maṇḍalam abhāṣata /
cakrāntaraṃ tu maṇḍalam aṣṭāraiś[1] ca subhūṣitam //
nābhinemika[2]saṃyuktam abhyantarāvaraṇikam[3] //
saṃlikhya[4] nābhau śākyādhipendramuniṃ saṃlikhet //
tato vīrāgrato likhed vajrapāṇiṃ mahābalam //
pṛṣṭhato 'bhisaṃlikhec cakravartinaṃ[5] ca //
39a dakṣiṇe jayo[6]ṣṇīṣaṃ (39a) ca vāmato vijayaṃ likhet //
tejorāśim apy āgneyāṃ sitātapatram aiśānyām[7] //
vikiriṇaṃś caiva vāyavyāṃ nairṛtyāṃ vidhvaṃsakaṃ likhet//
tato bāhyaṃ saṃlikhet /
caturaśraṃ caturdvāraṃ catustoraṇaśobhitam //
vīreṇ[8]āṃkuśapāśasphoṭaghaṇṭāḥ sthāpanīyāḥ //
sarvakoṇeṣu puṣpādayo lekhyāḥ //
tataḥ sraggandhagandhādinā svakāyam anulepayet //
tathaiva vajrā[9]cāryaḥ praviśet / JAḤ HUṂ VAṂ HOḤ / bhagavan
ehi mahākaruṇika dṛśya HOḤ / iti / sarvadevān ākarṣayet / tathaiva
praveśyābhiṣiktāḥ sarvadurgatibhyo vimuktāḥ svargalokottara-
39b bhūmiṣūdpadyante / sarvasiddhayo 'pi siddhyanti / samyaksambo-
dhiś cāvaśyaṃ[10] prā-(39b)-pyate / pūrvavat sarvakarmāṇi kurvanti /
sarvatrāpratihatā bhavanti / unmārjanena sarvajvaragrahādīn
mokṣayanti / vajrapāṇir huṃkāreṇa sarvakarmāṇi karoti / anyakal-
pavidhināpi sarvasādhako bhavati / devanāgayakṣa[11]gandharvā-
surarākṣasādīnāṃ durgativaśībhūtānāṃ sarvapratibimbādikam[12]
abhilikhya japahomābhiṣekaiḥ sarvadurgatibhyo muktir bhavati/
atha bhagavān vajradharaḥ siṃhāvalokitena bhagavato mukham
avalokya praṇamyaitad avocat / bhagavan paramamudrālakṣaṇam
uttamam ābhāṣe karuṇāvedanāvaśagacittena sarvajinā[13] adhiṣ-
ṭhānaṃ kurvanti /

1. B aṣṭottare
2. B nemi
3. B avariṇikam
4. B salikhyat
5. All MSS cakravarti
6. A, C & G tejo
7. B omits this verse and the two following ones.
8. A, C & G dvāreṇa
9. B omits
10. A, B, C & E evaṃ
11. B yakṣarāsādīn
12. B sarvagatiprasādikam
13. B janā

de nas dkyil ḥkhor bśad par bya ste /
naṅ gi dkyil ḥkhor ḥkhor lo ni // rtsibs brgyad pa yis śin tu mdzes //
lte ba mu khyud yaṅ dag ldan // naṅ gi rim pa bris nas ni //
lte bar śākyaḥi dbaṅ po yi // bdag po thub pa bri bar bya //
phyag na rdo rje stobs chen ni // dpaḥ bo de yi spyan sṅar bri //
rgyab tu ḥkor los sgyur ba yaṅ // legs par mṅon par bri bar bya //
g-yas su rgyal baḥi gtsug tor bri // g-yon du rnam par rgyal ba bri //
gzi [112b] brjid phuṅ po yaṅ ni mer // dbaṅ ldan du ni gdugs dkar po //
rnam par ḥthor[1] ba rluṅ ñid du // rnam par ḥjoms pa bden bral bri //
de nas phyi rol yaṅ dag bri //
gru bźi pa la sgo bźi pa // rta babs bźi pa śin tu mdzes //
dpaḥ bos lcags kyu źags pa daṅ // lcags sgrogs dril bu brñan rnams gźag //
grva yi phyogs ni thams cad du // bdug pa la sogs bri bar bya //
de nas me tog phreṅ ba daṅ // dri sogs raṅ gi lus la byug //
slob dpon ḥjug par bya ba ste // JAḤ HUṂ VAṂ HOḤ bhagavan // ehyehi mahākaruṇika dṛśya HOḤ / śes bya bas lha thams cad spyan draṅ ṅo / de bźin du bcug ste dbaṅ skur na ṅan soṅ thams cad las rnam par grol te / bde ḥgro mtho ris kyi ḥjig rten daṅ sa goṅ ma rnams su skye bar ḥgyur ro / dṅos grub thams cad kyaṅ ḥgrub par ḥgyur ro / yaṅ dag par rdzogs paḥi saṅs rgyas kyaṅ gdon mi za bar thob par ḥgyur ro / sṅa ma bźin du las thams cad kyaṅ byed ciṅ / thams cad la thogs pa med par ḥgyur ro / bya ba byas pas rims thams cad daṅ gdon la sogs pa rnams las thar par ḥgyur ro/ phyag na rdo rje HUṂ źes bya bas las thams cad byed do / brtag pa gźan gyi cho gas kyaṅ las thams cad ḥgrub par ḥgyur ro / lha daṅ / klu daṅ / gnod sbyin daṅ / srin po la sogs pa ṅan soṅ gi dbaṅ du gyur pa rnams ḥgro ba thams cad kyi gzugs brñan la sogs pa mṅon par bris pa las bzlas pa daṅ sbyin bsreg daṅ dbaṅ bskur ba rnams kyis ṅan soṅ thams cad las yoṅs su grol bar / ḥgyur ro / de nas bcom ldan ḥdas rdo rje ḥdzin pas seṅ geḥi lta staṅs kyis bcom ldan ḥdas kyi źal du bltas te phyag ḥtshal nas ḥdi skad ces gsol te / bcom ldan ḥdas phyag rgya mchog gi mtshan ñid dam pa bśad par bya ste / thugs rjeḥi gduṅ baḥi dbaṅ du gyur paḥi sems kyis rgyal ba thams cad kyi byin gyis brlabs [113a] par byaḥo /

1. N. mthoṅ, P. mthor

40a samādhistho lalāṭe (40a) 'ñjaliṃ kṛtvā praṇamet / buddhānāṃ praṇāmamudrā / yogavit kaṇṭhapradeśe 'ñjaliṃ mukulita[1]padmākṛtiṃ kuryāt / padmakule padmamudrā[2] / hṛdi vajrāñjaliṃ kṛtvā madhyamāṃgulīsūcīyojayati / vajrakule samayamudrā / vāmahastam uttānam utsaṃge sthāpayitvā tasyopari dakṣiṇaṃ vyavasthāpyāṃguṣṭhadvayaṃ yojayitvā śāntaṃ dṛṣṭvā nirīkṣayet / iyaṃ tathāgatakule samādhimudrā samayaḥ /
tām eva parivartyānyonyaṃ yojayitvā kaniṣṭhāṃguṣṭhakāni[3] śṛṃkhalākārāṇi baddhvā hṛdi sthāpayet / iyaṃ vajrakule samayamudrā/
pūr[4]ṇāñjaliṃ kṛtvā kanyasāṃguṣṭhau sūciṃ dhārayec cheṣān prasārayet / iyaṃ padmakule padmamudrā /

40b vajra-(40b)-bandhaṃ dṛḍhīkṛtya madhyamāṃguliṃ vajrasūcīkṛtya kanyasāṃguṣṭhau prasārayet / iyaṃ vajrapāṇer vajramudrā /
tasyā eva kaniṣṭhāṃguṣṭhadvayaṃ tathaiva kṛtvā tarjanyanāmike padmapatrākāraiḥ kuryāt / iyaṃ sarvadurgatipariśodhanarājasya[5] sarvaśodhana[6]mudrā / tasyā eva tarjanyanāmike ratnākāraṃ kuryāt/
iyam abhiṣekamudrā / kanyasāṃguṣṭhau pṛthak pṛthag yojayitvā śeṣāḥ prasāritāḥ / sarvaprasahanamudrā /
vāmahastas tathaiva parivartitaḥ sarvakarmikamudrā /
añjaler ūrdhvakṣepād dhūpamudrā /
tasyā evādhaḥkṣepāt puṣpamudrā /

41a saiva śaṃkhākāro gandhamudrā / (41a)
etām eva prasāritāṃ dhārayed balimudrā /
tasyā eva madhyamādvayād antaram arpaṇa[7]mudrā /
vajrabandhamadhyamādvayaṃ madhye parvabhaṃgaṃ kṛtvā
sarvāṃgulīḥ prasārayed vikīriṇamudrā /
tasyā eva kanyasādvayāṃguṣṭhadvayam ākṛṣṭaṃ vidhvaṃsanamudrā /
saivāñjaliḥ prabhākāras tejorāśimudrā /
tām evoṣṇīṣasthāne bhrāmayet sitātapatramudrā /
vajrabandhe kanyasāṃguṣṭhadvayaṃ śṛṃkhalākāreṇa baddhvordhvaṃ bhrāmayet / cakramudrā /

1. A mukuritaṃ
2. B omits descriptions of the two above gestures.
3. B omits aṃguṣṭha
4. A & C puṣpa
5. B omits rājasya
6. B omits
7. A & C atyareṇādaryyaṇa B pareṣāṃdarpaṇa D pareṣād aryyana

tiṅ ṅe ḥdzin du gnas pas dpral bar thal mo sbyar te phyag ḥtshal lo /
rnal ḥbyor rig pas mgrin paḥi phyogs su thal mo kha phye ba[1]padmaḥi rnam par byaḥo /
thugs khar rdo rje thal mo byas sor mo dbus ma rtse mo sbyar ba ḥdi rdo rje rigs kyi dam tshig gi phyag rgyaḥo /
lag pa g-yon pa gan rkyal du paṅ bar bźag la deḥi steṅ du g-yas pa bzlog ste/ bźag la mthe boṅ gñis sbyar te źi baḥi ltas bas bltaḥo/ ḥdi ni de bźin gśegs paḥi rigs kyi dam tshig tiṅ ṅe ḥdzin gyi phyag rgyaḥo/
de ñid yoṅs su bskor te phan tshun sbyar te mtheḥu chuṅ dag daṅ/
mthe boṅ dag lu gu rgyud kyi rnam par bciṅs la sñiṅ khar gźag go /
ḥdi ni rdo rje rigs kyi dam tshig gi phyag rgyaḥo /
thal mo gaṅ bar sbyar nas mtheḥu chuṅ daṅ mthe boṅ sbyar te bzuṅ źiṅ lhag ma rnams rab tu brkyaṅ paḥo / ḥdi ni padma rigs kyi padma phyag rgyaḥo /
rdo rje bsdams par brtan par byas nas / guṅ mo gñis rdo rje rtse mor byas la / mtheḥu chuṅ daṅ mthe bo rab tu rkyaṅ ba / ḥdi ni phyag na rdo rjeḥi phyag rgyaḥo /
de ñid kyi[2] mtheḥu chuṅ daṅ mthe boṅ gñis de bźin du byas la /
mdzub mo daṅ miṅ med padmaḥi ḥdab maḥi rnam par byaḥo/ ḥdi ni ṅan soṅ thams cad yoṅs su sbyoṅ baḥi rgyal poḥi phyag rgyaḥo /
de ñid kyi mdzub mo daṅ miṅ med dag rin po cheḥi rnam par bya ba/
ḥdi ni dbaṅ bskur baḥi phyag rgyaḥo /
mtheḥu chuṅ daṅ mthe boṅ so so so sor sbyar nas lhag ma rnams rab tu brkyaṅ ba ni mtshon cha thams cad kyi phyag rgyaḥo /
lag pa g-yon pa de kho na bźin du rab tu ḥjug pa ni las thams cad paḥi phyag rgyaḥo /
sñim pa gyen du ḥthor[3] ba ni me tog gi phyag rgyaḥo /
de ñid ḥog nas ḥthor[4] ba ni bdug spos kyi phyag rgyaḥo /
mthe boṅ gñis gyen du mñams la ḥdzin pa [113b] ni mar meḥi phyag rgyaḥo / de ñid du dri ḥdra bar byas pa ni driḥi phyag rgyaḥo /
de ñid rab tu brkyaṅ ste ḥdzin pa ni gtor maḥi phyag rgyaḥo /
de ñid guṅ mo rnams naṅ du bcug pa ni argaḥi phyag rgyaḥo /
rdo rje bciṅs pa las guṅ mo gñis mñams te tshigs bar ma bcag nas sor mo thams cad brkyaṅ ba ni ḥdi ni rnam par ḥthor[5] baḥi phyag rgyaḥo / de ñid mthe bo daṅ mtheḥu chuṅ gñis bkug pa ni rnam par ḥjoms paḥi phyag rgyaḥo /
de ñid kyi sñim pa ḥod zer gyi rnam pa ni gzi brjid phuṅ poḥi phyag rgyaḥo /
de ñid spyi boḥi gnas su bskor ba ni gdugs dkar poḥi phyag rgyaḥo /
rdo rje khu tshur gñis kyi mthe boṅ daṅ mtheḥu chuṅ gñis lu gu rgyud du bciṅs la bskor ba ḥdi ni ḥkhor loḥi phyag rgyaḥo /

1. N. sbyar ba
2. P. & N. kyis
3. P. mthoṅ, N. mthor
4. P. mthor
5. P. mthon

vajrabandhe madhyame vajrākāreṇa tarjanyo ratnākārau kṛtvā śeṣāḥ prabhākārā jayoṣṇīṣa[1]mudrā[2] /
tathaiva tarjanīdvayaṃ vajrīkṛtya śeṣāṃgulyo baddhvā vajrākārāḥ kuryād vijayāsya /
41b dakṣiṇena (41b) varadā vāmenābhayadā[3] tathāgatī /
vajrabandhe tarjanīdvayaṃ vajrākāraṃ kuryād vajramudrā /
etasyā evāṃguladakṣiṇatarjanyākṛṣṭāṃkuśī /
saiva ropā[5]kārā śaraḥ[6] / saivāgrāṃguṣṭhā sthāpitā[7] sādhumateḥ /
saiva madhye bhagnā ratnam /
tasyā evāṃgulayaḥ prabhākārās tejaḥ /
tām evoṣṇīṣe sthāpayet ketumudrā /
tām evāgrataḥ sthāpayed vāśa[8]mudrā /
saiva padmākārā padmā /
saivāgrākṛṣṭā khaḍgaḥ /
tām eva valayākārāṃ kuryāc cakram /
tām eva padmapatrākārāṃ jihvā /
saivāgraprasāritā viśvā[9] /
saiva suprasāritā rakṣā[10] /
saivāgrataḥ kuṃcitā yakṣā[11] /
42a saivākuṃcitā[12] bandham[13] / (42a)
tasyā eva tarjanīdvayaṃ[14] kuṃcitam aṃkuśam /
saivāgragrastā pāśaḥ /
saivānyonyaṃ granthitā sphoṭaḥ /
tām eva cālayed toṣā[15,16] /

atha khalu bhagavān vajrapāṇis taṃ[17] śakrabrahmāpramukhaṃ mahāparṣadmaṇḍalam avalokya sādhukāraiḥ saṃtoṣya sādhu sādhu śakrapramukhā devaputrā yad yuṣmākam īdṛśaṃ pratibhānaṃ sajātaṃ tat sādhu pratipadyadhvaṃ deśayāmi /

1. A & B jayoṣṇīṣā
2. A, B & C omit
3. B dānā
4. B aṃguṣṭhe aṃkuśi D aṃguṣṭhāṃ aṃkuśi
5. A, C & G reha, B. D & E repha
6. B saca, other MS sara
7. B sthāpayatvā
8. A & C vāsa, B vāsamaya
9. B rakṣā
10. B omits
11. A vakṣa, B pakṣa, G kṣayaḥ
12. B vaṃcitā
13. A, C & G baḥ
14. B tarjanihṛdayaṃ citāsaṃkuśaṃ
15. A toṣa, B stoṣaḥ, D stāyaḥ
16. Section suddenly ends with the following readings:
    A, C & G dirghāyuṣkatāyām iti
    B dirghāyuṣkanāyar iti D dirghaṣketāryar iti E dirghaṣkatāryyariciti
17. B sa

rdo rje bsdams pa las guṅ mo gñis rdo rjer byas la mdzub mo gñis rin po che ltar bya ste / lhag ma ḥod zer ḥdra bar byas pa ni rgyal baḥi gtsug tor gyi phyag rgyaḥo /
de bźin du mdzub mo gñis rdo rjer byas la sor mo lhag ma rnams bsdams nas rdo rje ḥdra bar byas pa ni rnam par rgyal baḥi phyag rgyaḥo / g-yas pas mchog[1] sbyin daṅ g-yon pas mi ḥjigs pa sbyin paḥi de bźin gśegs paḥi yin no /
rdo rje bsdams pa las mdzub mo gñis rdo rje ḥdra bar byas pa ni rdo rjeḥi phyag rgyaḥo /
de ñid mdzub mo gñis pa bkug pa ni lcags kyuḥi phyag rgyaḥo /
de ñid las mdaḥ ḥdra bar byas ba ni mdaḥi phyag rgyaḥo /
de ñid kyi phyag rgya daṅ mthe boṅ rtse sprad pa ni blo gros legs paḥiḥo /
de ñid tshigs bar ma bcag pa ni rin po che yiḥo /
de ñid sor mo rnams ḥod zer ḥdra ba gzi brjid kyiḥiḥo /
de ñid spyi bor bźag pa ni rgyal mtshan[2] gyi phyag rgyaḥo /
de ñid mdun du bźag pa ni bźad paḥiḥo /
de ñid padma ḥdra bar byas pa ni padmaḥo /
de ñid guṅ mo daṅ mdzub mo bkug pa ni ral griḥo /
de ñid gdub bu ḥdra bar byas pa ni ḥkhor loḥiḥo /
de ñid padmaḥi ḥdab ma ḥdra bar byas pa ni lceḥoḥo /
de ñid [114a] rtse mo yid tsam bskyed pa ni sna tshogs kyiḥo /
de ñid śin tu bskyed pa ni bsruṅ baḥiḥo /
de ñid rtse mo gñis slar bkug pa ni gnod sbyin gyiḥo /
de ñid dam du bkug pa ni bsdams paḥiḥo /
de ñid mdzub mo gñis bkug pa ni lcag gyuḥo /
de ñid rtse mo gñis sprad pa ni źags paḥiḥo /
de ñid phan tshun mdud pa ni lcag sgrog giḥo /
de ñid bskyod pa ni dril buḥo /
de nas tshaṅs pa daṅ brgya byin la sogs pa lha yi bu rnams kyis bcom ldan ḥdas la ḥdi skad ces gsol to / bcom ldan ḥdas tshe thuṅ ba daṅ / skal ba chuṅ ba rnams kyi don daṅ / phan pa daṅ / bde ba daṅ / tshe bsriṅ baḥi slad du gsol / bdag po gsaṅ baḥi bdag po bśad du gsol / bcom ldan ḥdas phyag na rdo rjes brgya byin daṅ tshaṅs pa la sogs pa ḥkhor gyi dkyil ḥkhor chen po de dag la gzigs nas legs so źes bya bas mgu bar bya ste / brgya byin la sogs pa lhaḥi bu rnams gaṅ khyed la ḥdi lta buḥi spobs pa yaṅ dag par skyes pa de ni legs so legs so / legs par sgrubs śig daṅ bśad par byaḥo /

1. P. & N. mchod
2. N. me tog

atha khalu bhagavān vajrapāṇiḥ sarvāmitāyusspharaṇasambhavavajraṃ[1] nāma samādhiṃ samāpadyāparimitāyuḥpuṇyajñānasambhāravardhanaṃ nāma sarvatathāgatahṛdayaṃ svahṛdayād niścacāra[2] /

OṂ puṇye puṇye mahāpuṇye 'parimitapuṇye 'parimitāyuḥpuṇyajñānasambhāropacayakāriṇi SVĀHĀ /

asyāṃ sarvatathāgatahṛdaya[3]dhāraṇyāṃ bhāṣitamātrāyāṃ sarvāpāyāḥ praśāntā mocitaś cātmā sarve narakapretatiryaggatipannāḥ sattvāḥ prajānanti /

sarve ca lokadhātavo[4] 'vabhāsitā avabhāsya[5] ca dvādaśakāraṃ buddhakṛtyaṃ kṛtvā tasmin eva sarvatathāgatahṛdayadharmākṣare[6] praviṣṭāny abhūvan /

atha khalu bhagavān punar apy amitāyurvajraprabhākarīṃ nāma samādhiṃ samāpa-(42b)-dyemaṃ sarvatathāgatāyurvaj-

42b raṃ nāma hṛdaya[7]dhāraṇīm abhāṣata /

OṂ amṛte[8] 'mṛte 'mṛtodbhave 'mṛtasambhave 'mṛtavikrāntagāmini sarvakleśakṣayaṃkari SVĀHĀ /

athāsyām bhāṣitamātrāyāṃ tathaiva sarvasattvānāṃ sarvaduḥkhāni praśāntāni /

atha bhagavān punar apy amoghāvaraṇavināśanīṃ nāma samādhiṃ samāpadyemaṃ sarvatathāgatā[9]varaṇatroṭanaṃ nāma hṛdayadhāraṇīṃ svahṛdayād niścacāra[10] /

OṂ kaṃkaṇi kaṃkaṇi rocani rocani troṭani troṭani pratihana pratihana sarvakarmaparamparāṇi sarvasattvānāṃ SVĀHĀ/

asyāṃ bhāṣitamātrāyāṃ tathaiva sarvam abhūt /

atha khalu bhagavān punar api sarvāvaraṇavimalaviśuddhi[11]vajraṃ nāma samādhiṃ samāpadyemāṃ sarvatathāgatāśeṣāvaraṇavināśanīṃ nāma hṛdayadhāraṇīṃ svahṛdayād niścacāra / (43a)

43a OṂ ratne ratne mahāratne ratnasambhave ratnakiraṇe ratnamālāviśuddhe śodhaya sarvapāpaṃ HUṂ PHAṬ /

asyāṃ bhāṣitamātrāyāṃ sarvamārabhavanāni dhvastāni vidhvaṃsitāny abhūvan /

1. A, C & G omit the beginning of this section.
2. B niścārayet, E niścārya
3. E hṛdayaṃ
4. B dhātu
5. B abhāṣita
6. B -kṣarā
7. B hṛdayaṃ
8. B & G amite
9. B & E omit sarvatathāgata and have sarvakarma.
10. B niścārayet, G niścacāraḥ
11. A & G viśuddha

de nas bcom ldan ḥdas phyag na rdo rje thams cad tshe dpag tu med par khyab par ḥbyuṅ baḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / tshe daṅ bsod nams daṅ ye śes kyi tshogs dpag tu med pa ḥphel ba źes bya ba de bźin gśegs pa thams cad kyi sñiṅ po ḥdi raṅ gi thugs kha nas phyuṅ ṅo /

OṂ puṇye puṇye mahāpuṇye-aparimita-āyuḥpuṇye jñānasambhāra-upacayakāraṇi SVĀHĀ /

de bźin gśegs pa thams cad kyi sñiṅ poḥi gzuṅs ḥdi bśad pa tsam gyis ṅon soṅ thams cad rab tu źi ste / sems can dmyal ba daṅ / yi dvags daṅ byol soṅ gi ḥgrod rnams su skyes paḥi sems can thams cad grol bar bdag ñid kyis rab tu śes so / ḥjig rten gyi khams thams cad snaṅ bar byas śiṅ snaṅ bar byas nas kyaṅ saṅs rgyas kyi mdzad pa bcu gñis [114b] byas nas de bźin gśegs pa thams cad kyi sñiṅ poḥi chos kyi yi ge ñid du źugs par gyur to /

de nas slar yaṅ bcom ldan ḥdas kyis tshe dpag med paḥi rdo rje ḥod byed pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas /

de bźin gśegs pa thams cad kyi tshe dpag tu med paḥi rdo rje źes bya baḥi sñiṅ poḥi gzuṅs ḥdi bśad do /

OṂ amṛte amṛte amṛtodbhave amṛte sambhave amṛtavikrānte amṛtavikrāntagāmini sarvakarmakleśakṣayaṃkari SVĀHĀ/

de nas ḥdi bśad pa tsam gyis de bźin du sems can thams cad kyi sdug bsṅal thams cad rab tu źi baḥo /

de nas slar yaṅ bcom ldan ḥdas kyis gdon mi za bar sgrib pa thams cad rnam par ḥjoms pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / de bźin gśegs pa thams cad kyi sgrib pa bcod pa źes bya baḥi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs kha nas phyuṅ ṅo /

OṂ kaṅkaṇi kaṅkaṇi rocani rocani troṭani troṭani trāsani trāsani pratihana pratihana sarvakarmaparamparāṇi sarvasattvanām SVĀHĀ /

ḥdi bśad pa tsam gyis thams cad de kho na bźin du ḥgyur ro /

de nas slar yaṅ bcom ldan ḥdas kyis sgrib pa thams cad dri ma med ciṅ[1] rnam par dag paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / de bźin gśegs pa thams cad kyi sgrib pa ma lus pa rnam par ḥjoms pa źes bya baḥi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs kha nas phyuṅ ṅo /

OṂ ratne ratne mahāratne ratnasambhave ratnakiraṇe ratnamālāviśuddhe śodhaya sarvapāpaṃ HUṂ TRĀṬ /

de nas ḥdi bśad ma thag tu bdud kyi gnas thams cad bcom źiṅ rnam par bcom par gyur to /

1. N. pahi

atha khalu bhagavān punar apy amoghāpratihatasarvāvaraṇa-
vidhvaṃsanināmasamādhiṃ samāpadyemāṃ sarvatathāgatahṛ-
dayadhāraṇīṃ svahṛdayād niścacāra /
OṂ amoghāpratihatasarvāvaraṇavināśani hara hara HUṂ
PHAṬ /
asyāṃ bhāṣitamātrāyāṃ sarvopamalokadhātuḥ kaṃpitaḥ pra-
kaṃpitaḥ saṃprakaṃpitaś calitaḥ pracalitaḥ saṃpracalitaḥ kṣu-
bhitaḥ prakṣubhitaḥ saṃprakṣubhitaḥ /
anekāny āścaryādbhutāni loke saṃdṛśyante sma /
43b tathaiṣāṃ maṇḍalaṃ bhavati[1] / (43b)
caturasraṃ caturdvāraṃ catuḥpārśve samanvitam //
catustoraṇasaṃyuktaṃ neminiryūhasaṃyutam //
tasyābhyantarato lekhyaṃ cakramaṇḍalam uttamam //
caturāra[2]samāyuktaṃ nābhimaṇḍalam uttamam[3] //
tasya madhye likhed nāthaṃ vajrapāṇiṃ mahābalam //
44a vajraghaṇṭākaraṃ saumyaṃ (44a) pūrṇenduhasitān[4]anam //
pūrvāramadhyabhāgeṣu likhed akṣobhyanāyakam //
dakṣiṇena likhed ratnaṃ paścimenāmbujottamam //
uttareṇ[5]āmoghākhyātaṃ[6] likhed vīraṃ[7] mahābalam //
cakravartikṛtāṭopān likhet sarvatathāgatān //
candramaṇḍalasaṃkāśān sarvābharaṇabhūṣitān //
varadābhayahastān tu vajraparyaṃkasusthitān //
koṇabhāgeṣu sarveṣu lekhyā dhūpādayas tathā //
dvārapālāś ca te lekhyāḥ kruddhāḥ krodha[8]parāyaṇāḥ //
tataḥ praviśya svayaṃ yogī ākarṣayed mantradevatāḥ[9] //
JAḤ HUṂ VAṂ HOḤ bhagavan vajra ehy ehi samayas tvam //
tataś cāgataṃ nāthaṃ pūjayitvā samāsataḥ //
praveśayed mṛtyuhānāya mṛtyūra[10]gabhayāni ca // (44b)
44b OṂ vajrasamaye[11] HUṂ /
vajraterintirīṃ[12] baddhvā praveśayed ratnakarānvitam[13] //
puṣpamālānvito[14] vāpi kṣepayed maṇḍale tu tam[15] //
OṂ pratīccha vajra HUṂ /

1. A & C due to scribal error repeat here a part of folio 42a.
2. B dvāra
3. A maṇḍitam
4. A harita, B sahita
5. B uttare
6. B ākhyaṃ
7. B & G vīra
8. G krūrakrodhāḥ
9. B & G devatā
10. A, B, C & G mṛtyoraga
11. B samaya A & C repeat twice vajrasamaye
12. A& C terettirīṃ, B tarentarīṃ D teratnariṃ
13. A karānim, B & G anvitām
14. A, C & G omit
15. A, C & G tān

de nas slar yaṅ bcom ldan ḥdas kyis gdon mi za bar mi choms par sgrib pa thams cad rnam par ḥjoms pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / de bźin gśegs pa thams cad kyi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs kha nas phyuṅ ṅo / [115a]

OṂ amogha-apratihata sarva-āvaraṇaviśodhani hara hara HUṂ PHAṬ /

ḥdi bśad ma thag tu ḥjig rten gyi khams ḥdi thams cad g-yos rab tu g-yos yaṅ dag par rab tu g-yos / bskyod rab tu bskyod yaṅ dag par rab tu bskyod / bsgul rab tu bsgul yaṅ dag par rab tu bsgul źiṅ/ṅo mtshar che źiṅ rmad du byuṅ ba du ma ḥjig rten du snaṅ bar ḥgyur ro /

de nas de dag gi dkyil ḥkhor ni ḥdi yin te /

gru bźi pa la sgo bźi pa // logs bźi daṅ yaṅ yaṅ dag ldan //
rta babs bźi daṅ kun tu ldan // kha khyer daṅ ni sgo khyud bcas //
de yi dbus su ḥkhor lo yi // dkyil ḥkhor dam pa bri bar bya //
rtsibs bźi daṅ ni yaṅ dag ldan // lte baḥi dkyil ḥkhor mchog yin no //
de yi dbus su mgon po ni // phyag na rdo rje stobs chen po //
phyag na rdo rje dril bu can // zla ba rgyas źal ḥdzum pa bri //
śar gyi rtsibs kyi dbus kyi char // gtso bo mi bskyod pa ñid bri //
lhor ni rin chen bri bya źiṅ // nub tu chu skyes padma ste //
byaṅ du gdon mi za źes grags // dpaḥ bo stobs chen bri bar bya //
de bźin gśegs pa thams cad ni // ḥkhor lo sgyur baḥi cha lugs mdzad//
zla baḥi dkyil ḥkhor mdog ḥdra źiṅ // rgyan rnams kun gyis brgyan pa rnams //
phyag na mchog sbyin mi ḥjigs pa // rdo rje skyil kruṅ bźugs pa bri //
grva yi cha rnams thams cad du // de bźin bdug pa la sogs bri //
sgo skyoṅ rnams kyaṅ khro bo daṅ // mchog tu khro bar gžol ba bri //
de nas rnal ḥbyor raṅ ñid źugs // sṅags kyi lha rnams spyan draṅs te //

JAḤ HUṂ VAṂ HOḤ bhagavan vajra ehyehi samayas tvam /

de nas mgon po byon pa la // mdor na mchod pa byas nas ni //
ḥchi bdag ñid daṅ sbrul ḥjigs pa[1] // ḥchi bdag gźom phyir gźug par bya //

OṂ vajrasamaye HUṂ /

rdo rje tiritiri bciṅs // lag na rin chen thogs pa gžug //
yaṅ na me tog phreṅ ldan pa // de dag dkyil ḥkhor ñid du dor //

OṂ pratīccha vajra HUṂ /

de nas dam ṭshig sbyin te / [115b]

OṂ vajrasamaye HUṂ / de nas ḥdis gdoṅ g-yogs dgroḥ bar byaḥo/

1. P. and N. pahi

tataḥ samayaṃ deyam / OṂ vajrasamaye HUṂ /
tato 'nenodghāṭayed vajram / OṂ vajrahāsodghāṭaya HUṂ /
tato 'nena darśayet / OṂ vajra dṛśya HOḤ /
tato 'bhiṣekam anena dadyāt /
OṂ vajrābhiṣiñca HUṂ[1] / OṂ buddhābhiṣiñca OṂ / OṂ ratnābhiṣiñca TRĀṂ /
OṂ padmābhiṣiñca HRĪḤ / OṂ karmābhiṣiñca AḤ /
tataḥ kalaśābhiṣekaṃ dadyāt[2] /
OṂ vajrakalaśābhiṣiñca HUṂ / OṂ buddhakalaśābhiṣiñca OṂ /
OṂ ratnakalaśābhiṣiñca TRĀṂ / OṂ padmakalaśābhiṣiñca HRĪḤ /
OṂ karmakalaśābhiṣiñca AḤ /
OṂ mālābhiṣiñca TRĀṂ[3] / OṂ vajrapaṭāvalambanābhiṣiñca TRĪṂ /
OṂ buddhamudrābhiṣiñca OṂ / OṂ vajramudrābhiṣiñca HUṂ /
OṂ ratnamudrābhiṣiñca TRĀṂ / OṂ padmamudrābhiṣiñca HRĪḤ /
45a OṂ karmamudrābhiṣiñca AḤ / (45a)
OṂ vajranāmābhiṣiñca OṂ HUṂ TRĀṂ HRĪḤ AḤ / OṂ karmābhiṣiñca HUṂ AḤ /
OṂ vajracakrābhiṣiñca HUṂ BHRŪṂ /
OṂ vajracakrādhipatis tvām abhiṣiñca (yet) OṂ OṂ OṂ / HUṂ HUṂ HUṂ / TRĀṂ TRĀṂ TRĀṂ / HRĪḤ HRĪḤ HRĪḤ / AḤ AḤ AḤ /
OṂ vajradhāriṇy abhiṣiñca HUṂ / OṂ tathāgatadhāriṇy[4] abhiṣiñca OṂ /
OṂ ratnadhāriṇy abhiṣiñca TRĀṂ / OṂ padmadhāriṇy abhiṣiñca HRĪḤ /
OṂ karmadhāriṇy abhiṣiñca AḤ /
OṂ sarvatathāgataguhyābhiṣiñca OṂ[5] / OṂ vajraguhyābhiṣiñca HUṂ /
OṂ ratnaguhyābhiṣiñca TRĀṂ / OṂ padmaguhyābhiṣiñca HRĪḤ /
OṂ karmaguhyābhiṣiñca AḤ /
45b OṂ prajñopāyasamāyogābhiṣiñca HUṂ AḤ / (45b)

1. A & C ĀḤ HUṂ
2. B kalaśād abhiṣekaṃ darśayet
3. B TRĀṂ TRA
4. A, B, C & G vajratathāgata
5. A, B, C & G HUṂ

OṂ vajrahāsya udghāṭaya HUṂ / de nas ḥdis dkyil ḥkhor bstan par byaḥo /
OṂ vajradriśya HOḤ / de nas dbaṅ bskur ba sbyin te /
OṂ vajra abhiṣiñca HUṂ / OṂ buddha abhiṣiñca OṂ /
OṂ ratna abhiṣiñca TRĀṂ / OṂ padma abhiṣiñca HRIḤ /
OṂ karma abhiṣiñca AḤ /
de nas bum paḥi dbaṅ byin te /
OṂ vajrakalaśa abhiṣiñca HUṂ/OṂ buddhakalaśa abhiṣiñca OṂ/
OṂ ratnakalaśa abhiṣiñca TRAṂ / OṂ padmakalaśa abhiṣiñca HRĪḤ /
OṂ karmakalaśa abhiṣiñca AḤ /
de nas phreṅ baḥi dbaṅ bskur bar byaḥo /
OṂ ratnamāla abhiṣiñca TRĀṂ TRĀṂ TRĀṂ TRĀṂ TRĀṂ/[1]
OṂ vajrapata avalabana abhiṣiñca TRĀṂ /
OṂ vajramudra abhiṣiñca HUṂ / OṂ buddhamudra abhiṣiñca OṂ /
OṂ ratnamudra abhiṣiñca TRĀṂ / OṂ padmamudra abhiṣiñca TRĀṂ /
OṂ vajrakarma abhiṣiñca AḤ / OṂ vajranāma abhiṣiñca HUṂ /
OṂ vajrakarma abhiṣiñca HUṂ AḤ / OṂ vajracakra abhiṣiñca HUṂ BHUṂ /
OṂ vajracakra—adhipati[2] abhiṣiñca HUṂ HUṂ HUṂ / OṂ OṂ OṂ / TRĀṂ TRĀṂ TRĀṂ / HRĪ HRĪ HRĪ / AḤ AḤ AḤ/
OṂ vajradharaṇi abhiṣiñca HUṂ / OṂ tathāgatadharaṇi abhiṣiñca OṂ /
OṂ ratnadharaṇi abhiṣiñca TRĀṂ / OṂ padmadharaṇi abhiṣiñca HRĪḤ /
OṂ karmadharaṇi abhiṣiñca A / OṂ sarvatathāgataguhye abhiṣiñca OṂ /
OṂ vajraguhye abhiṣiñca HUṂ / OṂ ratnaguhye abhiṣiñca TRĀṂ /
OṂ padmaguhye abhiṣiñca HRĪḤ / OṂ karmaguhye abhiṣiñca AḤ /
OṂ prajñopāyasamāyoga abhiṣiñca HUṂ AḤ /
de ltar dbaṅ bskur nas / tshe ḥphel baḥi rig pa sbyin no /
OṂ vajra ayuṣe HUṂ AḤ /

1. P. only
2. P. adhivartitam

evam abhiṣiñcyāyurvardhanīṃ[1] vidyāṃ dadyāt /
OṂ vajrāyuṣi HUṂ AḤ /
asyaḥ sādhanaṃ bhavati /
vajrāyur bhagavān candramaṇḍalārūḍhaś candrābhaḥ sarvābharaṇamaṇḍitaḥ / abhayahasto[2] varadaś[3] ca / amṛtaṃ[4] kṣarantam / tasyādhastāt sādhakaṃ prasāritāṃjalihastam ūrdhvamukhaṃ bhagavantaṃ nirīkṣayantaṃ likhet / pañcopacāreṇa pūjāṃ kṛtvā tasyāgrataḥ śatasahasraṃ japet /
tataḥ pūrṇamāsyāṃ mahatīṃ pūjāṃ kṛtvā kapilāgoghṛtaṃ nave bhāṇḍe sthāpya vāmavajre[5]ṇākramya bhagavantam pradhyāyan sakalāṃ rātrīṃ japet / tato gandhaṃ vinasyati / apūrvaṃ vā gandham udvahati / ūṣmā dhūmaḥ[6] śikhā[7] vā niścarati / raśmyulkā[8]
46a pramuñcati / (46a) evam ādibhir nimittais tad ghṛtaṃ navanītaṃ tailaṃ vā / udakaṃ dadhi kṣīraṃ madyaṃ rudhiraṃ vasām asthikāṃ vā / māṃsaṃ vānyatamaṃ vā saṃprasādhya pratyūṣe rakṣādikaṃ ca kṛtvā / ātmānaṃś[9] ca saṃśodhya pibed bhakṣayet/ yathā nimittena yāvadā candrārkāyur bhavati / vajrasattvaś ceti[10] / adhamenādhamā siddhir bhavet / nātra saṃśayaḥ / nirmittena bhavel loke nirvyādhir medhān[11]vitaḥ / vali[12]palitasukhātmā dṛḍhakāyaḥ śatāyuḥ / anyāny api karmāṇi śāntipuṣṭivaśādikaṃ karoty avicāreṇa jāpamātrāt / na saṃśayaḥ /

atha catvāro mahārājāno bhagavantaṃ vajrapāṇiṃ praṇipatyaivam āhuḥ /vayam api bhagavan sarvasattvānām
46b arthāya (46b) hitāya sukhāya svakasvakāni hṛdayāni bhāṣayāmaḥ / ājñāpayatu bhagavān ājñāpayatu vajradhṛk / sādhu sādhu mahārājāno deśayadhvam aham anumode / adhitiṣṭhāmi[13] svasamayam[14] /
atha vaiśravaṇo mahāyakṣarājā bhagavadanujñāto 'numodito 'dhiṣṭhitas svahṛdayaṃ svahṛdayād niścacāra / OṂ VAIḤ / atha 'dhṛtarāṣṭras tathaiva svahṛdayam abhāṣata / OṂ DHṚḤ / atha virūḍhakaḥ kumbhāṇḍamahārājā svahṛdayam abhāṣata / OṂ VIḤ / atha virūpākṣo nāgamahārājā tathaiva svahṛdayam abhāṣata / OṂ KṢAḤ /

1. A & C add dhāraṇiṃ
2. B hastau
3. A & C viradaś
4. B amṛtā
5. A, C & G cakreṇa, B vajrā
6. B & G dhūma
7. B & G śikhāṃ
8. B & G raśmyolko
9. B, C & G ātmanaś
10. A & C omit
11. A & C medhasa, B mepaśa, G medhisa
12. B vali
13. B adhiṣṭhāmi
14. A & G samayasvaḥ, B & D samayaś ca

ḥdiḥi sgrub pa ni ḥdi yin te /
bcom ldan ḥdas rdo rje tshe dpag med zla baḥi ḥod can zla baḥi dkyil ḥkhor la bźugs śiṅ rgyan thams cad kyis brgyan pa / phyag gñis mi ḥjigs pa daṅ mchog sbyin mdzad pa las bdud rtsi ḥdzag pa briḥo / deḥi ḥog tu sgrub pa po lag pa thal mo sbyar ba brkyaṅ ba gdoṅ gyen du [116a] bcom ldan ḥdas la lta ba bris la mchod pa rnam pa lṅas mchod pa bya ste / deḥi spyan sṅar stoṅ phrag brgya bzlas so / de nas zla ba ña ba la mchod pa chen po byas la ba dmar ser gyi mar snod sar par bcug la g-yon paḥi rdo rjes mnan te / bcom ldan ḥdas la rab tu sems śiṅ mtshan thog thag tu bzlas pa byaḥo/de nas dri snam źiṅ sṅon ma byuṅ baḥi ṅad kyaṅ ldaṅ ṅo / dro ba daṅ du ba daṅ me yaṅ ḥbyuṅ ṅo / ḥod zer gyi snaṅ ba rab tu ḥphros te /de la sogs paḥi mtshan ma byuṅ na mar de mar gsar pa ḥam / til mar ram // chu ḥam / ḥo ma ḥam / źo ḥam / chaṅ ṅam / khrag gam / rus pa ḥam / śa ḥam / gaṅ yaṅ ruṅ ba daṅ lhan cig tu rab tu bsgrubs te naṅ par sṅar sruṅ ba la sogs pa byas nas bdag ñid sbyaṅs te ḥthuṅs sam / zos na mtshan ma ji lta ba bźin du byuṅ na ni nam zla ba daṅ ñi ma ji srid paḥi tsher ḥgyur źiṅ rdo rje sems dpaḥi tsher yaṅ ḥgyur ro / tha mas ni dṅos grub tha mar ḥgyur te / ḥdi la the tshom med do / mtshan ma ma byuṅ na yaṅ ḥjig rten na nad med pa daṅ yid bźuṅs[1] pa daṅ ldan źiṅ skra dkar daṅ gñer ma med pa daṅ lus brtan źiṅ tshe lo brgya bar ḥgyur ro / gźan yaṅ bzlas pa byas pa tsam gyis źi ba daṅ rgyas pa daṅ dbaṅ la sogs paḥi las rnams brtag mi dgos par ḥgrub ste / the tshom med do /
de nas rgyal po chen po bźis bcom ldan ḥdas phyag na rdo rje la phyag ḥtshal nas ḥdi skad ces gsol to/ bcom ldan ḥdas bdag cag kyaṅ sems can thams cad kyi doṅ daṅ phan pa daṅ bde baḥi slad du raṅ raṅ gi sñiṅ po bśad par ḥtshal gyis / bcom ldan ḥdas kyis bkaḥ gnaṅ bar źu / rdo rje ḥdzin pas bkaḥ gnaṅ bar źu / rgyal po chen po dag legs so legs so śod cig [116b] daṅ ṅas rjes su yid raṅ źiṅ raṅ gi dam tshig byin gyis brlab par byaḥo / de nas gnod sbyin gyi rgyal po rnam thos kyi bu ṅal bsos pos bcom ldan ḥdas kyis gnaṅ źiṅ rjes su yi raṅ ste byin gyis brlab pas raṅ gi sñiṅ ka nas phyuṅ la / OṂ VAI / de nas dri za yi rgyal po chen po yul ḥkhor bsruṅ gis de kho na bźin du raṅ gi sñiṅ po bśad pa / OṂ DHI /
de nas grul bum gyi rgyal po chen po ḥphags skyes pos de kho na bźin du raṅ gi sñiṅ po bśad pa / OṂ BHI /
de nas kluḥi rgyal po chen po mig mi bzaṅ gis de kho na bźin du raṅ gi sñiṅ po bśad pa / OṂ KĀḤ /

1. N. gzuns

atha teṣāṃ maṇḍalaṃ bhavati /
caturasraṃ caturdvāraṃ pañcamaṇḍalamaṇḍitam //
47a tasya madhye likhed nāthaṃ (47b) vajrapāṇiṃ sa[1]garvitam //
tasya vāme pārśve tu likhed vaiśravaṇaṃ śubham //
gadānakulikāhastaṃ ratnābharaṇamaṇḍitam //
sthūlaṃ siṃhāsanārūḍhaṃ hemavarṇaṃ mahādyutim //
bhadrakumbhādiratnaughavarṣayantaṃ likhed budhaḥ //
purato dhṛtarāṣṭraṃ tu vīṇāvādanatatparam //
lalitaṃ śyāmavarṇaṃ tu sarvābharaṇabhūṣitam //
dakṣiṇena likhed vīraṃ khaḍgahastaṃ virūḍhakam //
paścimena virūpākṣaṃ vajrapāśadharaṃ param //
phaṇaiḥ saptabhiḥ saṃpūrṇaṃ lohitākṣibhir nirgatam //
dvāradeśeṣu sarveṣu dvārapālās tathaiva ca //
tataḥ praviśet svayaṃ mantrī mudrayā cakrasaṃjñayā //
ākarṣayed bhagavantaṃ tato rājñaḥ samāharet //
47b ākṛṣya pūjayed vidvān (47b) arghapātrair[2] yathāvidhi //
tataḥ praveśayec chiṣyān puṣpamālāvibhūṣitān //
rājānaṃ kṣatriyaṃ vāpi brāhmaṇādikam eva vā //
mantreṇānena mantrajño mudrayā vajradhārayā //
OṂ vajrasamaye HUṂ /
tataḥ puṣpaṃ ratnaṃ vā kṣepayed anena ca /
OṂ VAḤ pratīcchadhvaṃ mahottamāḥ /
patati yasya rājasya so 'sya sidhyati nānyathā //
tato'bhiṣiñcet kalaśaiś caturbhiḥ koṇasaṃsthitaiḥ //
pañcamaṃ vajrapāṇes tu mudrayaivābhiṣiñcayet //
evam ādikrameṇaiva maṇḍalākhyābhiṣiñcanāt //
atha rājābhavate rājā rājā bhavate mahān //
jambudvīpapatiś śrīmān caturdvīpapatir varaḥ //
48a caturabhiṣekāc ca caturdvāraprave-(48a)-śanāt[3] //
tasyāhaṃ vajradharo rājā pālayāmi svaputravat //
vayaṃ caturmahārājāḥ pālayāmaḥ satataṃ nṛpam //
sabhṛtyaparijanan tu sarāṣṭrapuramaṇḍalam //
duṣṭān tasya hanişyāmaḥ pararāṣṭraṃ ca tasya ca //
vyādhimṛtyubhayaṃ cāpi durbhikṣam[4] ītyu[5]padravam //
vaiśravaṇaḥ kurute puṣṭiṃ dhṛtarāṣṭras tu śāntikam ///

1. A, C & G su
2. A, C & G padair
3. A praveśayet
4. A,C& G durgatibhyo
5. A & C ty, G bhi, B mṛtyu

de nas de dag gi dkyil ḥkhor bśad de /
gru bźi pa la sgo bźi pa // dkyil ḥkhor lṅas ni rgyan pa ste //
de yi dbus su mgon po ni // phyag na rdo rje ḥgyiṅ bcas bri //
de yi g-yon paḥi logs su ni // ṅal bsos rnam thos bu dag gi //[1]
lag be con daṅ ni neḥu le // rin po cheḥi rgyan gyis brgyan //
sbom źiṅ seṅ geḥi gdan la bźugs // gser mdog gzi brjid ldan pa bri //
mkhas pas bum pa bzaṅ po sogs // rin chen tshogs char ḥbab pa bri //
mdun du yul ḥkhor skyoṅ ñid ni // pi waṅ sgrogs par yaṅ dag brtson //
mdzes[2] ciṅ kha dog ljaṅ ku ñid// rgyan rnams kun gyis brgyan pa bri//
g-yas su dpaḥ bo lus ḥphags po // ral gri phyag na bsnams par bri //
nub tu yaṅ ni mig mi bzaṅ // rdo rje źags pa ḥdzin ciṅ mchog //
sbrul mgo bdun gyis yoṅs su bskor // mig ni dmar źiṅ śin tu ḥbur //
sgo yi phyogs ni thams cad du // sgo skyoṅ rnams kyaṅ de bźin no //
de nas sṅags pa raṅ ñid ḥjug // ḥkhor loḥi phyag rgya śes grags pas //
bcom ldan ḥdas ñid spyan draṅ źiṅ // de nas rgyal po spyan draṅ ṅo //
spyan draṅs nas ni mkhas pas mchod // mchod yon źabs bsil cho ga bźin //
de nas slob [117a] ma rgyal rigs sam // rje rigs bram ze la sogs kyaṅ//
me tog phreṅ bas rnam brgyan pa //
sṅags śes pa yi sṅags ḥdi daṅ // rdo rje ḥdzin maḥi phyag rgyas gźug//

OṂ vajrasamaye HUṂ / de nas me tog gam rin po che ḥdis kyaṅ dor bar byaḥo /

OṂ vajra praticchadhvaṃ mahottama /

gaṅ la lhuṅ baḥi rgyal po de // ḥdi yis ḥgrub ḥgyur gźan du min //
de nas grva na gnas pa yi // bum pa bźis kyaṅ dbaṅ bskur te //
lṅa pa[3] phyag na rdo rjeḥi // phyag rgya ñid kyis dbaṅ bskur bya //
de la sogs paḥi go rims bźin // dkyil ḥkhor bris nas dbaṅ bskur pas //
rgyal po ma yin rgyal por ḥgyur // rgyal po yin na chen por ḥgyur //
ḥdzam bu gliṅ dbaṅ dpal daṅ ldan // gliṅ bźi po yi bdag po mchog //
lan bźir dbaṅ ni bskur ba daṅ // lan bźir rab tu źugs nas ni //
de la rdo rje ḥdzin rgyal bdag // raṅ gi bu bźin bsruṅ bar bya //
bdag cag rgyal chen bźi pos kyaṅ // ḥbaṅs daṅ ḥkhor du bcas pa daṅ//
yul ḥkhor pho braṅ bcas pa yi // rgyal po rtag tu bskyaṅ bgyi ste //
de yi ma ruṅs pa rnams daṅ // de yi pha rol sde daṅ nad //
ḥchi bdag ḥjigs pa mu ge daṅ // yams daṅ ñer ḥtshe gźom par bgyi //
ṅal bsos pos ni rgyas par bgyid // yul ḥkhor bsruṅ gis źi ba ñid //

1. N. ṅal gso dge ba lag pa na
2. N. rol
3. P. daṅ po

virūḍhako 'kālamṛtyuṃ hanyāt sapaśubāndhavān //
virūpākṣaḥ kurute kṣemaṃ[1] durbhikṣādivināśanam //
saṃkṣepato vayaṃ tasya sarvāśāṃ sarvacintitam //
karoma[2] vajrapāṇis tu drohaṃ yadi na niścayāt //

atha daśadiglokapālā bhagavantaṃ praṇipatyaivam āhuḥ //
vayam api bhagavan sarvasattvahitasukhāya //
48b svaka-(48b)-svakāni hṛdayāni pradadāmaḥ //
sādhu sādhu lokapālāḥ sādhu sādhu vadateti[3] //
atheśāno bhūtādhipatir hṛdayaṃ dadāti /
OṂ I / OM Ī / OṂ AḤ / OṂ YAḤ / OṂ ṚḤ / OṂ VAḤ[4] /
OṂ YAḤ / OṂ KUḤ / OṂ ĀḤ / OṂ VRAḤ[5] /
athaiṣāṃ maṇḍalaṃ bhavati /
maṇḍalaṃ pūrvavad likhed madhye nātham tathaiva ca //
dikpālās tu svadigbhāge sthāpayet purato dvayam //
ādityaṃ varāharūpan tu dvārapālās tathaiva ca //
tataś cākṛṣya tān sarvān pūjayet sarvapūjayā //
tataḥ praveśayet śiṣyān praviśya svayam eva tu //
abhiṣiñcayet kalaśaiś ca dikpālādimantritaiḥ //
tato dadyād dhṛdayaṃ sādhanāya hitaiṣaṇataḥ[6] //
49a sidhyante 'vicārāś[7] ca dikpālās sva[8]dik-(49a)-sthitāḥ //
atha te tuṣṭā evam āhuḥ / yaḥ kaścid bhagavan rājā kṣatriyo vā mūrdhny[9] abhiṣiktaḥ / etad maṇḍalaṃ praviśyābhiṣekaṃ gṛhṇet / anyo vā śrāddhaḥ kulaputro vā kuladuhitā vā / tasya vayaṃ bhagavan sarvadā sarvatra rakṣāvaraṇaguptiṃ saṃvidhāsyāmaḥ / pararāṣṭrāṇi ca[10] vardhayiṣyāmaḥ / kālena kālaṃ varṣiṣyāmaḥ[11] / sasyapuṣpaphalāni ca niṣpādayiṣyāmaḥ /
atha yamo mahādharma[12]rājā bhagavantaṃ praṇamyaivam āha / aham bhagavan tasya mahārājña āyur dadāmi / aṣṭakālamaraṇāni pratibādhayāmi /

1. B kṣamaṃ
2. G. karomi
3. A, C & G pradadateti
4. A Vaṃ
5. A & C Vaḥ
6. A&G eṣiṇa
7. A & G avicālāś
8. G daśa
9. B & G mūrdhnā-
10. A & C aca, G ava, B omits
11. B varṣasyāma
12. B omits

phyugs daṅ gñen bcas dus min paḥi // ḥchi bdag lus ḥphags po yis ḥjoms //
mig mi bzaṅ gis bde bar byed // mu ge la sogs rnam par ḥjoms //
mdor na bdag gis de yi ni // re ba kun daṅ bsam pa kun //
bgyi ste gal te ma ṅes na // phyag na rdo rje bslus pa yin //
de nas phyogs skyoṅ bcus bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag kyaṅ sems can thams cad la phan pa daṅ bde baḥi slad du raṅ raṅ gi sñiṅ po rab tu dbul lo / ḥjig rten skyoṅ ba rnams legs so legs so [117b] de legs par smros śig / de nas ḥbyuṅ poḥi bdag po dbaṅ ldan la sogs pas raṅ raṅ gi sñiṅ po rnams phul ba /

OṂ I / OṂ I / OṂ Ā / OṂ A / OṂ YA / OṂ RI / OṂ VAṂ / OṂ YAṂ /[1]

OṂ KU / [2] OṂ AṂ / OṂ BRĀ /

de nas de dag gis dkyil ḥkhor bśad de /
dkyil ḥkhor sṅa ma bźin bris la // mgon po dbus su de bžin bžag //
phyogs skyoṅ raṅ gi phyogs kyi char // gźag bya spyan sṅar rnam pa gñis //
ñi ma daṅ ni phag gi gzugs // sgo skyoṅ rnams kyaṅ de bźin no //
de nas de kun spyan draṅs la // mchod pa kun gyis mchod pa bya //
de nas raṅ ñid źugs nas kyaṅ // slob ma rnams ni gźug bya źiṅ //
phyogs skyoṅ la sogs sṅags bzlas paḥi // bum pa rnams kyis dbaṅ bskur ro //
de nas phan par ḥdod pa yis // sgrub phyir sñiṅ po sbyin par bya //
phyogs skyoṅ raṅ gi phyogs gnas rnams // brtag mi bgos par ḥgrub par ḥgyur //
de nas de dag mgu nas ḥdi skad ces gsol to / bcom ldan ḥdas gaṅ su źig rgyal po rgyal rigs spyi bor[3] dbaṅ bskur bas dkyil ḥkhor ḥdir źugs te dbaṅ bskur ba ḥdzin pa daṅ / gźan yaṅ rigs kyi bu ḥam rigs kyi bu mo dad pa de dag bcom ldan ḥdas bdag cag gis kun nas sruṅ ba daṅ / bskyab pa daṅ / sba bar bgyiḥo / pha rol gyi sde rnams bźom par bgyiḥo / dus daṅ dus su char dbab par bgyiḥo / ḥbru daṅ / me tog daṅ / ḥbras bu rnams bskyed par bgyiḥo /
de nas chos kyi rgyal po gśin rjes bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis rgyal po chen po deḥi tshe sriṅ bar bgyiḥo / dus ma yin paḥi ḥchi ba brgyad po so sor dgag par bgyiḥo /

1. P. ya
2. P. only
3. N. nas

nairṛto mahārākṣasādhipatir evam āha / ahaṃ bhagavan tasya rājño rājaputrasya brāhmaṇasya kṣatriyasya vānyatareṣu vā manuṣyeṣu na vyādhipretapiśācabhayaṃ na rākṣasabhayādikaṃ nākālamṛtyubhayaṃ kariṣyāmi / sarvadā rakṣāvaraṇaguptiṃ kariṣyāmi / (49b)

49b atha varuṇo mahārājaivam āha / ahaṃ bhagavan tasya mahārājñaḥ sarvadā sarvatra sarvaviṣayaṃ pratipālayiṣyāmi / ārakṣāṃ ca kariṣyāmi / sasyāni ca niṣpādayiṣyāmi / nāgadoṣāṇi ca na prayacchāmi / viṣāśanīn ca notsṛjāmi / sarvākālamaraṇāni ca pratibādhayāmi /

atha vāyav[1]yādhipatir evam āha /

aham api bhagavan tasya mahāsattvasya sarvadā vāyubhayaṃ notsṛjāmi / nākālavātaṃ cotsṛjāmi / sarvasasyapuṣpaphalāni ca pariniṣpādayiṣyāmi / sarvabhayañ ca pratibādhayāmi /

atha kuvero mahāyakṣarājā bhagavantaṃ namasyaivam āha /

50a aham bhagavan tasya mahāsattvasyāṣṭāśītibhir (50a) mahāyakṣasenāpatibhiḥ sahāgatya sarvakālodyogena sarvadā sarvabhayaṃ pratibādhayāmi / sarvadhanadhānyasamṛddhiñ ca karomi / svajanaparijanadeśaviṣayabhṛtyabandhubāndhavamitraputraduhitṛbhāryādirakṣāṃ ca karomi / gogavyakharoṣṭrameṣagajavājicchāgalādirakṣāṃ karomi /

atheśānaḥ sarvabhūtādhipatir bhagavantaṃ praṇipatyaivam āha / aham bhagavan tasya rājño rājaputrasya kṣatriyasya brāhmaṇasya vā[2] / ihāmutra[3] paritrāṇaṃ[4] parigrahaṃ paripālanaṃ śāntiṃ svastyayanaṃ daṇḍaparihāraṃ śastraparihāraṃ viṣadūṣaṇaṃ viṣanāśanaṃ sīmābandhaṃ dharaṇībandhaṃ digbandhaṃ vajra-

50b prākāraṃ vajrakīlanaṃ (50b) vajrapañjaraṃ ca karomi / sarvakāryeṣu pratyupasthāpayāmi / kāryeṣv akāryeṣu nimittaṃ[5] ca darśayāmi / svapne[6] ca sarvaṃ śubhaṃ kathayāmi/ sādhayato 'vighnena sarvasiddhiṃ ca dāsyāmi /

1. B vāsva
2. A & G ca
3. A, C & G bhaya, B matra
4. B omits
5. B amitraṃ
6. B svapnena

srin po rnams kyi bdag po chen po bden bral gyis ḥdi skad ces gsol to/ bcom ldan ḥdas bdag gis rgyal po chen po de dań/ rgyal po chen poḥi bu dań / bram ze ḥam / rje rigs sam / mi gźan gań [118a] yań ruń ba dag la nad med pa dań / yi dvags dań / ḥdres ḥjigs pa med pa dań / srin la sogs paḥi ḥjigs pa med pa dań dus ma yin par ḥchi baḥi ḥjigs pa med par bgyiḥo / dus thams cad du sruń ba dań bskyab pa dań / sba bar bgyiḥo /

de nas kluḥi rgyal po chen po chu bdag gis ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis dus thams cad du rgyal po de dań/yul thams cad kun nas so sor bsruń bar bgyiḥo / kun tu bsruń bar bgyiḥo / ḥbru rnams kyań bskyed par bgyiḥo / kluḥi ñes pa rnams mi ḥbyuń bar bgyiḥo/ dug dań thog kyań mi ḥbyuń bar bgyiḥo/me tog dań ḥbras bu thams cad kyań yońs su rdzogs par bgyiḥo / ḥjigs pa thams cad kyań so sor dgag par bgyiḥo /

de nas rluń gi bdag pos ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyań sems can chen po de la dus thams cad du rluń gi ḥjigs pa mi ḥbyuń bar bgyiḥo / dus ma lags paḥi rluń mi ḥbyuń bar bgyiḥo/ ḥbru dań me tog dań ḥbru thams cad kyań yońs su bskyed par bgyiḥo / de nas gnod sbyin gyi rgyal po chen po lus ńan pos/bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis gnod sbyin gyi sde dpon chen brgyad bcu dań lhan gcig tu mchis te / stobs dań ldan pas sems can chen po de la dus thams cad du ḥjigs pa thams cad du so sor dgag par bgyiḥo / nor dań ḥbru thams cad legs par ḥbyor bar bgyiḥo / rań gi skye bo dań / yońs kyi skye bo dań / yul dań / gnas dań / bran dań / gnag[1] gi gñen dań/grogs dań / bu dań bu mo dań / chuń ma la sogs pa yań bsruń bar bgyiḥo / glań dań / ba dań / boń bu dań / rńa mo dań / lug dań / ma he dań / glań po che dań / rta dań / ra la sogs pa yań bsruń bar bgyiḥo /

de nas ḥbyuń po thams cad kyi bdag po dbań [118b] ldan gyis bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gyis rgyal po de dań rgyal poḥi bu dań / rgyal rigs dań / bram ze rnams ḥdi dań pha rol tu yońs su bskyab pa dań / yońs su bzuń ba dań / yońs su bskyań ba dań / źi ba dań / bkra śis pa dań / chad pa yońs su spań ba dań / dug gźil ba dań / dug gźom pa dań / mtshams bciń ba dań/sa gźi bciń ba dań/phyogs bciń ba dań/ rdo rjeḥi ra ba dań / rdo rjeḥi phur bus gdab pa dań / rdo rjeḥi gur yań bgyiḥo / dgos pa thams cad la ñe bar gnas par bgyiḥo / bya la dań bya ba ma yin pa rnams kyi mtshan ma ñe bar bstan par bgyiḥo / dge ba dań dge ba ma yin pa thams cad rmi lam du yań bsgo bar bgyi/sgrub pa thams cad la bgegs ma mchis par dńos grub thams cad kyań stsol bar bgyiḥo /

1. N. nags

athākāśacārī kha[1]gapatir bhagavantaṃ praṇipatyaivam āha / ahaṃ bhagavan sarvadā sarvaṃ ca pathigatasya rājño rājaputrasya rājāmātyasya brāhmaṇasya kṣatriyasya vā svayam āgatya sarvaparivāreṇa rakṣāvaraṇaguptiṃ saṃvidhāsyāmi / sarvāvaraṇaṃ[2] prativārayāmi[3] / sarvavyādhim apanayāmi / sarvadā cānubaddho[4] bhavati / atha pātālādhipatir mahāvarāho bhagavantaṃ namasyaivam āha / ahaṃ bhagavantasya narādhipateś ca nṛpasutasya vā dvi-(51a)-jāter
51a dvijasutasya vā kṣatriyavaiśyaśūdrasya vānyatarasya śrāddhasya kulaputrasya kuladuhitur vā sarvadā sarvārthaṃ niṣpādayiṣyāmi / sarvabhayeṣu ca rakṣāṃ kariṣyāmi / anenāpi[5] paritrāyiṣyāmi /

athāṣṭau mahāgrahāḥ sanakṣatraparivārā evam āhuḥ/ vayaṃ bhagavan saparivārāḥ svakasvakāni hṛdayāni dadāmaḥ / tad bhagavān adhitiṣṭhatu / sādhu sādhv adhitiṣṭhaṃtu mayā bhāṣadhvaṃ mahāgrahāḥ/ athādityādayo mahāgrahā bhagavantaṃ namasyābhāṣanta /

OṂ ĀḤ[6] / OṂ SOḤ / OṂ AḤ / OṂ BUḤ /
OṂ BṚḤ / OṂ ŚUḤ / OṂ SĀḤ / OṂ RĀḤ[7] /

athaiṣāṃ maṇḍalaṃ bhavati /
51b madhye bhagavantaṃ vajrapāṇiṃ trailokavija-(51b)-yarūpaṃ saṃlikhya /
samantāc catvāro mahāsamudrān[8] likhet //
śukraṃ[9]tu tasya puratah somaṃ pṛṣṭhato likhet //
dakṣiṇe bṛhaspatiṃ likhed vāmataś ca budhaṃ likhet //
agnisthāne tu cāṃgāram ādityaṃ vāyavyāṃ diśi //
śaniścaraṃ tu aiśānyāṃ rāhuṃ rākṣasasannidhau //
nakṣatraṃ sarvatra lekhyaṃ samantād bāhya[10]maṇḍale //
dvāre dvāre tathā dvārīṃ likhec ca krodhamānasam //
vajradhāryā praviśya sarvān āvāhayet //
vajrāṃkuśādibhir iti tataś śiṣyān praveśayet //

OṂ vajra hana[11] HUṂ PHAṬ /
OṂ vajragrahasamaye HUṂ PHAṬ /
OṂ vajragraha pratīccha samaye HUṂ /

tato'ṣṭabhiḥ kalaśair abhiṣiñcet //

1. B sva
2. A abhāraṇaṃ
3. A praticārayami, B pratipārayami
4. B & D anubuddho
5. A, C & G aṇena, B omits
6. A, B, C & D omit
7. A, C, D & G add OṂ KEḤ
8. A samudraṃ
9. A & B śukla
10. A & C vṛta
11. B & D hara

de nas yaṅ nam mkhaḥ la spyod ciṅ nam mkhaḥ la ḥgro baḥi bdag pos bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas bdag gis dus thams cad du rgyal po daṅ / rgyal poḥi bu daṅ / rgyal poḥi blon po daṅ / bram ze daṅ rgyal rigs lam la gnas pa thams cad la bdag ñid ḥkhor thams cad daṅ bcas pa mchis te / bsruṅ ba daṅ / bskyab pa daṅ / sba ba kun nas sgrub par bhyiḥo / bgegs kyi gnas thams cad so sor bzlog par bgyiḥo / nad thams cad bsal bar bgyiḥo / dus thams cad phyir bźin du ḥbraṅ bar bgyiḥo / de nas saḥi ḥog gi bdag po phag chen pos kyaṅ bcom ldan ḥdas la ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis miḥi bdag po daṅ / rje rigs daṅ / bram ze daṅ maṅs rigs sam gźan yaṅ rigs kyi bu mo daṅ dad pa rnams kyi[1] dus thams cad du don bsgrub par bgyiḥo/ḥjigs pa thams cad las kyaṅ bsruṅ bar bgyiḥo / gźan yaṅ [119a] yoṅs su bskyab par bgyiḥo /
de nas gzaḥ chen po brgyad ḥkhor rgyu skar daṅ bcas pa rnams kyis ḥdi skad ces gsol to /
bcom ldan ḥdas bdag cag ḥkhor daṅ bcas pa rnams kyis kyaṅ raṅ raṅ gi sñiṅ po rnams ḥbul bar ḥtshal na de la bcom ldan ḥdas kyis byin gyis brlabs du gsol / legs so legs so / ṅas byin gyis brlabs kyis gzaḥ chen po rnams śod cig /
de nas ñi ma la sogs paḥi gzaḥ chen po rnams kyis bcom ldan ḥdas la phyag ḥtshal nas smras pa /

OṂ A / OṂ SO / OṂ AṂ / OṂ BU / OṂ BRI / OṂ ŚU / OṂ SĀ / OṂ RĀ /

de nas de dag gi dkyil ḥkhor ḥbyuṅ ste /
dbus su bcom ldan ḥdas phyag na rdo rje ñid ḥjig rten gsum las rnam par rgyal baḥi gzugs su briḥo /
mthaḥ rnams su ni rgya mtsho chen po bźi briḥo //
de yi mdun du pa wa saṅs // zla ba rgyab tu bri bar bya //
g-yas su phur bu bri bya źiṅ // g-yon du lhag pa bri bar bya //
me yi gnas su mig dmar ñid // rluṅ gi phyogs su ñi ma ste //
dbaṅ ldan du ni spen pa źiṅ // srin poḥi phyogs su sgra gcan bri //
dkyil ḥkhor phyi rol khor yug tu // rgyu skar thams cad bri bar bya //
sgo sgor de bźin sgo ba rnams // khros paḥi yid du bri bar bya //
rdo rje ḥdzin pas ḥjug bya ste // rdo rje lcags kyu la sogs pas //
thams cad kyaṅ ni spyan draṅ ṅo // de nas slob ma rnams gźug ste //

OṂ vajra hana HUṂ PHAṬ / OṂ vajragrahasamaye HUṂ / OṂ vajragraha pratīccha HUṂ /

de nas gzaḥ brgyad sṅags ni sṅags pa yis //
bum pa brgyad po rnams kyis dbaṅ bskur ro //

1. N. kyis

aṣṭagrahābhimantritaiḥ //
tato vajramudrayābhiṣiñcet // (52a)
52a tatas sarvagrahaṃ sādhayet //
atha te mahāgrahā bhagavantaṃ namasyaivam āhuḥ / vayaṃ bhagavan aṣṭau mahāgrahās tasya mahārājño rājaputrasya vā sarvadā sarvatra tathaiva sarvaṃ kariṣyāmaḥ / atha nakṣatrakṣaṇalavamuhūrtakaraṇa[1]tithiyogarāśilagnaviṣṭimaṇḍalādidevatās tathaiva namasyaivam āhuḥ / vayam api bhagavan sarvadā tasya mahāsattvasyājñāṃ notsṛjāmaḥ / bhṛtyavat pratipālayāmaḥ / sarvanagaranigamajanapadarāṣṭrarājadhānīṃ ca pratipālayāmaḥ / utpanne tu mahābhaye yuṣmākaṃ pūjayiṣyati tasyāvaśyaṃ tad bhayaṃ na bhaviṣyati/

52b athāṣṭau mahānāgāḥ phuṃkāradhvaninā bhagavantaṃ (52b) saṃtoṣyaivam āhuḥ /
vayaṃ bhagavan sarveṣāṃ guhyahṛdayaṃ dāsyāmaḥ /
sādhu sādhu mahānāgā dadadhvaṃ hṛdayaṃ varam /
atha te tuṣṭā mahānāgā bhagavantaṃ namasyaivam āhuḥ /
OṂ PHUḤ[2] / OṂ PHAḤ[3] / OṂ PHUṂ / OṂ PHĀṂ /
OṂ PHĪḤ[4] / OṂ PHEḤ / OṂ PHAĪḤ / OṂ PHAUḤ /
athaiṣāṃ maṇḍalaṃ bhavati /
aṣṭapatraṃ mahāpadmaṃ saṃlikhec chvetavarṇakam //
tasya[5]madhye likhed nāthaṃ vajrapāṇiṃ sukṛṣṇakam[6] //
samantāt saptaphaṇaṃ tarjayantaṃ mahoragam /
anantaṃ takṣakaṃ caiva karkoṭaṃ kulikaṃ tathā //
vāsukiṃ śaṃkhapālaṃ ca padmaṃ vai vāruṇaṃ tathā //
ete lekhyāḥ samāsena patre patre phaṇajvalāḥ //
saptasaptaphaṇā lekhyāḥ sabhāryāḥ kaṇṭhasamāgamāḥ //
kalaśāṣṭakaṃ saṃsthāpya balinaivedyaśobhitam // (53a)
53a ghṛtakṣīrasamākṣikaṃ[7]kṛtimāṣ[8] cāpi bhedakāḥ[9] //
tataḥ saṃpraviśya vajrātmākarṣayet pāṇinā phaṇaiḥ //
phuṃkārasahitais tu JAḤ HUṂ VAṂ HOḤ pravartayet //
tataḥ praveśya tān sarvān rājaṃ kṣatriyam eva vā / abhiṣiñcet phuṃkārair viṣadoṣamalāpahaiḥ /
tataḥ sidhyanti sarve te nāgā nāmagrahād api //

1. B kara
2. A, C, E & G OṂ PHAḤ
3. A, C & G OṂ PHAḤ, B & E OṂ PHUḤ, DOṂ DUḤ
4. D DĪḤ
5. A, B, C & D maṇḍala
6. B sukṛśmakaṃ, D kṛṣṇaka, A & C sūṣṇaka
7. A & G samākṣikā, B samākṣikiṃ
8. A, B & C kṛtimā
9. A & C bhedikaḥ, E & G abhibheditaḥ

de nas rdo rje phyag rgyas dbaṅ bskur te //
de nas gzaḥ rnams thams cad bsgrub par byaḥo //
de nas gzaḥ chen po de dag gis bcom ldan ḥdas bdag cag gzaḥ chen po brgyad [119b) kyis rgyal po chen po de daṅ / rgyal poḥi bu la kun tu dus thams cad du / de kho na bźin du thams cad bgyiḥo / de nas rgyu skar daṅ/skad cig daṅ/thaṅ cig daṅ/yud tsam rnams so/ tshes daṅ / sbyor ba daṅ / khyim daṅ / dus sbyor daṅ / mjug phod la sogs paḥi dkyil ḥkhor gyi lha rnams kyis de bźin du phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas bdag cag gis kyaṅ dus thams cad du sems can chen poḥi bkaḥ mi bcag ciṅ dpon po bźin du bskyaṅ bar bgyiḥo / groṅ khyer daṅ / groṅ rdal daṅ / ljoṅs daṅ / yul ḥkhor daṅ / rgyal poḥi pho braṅ gi gnas thams cad so sor bskyab par bgyiḥo / ḥjigs pa chen po ḥbyuṅ baḥi tshe na yaṅ des bdag cad mchod na gdon mi ḥtshal bar ḥjigs pa de mi ḥbyuṅ ṅo /
de nas klu chen po brgyad kyis PHUṄ ces bya baḥi sgras bcom ldan ḥdas mñes par byas te ḥdi skad ces gsol to / bcom ldan ḥdas bdag rnams kyis gsaṅ baḥi sñiṅ po rnams dbul lo /
klu chen po rnams legs so legs so / gsaṅ baḥi sñiṅ po rnams phul cig /
de nas de dag mgu nas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to /

OṂ PHU / OṂ PHA[1] / OṂ PHUṂ[2] / OṂ PHA[3] / OṂ PHI / OṂ PHĪ / OṂ PHO / OṂ PHO /

de nas de dag gi dkyil ḥkhor bśad de /
padma chen po ḥdab brgyad pa // kha dog dkar po legs par bri // dkyil ḥkhor de yi dbus bźugs pa // phyag na rdo rje rab tu nag // sbrul mgo mthaḥ yas gdeṅs ka bdun // ltos ḥgro chen po sdigs pa bri // mthaḥ yas ḥjog po de bźin du // stobs kyi rgyu daṅ rigs ldan daṅ // nor rgyas bu daṅ duṅ skyoṅ daṅ // padma chu bdag de bźin du // mdor na ḥdab ma re re la // de dag sbrul mgo ḥbar ba bri // sbrul mgo bdun bdun chuṅ ma yi // mgul nas khyud daṅ bcas [120a] pa bri //
bum pa brgyad rnams bźag bya ste// gtor ma lha bśos mdzes pa daṅ// mar daṅ ḥo ma sbraṅ rtsi bcas // bcos paḥi dbye ba rnams kyaṅ ṅo // rdo rjeḥi bdag ñid bźugs pa ni//sbrul mgos sbrul mgo can rnams dgug// PHUṄ ces bya ba lhan cig ste// JAḤ HUṂ VAṂ HOḤ źes brjod do// de nas rgyal po ḥam rgyal rigs ni // de dag thams cad gźug[4] gnas su // dug gi ñes skyon bsal baḥi phyir // PHUṄ ces bya bas dbaṅ bskur ro // de nas miṅ tsam bzuṅ bas kyaṅ // klu rnams de dag thams cad ḥgrub //

1. N. PHU
2. N. PHAM
3. N. PHU
4. P. gtsug,N bcu

atha te samantaṃ[1] tuṣṭā bhagavantaṃ namasya ca[2] //
praṇidhānaṃ prakurvanti sthitvā prāñjalayaḥ[3] puraḥ[4] //
vayaṃ bhagavataḥ śāsanābhiratasya yad idaṃ maṇḍalaṃ praviṣṭasya visaṃvādayāmaḥ / tadā bhagavantam eva visaṃvādayāmaḥ[5] /
tadāsmākaṃ taptavālukā bhaviṣyantu / ādīptena vajreṇāsmākaṃ
53b mūrdhni sphuṭiṣyanti / sata-(53b)-taṃ samitaṃ ca tasya mahāsattvasya rakṣāvaraṇaguptiṃ kariṣyāmaḥ / mahaujob[6]alavīryaṃ kṣepsyāmaḥ / nirviṣaṃ cāpi viṣaṃ[7] kariṣyāmaḥ / kālena kālaṃ varṣayiṣyāmaḥ / sarvasasyāni[8] niṣpādayiṣyāmaḥ / sarvapararāṣṭrāṇi ca vi[9]kāla[10]vṛṣṭim utsṛjāmaḥ/ sarvabhayaṃ vināśayiṣyāmaḥ/ jinājñayā vajradharājñayā pratipālayiṣyāmaḥ /
atha sādhanaṃ bhavati /
phu[11]ṃkāraṃ japel lakṣaṃ dhyātvā vajradharaṃ prabhum //
sitāṃśumālinaṃ divyaṃ śikhāyāṃ[12] phaṇāvasthitam[13] //
tato viṣaṃ gṛhya dhyātvā phuṃ[14]kāramaṇḍalam //
raśmimālākulaṃ divyaṃ phuṃkāraṃ tatra cintayet[15] //
ākarṣayed hṛtak[16]ṛtiphaṇipāśākṛti[17]kareṇa //
54a phuṃkāravātena samīrayet taṃ (54a) viṣaṃ samastam //
tanurasthimāṃsagam //
tataḥ sarva[18]karmāṇi[19] kuryād[20] viṣajvaragarādikam //
muṣṭyā vai haret sarvaṃ kiṃ punaḥ phaṇamudrayeti //
atha mahābhairavo mahādevādhipatir aṣṭabhir mahāmātṛkābhiḥ parivṛto bhagavantaṃ praṇipatyaivam āha / madbhayān mātṛkābhayāc ca bhagavan sarvadevanāgādayaḥ saṃtrastā vitrastāḥ pratrastā adhomukhībhūtā [21]nimagnā naṣṭacetasaḥ paribhramanti tu teṣāṃ hitārthāya hṛdayaṃ pradāsyāmi[22] / tat sādhu bhagavān adhitiṣṭhatu / sādhu sādhu mahābhairava subhairava[23] bhāṣasva svahṛdayaṃ divyamātṛkāṇāṃ ca sarvāsām[24] /

1. A & G saṃ, B & C samaṃ
2. G evaṃ
3. B prāṃjaliḥ
4. B pulā
5. B & D omit the whole phrase
6. A, C, E & G mahoja, B & D omit corrected to mahaujas = Tib gzi brjid chen po
7. A & C aviṣaṃ, B & D omit
8. B omits, D saṃkhya, G śasyāni
9. B & D viṣa
10. D kāra
11. A & C HUṂ
12. B & D śiṣāyāṃ
13. B & D phaṇam eva ca
14. A PHUṬ
15. G cintya ca
16. B PHUṂ
17. B kṛtinā
18. A, C & G sarvāni
19. A, C & G omit
20. A & C kurvanti, B kurvāt
21. A & C nini-, B nirni-
22. A & G pradāsyāmaḥ
23. B omits
24. A & C sarvaśaḥ, B sarvasa

de nas de dag kun mgu nas // bcom ldan ḥdas la phyag ḥtshal to // spyan sṅar thal mo sbyar ḥkhod nas // smon lam rab tu ḥdebs par ḥgyur //
bcom ldan ḥdas bdag cag gis bcom ldan ḥdas kyis bstan pa la mṅon par dgaḥ ba gaṅ dag dkyil ḥkhor ḥdir źugs pa de dag bslus par gyur na deḥi tshe / bcom ldan ḥdas [hdi] ñid la slus par gyur cig / deḥi tshe bdag bye ma tshan gyis bsregs par gyur cig / rdo rje kun tu ḥbar bas bdag cag gi mgo ḥgems par gyur cig / rtag par dus thams cad du sems can chen po de bsruṅ ba daṅ / bskyab pa daṅ / sba bar bgyiḥo / gzi brjid/[1] chen po daṅ stobs daṅ / brtson ḥgrus bskyed par bgyiḥo / deḥi dug rnams dug ma mchis par bgyiḥo / dus daṅ dus su char dbab par bgyiḥo / me tog thams cad yoṅs su rdzogs par bgyiḥo / pha rol kyi g-yul thams cad la dus daṅ dus ma yin paḥi char dbab par bgyiḥo / ḥjig rten pa thams cad bskyed par bgyiḥo / rgyal baḥi bkaḥ daṅ rdo rje ḥdzin paḥi bkaḥ rab tu sgrub par bgyiḥo /
de nas sgrub pa bśad de /
lha rdzas ḥod ḥphro dkar po can // klu rnams ḥdud pas gnas pa yi // rdo rje ḥdzin gtso bsams nas ni // PHUṄ ces bya ba [120b] ḥbum du bzlas //
de nas dug gis zin pa la // PHUṄ ces bya baḥi dkyil ḥkhor ni // lha rdzas ḥod zer phreṅ ba khrigs[2] //bsams nas de la PHUṄ yig bsam// lag pa sbrul mgo źags ḥdra daṅ // PHUṄ gi rluṅ gis lpags pa śa // rus gnas PHUṄ gi rnam paḥi dug // mthaḥ dag draṅs te gso bar bya// de nas las rnams kun byed ciṅ // dug rims dug sbyar la sogs pa // khu tshur gyis kyaṅ kun sel na//sbrul mgo phyag rgyas smos ci dgos //

de nas lto ḥphye chen poḥi bdag po ḥjigs byed chen po ma mo chen mo brgyad kyis bskor bas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas bdag cag gis ḥjigs pa daṅ ma mo rnams kyis ḥjigs pas lha daṅ klu la sogs pa kun tu skrag rnam par skrag te kha bub tu gyel nas gos daṅ bral te / sems stor nas kun tu ḥphyan pa dag la phan gdags paḥi slad du bdag cag gi sñiṅ po ḥbul bar ḥtshal gyis bcom ldan ḥdas kyis de legs par byin gyis brlab tu gsol lo /
ḥjigs byed chen po legs so legs so / rab tu ḥjigs par byed pas raṅ ñid daṅ lhaḥi bu mo thams cad kyi sñiṅ po rnams śogcig /

1. N. byin
2. P. ḥkhrigs

atha mahābhairavaḥ subhaira[1]vanādaṃ nadan evam āha /
OṂ bhairavaiḥ[2] bhīḥ SVĀHĀ /
54b OṂ BHĀḤ SVĀHĀ / OṂ BHĪḤ SVĀHĀ / OṂ BHŪḤ SVĀHĀ/
(54b) OṂ BHEḤ SVĀHĀ /
OṂ BHAIḤ SVĀHĀ / OṂ BHOḤ SVĀHĀ / OṂ BHAṂ SVĀHĀ / OṂ BHAḤ SVĀHĀ /
ity ete bhagavan aṣṭau bhairavāḥ samājñākarāḥ /
athaiṣāṃ maṇḍalaṃ bhavati /
aṣṭāraṃ mahācakraṃ likhya madhye niveśayet //
vajrapāṇiṃ mahākrodhaṃ trilokavijayāvaham //
tasya pādatale kruddhaṃ bhairavāṇāṃ mahādhipam //
likhitvā bhairavīyuktaṃ likhed anyān yathāsukham[3] //
āramadhyeṣu sarveṣu likhed bhairavam aṣṭakam //
mātṛkābhiś ca samāyuktaṃ tatkrodhāsyakruddhamānasam //
dvāre dvāre tathaiveha likhed dvāriṃ sukrodhanam[4] //
tato vāhyāṃkuśādibhiḥ pūjayitvā kapālayā rudhirapūrṇayā //
madyaṃ māṃsaṃ baliṃ divyaṃ rudhirapūrṇabhājanam //
kapālaṃ muṇḍanakhaṇḍaṃ cāṣṭau kalaśān pūritān // (55a)
55a rudhirair āsavair vāpi sthāpayet tasya maṇḍale //
tataḥ praveśayec chiṣyān trilokavijayāparaḥ //
abhiṣiñcet kapālena kalaśair api cāṣṭabhiḥ //
tataḥ karmāṇi dadyāt /
mātṛkāgṛha ekaliṃge vā trilokamathane[5] varam //
pūjāṃ kṛtvā yathānyāyaṃ japel lakṣacatuṣṭayam //
tato nādaṃ praśruyate bhairavasya mahātmanaḥ //
nirbhīr argham prayacchet kapālena suraktinā[6] //
tataḥ paśyati taṃ kruddhaṃ bhairavaṃ duṣṭamānasam //
mātṛkāgaṇasaṃpūrṇam aṣṭabhir bhairavair vṛtam //
taṃ dṛṣṭvā nirbhayo bhūtvā dadyād māṃsasupūritam //
kapālaṃ vāsavaiḥ pūrṇaṃ huṃkāram anusmareṇa[7] //
tatas tuṣṭaḥ prasidhyeta bhairavo duṣṭaghātakaḥ //
55b brūyāt kim iccheti (55b) tad dadyāt tuṣṭamānasaḥ //
rasarasāyanaṃ dravyaṃ khaḍgaṃ cakraṃ triśūlakam //
svargamartyapātālaṃ rājyaṃ dvīpacatuṣṭayaṃ cāpi[8] //

1. A, C, E & G omit
2. A, C & G bhairabhaiḥ
3. A & Cadd iti
4. B sakrodhitam
5. B & D matane
6. A & G lakṣiṇā
7. B anusmaram
8. A, C & G omit

de nas ḥjigs byed chen pos ḥjigs par byed paḥi sgra phyuṅ nas ḥdi skad ces gsol to /

OṂ bhairavabhairva SVĀHĀ / OṂ BHĀ SVĀHĀ / OṂ BHI SVĀHĀ / OṂ BHU SVĀHĀ / OṂ BHA[1]SVĀHĀ / OṂ BHAI SVĀHĀ / OṂ BHAU SVĀHĀ / OṂ BHAṂ SVĀHĀ / OṂ BHAḤ SVĀHĀ /

bcom ldan ḥdas ḥjigs byed chen po ni brgyad po de dag gdams ṅag ñan / de nas de dag gi dkyil ḥkhor bśad de /
ḥkhor lo chen po rtsibs brgyad bri // dbus su phyag na rdo rje ni //
khro bo chen po ḥjig rten gsum // rnam par rgyal ba źes bya gźag //
de yi źabs ḥog ma ruṅs pa // ḥjigs byed rnams kyi bdag po che //
ḥjigs byed ma daṅ bcas pa bri // rtsibs kyi naṅ rnams thams cad du //
gźan yaṅ ḥjigs byed brgyad po ni // ma mo [121a] rnams daṅ ldan pa ni //
khros paḥi bźin daṅ yid khros par // ci bde bar ni bri bar bya //
ḥdir ni sgo sgor de bźin du // sgo ba śin tu khros ldan bri //
de nas lcags kyu la sogs pas // bkug ste mgo boḥi thod pa ni //
khrag gis gaṅ bas mchod nas su // śa chaṅ gtor ma bzaṅ po daṅ //
snod rnams khrag gis bkaṅ ba daṅ // mgo thod mgo yi dum bu daṅ //
khrag gaṁ chaṅ bkaṅ bum pa brgyad // dkyil ḥkhor ḥdir ni gźag par bya //
de nas ḥjig rten gsum rnam rgyal // mchog gis slob ma rnams gźug bya //
thod pa daṅ ni bum pa yaṅ // brgyad po rnams kyis dbaṅ bskur ro //
de nas las rnams sbyin par bya //
ma moḥi khyim man mtshan gcig par // ḥjig rten gsum ni ḥdul baḥi mchog //
tshul bźin du ni mchod byas nas // ḥbum phrag bźir ni bzlas par bya //
de nas ḥjigs par byed paḥi sgras // bdag ñid chen pos thos gyur te //
mi ḥjigs pa ni thod pa ru // khrag mchog bkaṅ baḥi argha dbul //
de nas khro bo ḥjigs byed pa // ma ruṅs yid can ma mo ni //
tshogs kyis bskor ciṅ ḥjigs byed ni // brgyad kyis bskor ba mthoṅ bar ḥgyur //
de mthoṅ ḥjigs pa med byas la // HUṂ źes bya ba dran byed ciṅ //
śa ḥam yaṅ na chaṅ mchog gis // thod pa bkaṅ ste dbul bar bya //
de nas ḥjigs byed ma ruṅs ḥjoms // mgu źiṅ rab tu ḥgrub ḥgyur nas //
ci ḥdod smos śig źes bya ba // mgu baḥi yid kyis de sbyin byed //
sa rnams sbyin pa ma gtogs paṙ // ro daṅ bcud len rdzas daṅ ni //
ral gri ḥkhor lo rtse gsum daṅ // mtho ris sa steṅs sa ḥog daṅ //
gliṅ daṅ gliṅ bźiḥi rgyal srid daṅ // brgya byin ñid daṅ gnod sbyin dbaṅ //

1. N. BHE

śakratvaṃ yakṣeśvaryaṃ rākṣasatvaṃ[1] vidyādharatvam //
vidyādhara[2]cakravartitvaṃ trailokyādhipatitvam //
muktvā[3] bhūmidānañ ceti /
kiṃkaratvaṃ cāpi svayagaṇaṃ mātṛkāṃ vā dadāti //
yatheṣṭānyatamāṃ[4] siddhiṃ prārthayet //
huṃhṛtinā sukhinā[5] dattvā vihasan yāti[6] //
bhītaṃ mārayate kṣaṇāt //

atha brahmādayo mahādevā bhagavantaṃ namasyaivam āhuḥ /
vayam api bhagavata ājñayā svakalpaṃ bhāṣayāmaḥ / tad bhagavān
kampām upādāyādhitiṣṭhatu / atha brahmādayo devāḥ svahṛdayam
abhāṣanta /

56a OṂ OṂ[7] / OṂ VIḤ[8] / (56a) OṂ RUḤ / OṂ IḤ /
OṂ KAḤ / OṂ GAḤ / OṂ BHṚḤ[9] / OṂ KAḤ /
athaiṣāṃ maṇḍalaṃ bhavati /
maṇḍalaṃ pūrvaval likhed madhye trailokyasaṃgraham //
tasyāgrato likhed vīram īśvaraṃ śūlapāṇim //
pṛṣṭhato vilikhed brahmāṇaṃ vāmataś cakrapāṇim //
dakṣiṇena likhed indraṃ svamudrākaracihnitam //
dvārapālās tathaiveha bhāryā eṣāṃ svamaṇḍale //
kalaśān pūrṇakumbhāṃś ca sthāpayed bāhyamaṇḍale //
balabhadraṃ dīptamaharddhikam //
tataḥ praviśya tān devān āhvayati vicakṣaṇaḥ //
JAḤ HUṂ VAṂ HOḤ surāḥ[10] sarve praviśadhvaṃ purottame //
atha tān tato dṛṣṭvā pūjayed mahāsukhaiḥ //
tataḥ praveśayec chiṣyān mudrayā vajradhārayā //
OṂ pratīcchadhvaṃ mahāsattvā vajradharājñayā HUṂ HA HA
HA HOḤ /

56b puṣpān prakṣipya yathāvac (56b) cakṣur udghāṭya darśayet //
tato'bhiṣiñcet toyena kalaśād abhimantritam[11] //
tataḥ sarvaṃ pradadyāt tad devānāṃ tu yathepsitam //
lakṣam ekaṃ dvilakṣaṃ vā kṛtvā sevāprarocitam //
sādhayet sādhakas teṣām īśvarādisurottamān //

1. B rājyasatvam
2. B & G omit
3. B uktā
4. A anyatama
5. B mukhīṃ, D mukhi
6. A & C yoti
7. A, B & G add HUṂ
8. B DHIḤ
9. A, C & G BHUḤ
10. B sujoḥ
11. A to E abhimantritaiḥ

srin po ñid daṅ rig ḥdzin ñid // rig ḥdzin ḥkhor los sgyur ba ñid //
ḥjig rten gsum gyi bdag po ñid // bkaḥ ñan ñid kyaṅ raṅ ñid dam //
ma moḥi tshogs rnams ster bar ḥgyur // dṅos grub daṅ yaṅ ruṅ ba
[121b] ni //
ji ltar ḥdod pa blaṅ bar bya // HUṂgis rnam pa mṅon phyogs śiṅ //
byin nas rgod ciṅ ḥgro bar byed // skrag na de ma thag tu gsod //
de nas tshaṅs pa la sogs pa lha chen po rnams kyis bcom ldan ḥdas
la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag
gis kyaṅ bcom ldan ḥdas kyis bkaḥ gnaṅ na raṅ gi rtags pa bśad par
ḥtshal gyis /
de nas bcom ldan ḥdas kyis thugs rtse bar dgoṅs te byin gyis brlab
par gsol /
de nas tshaṅs pa la sogs pa lha rnams kyis raṅ raṅ gi sñiṅ po rnams
bśad do /
OṂ OṂ[1] / OṂ VI / OṂ RU / OṂ I / OṂ KAṂ / OṂ GA /
OṂ BRI / OṂ KA /
de nas de dag gi dkyil ḥkhor bśad de /
dkyil ḥkhor sṅa ma bźin bris la // dbus su ḥjig rten gsum ḥdul ba //
de yi mdun du dpaḥ bo ni // dbaṅ phyug lag na rtse gsum bri //
rgyab tu tshaṅs paḥi rnam par bri // g-yon du lag na ḥkhor lo can //
g-yas na dbaṅ po raṅ ñid kyi // phyag rgyaḥi mtshan ma lag thogs
bri //
sgo skyoṅ raṅ bźin ḥdir de rnams // chuṅ ma raṅ gi dkyil ḥkhor du //
bum pa bum pa bkaṅ ba yaṅ // phyi rol dkyil ḥkhor du ni bźag //
stobs bzaṅ la sogs mthu chen yaṅ // de nas ḥjug bya lha rnams yin //
mkhas pas kun nas spyan draṅ źiṅ //
JAḤ HUṂ VAṂ HOḤ lha thams cad // pho braṅ dam par ḥjug par
mdzod //
de nas de rnams gśegs bltas nas // dgaḥ ba chen po mchod par bya //
de nas rdo rje ḥdzin pa yi // phyag rgyas slob ma rnams gźug ste //
OṂ pratīcchadhvam mahāsattva vajradhara-ājñāya HUṂ HA
HA HA HO /
me tog ji lta bźin du dor // mig phye nas ni bstan par bya //
de nas mṅon par bsṅags pa yi // bum paḥi chu yis dbaṅ bskur ro //
de nas lha rnams gaṅ ḥdod paḥi // dṅos grub rab tu sbyin par bya //
ḥbum phrag gcig gam ḥbum phrag gñis // sṅon du bsñen pa byas nas
ni //
dbaṅ phyug la sogs lha mchog [122a] ni // de rnams sgrub pa po yis
ḥgrub //

1. N. OṂ A

ekalimgādiṣu sthāna atha vā vajrapāṇinaḥ //
gṛhe tathāgate cāpi sadhātuvaracaityake //
sādhayet sādhako nityaṃ sarvadevān yathāvad iti //
ardharātre tato devā gatvā vedaya[1] te dhruvam //
īpsitaṃ tvayā kiṃ hitaṃ dāsyāmo yathāsukham //
vada bhadra drutaṃ cintya yena dāsyāmas te varam //
tato yācate[2] mantrajño[3] varasiddhiṃ tu devate //
rasarasāyanaṃ divyam antardhānaṃ tu khe gamam //
gulikārājadravyādi yācayed manaiṣiṇām[4] // iti

57a (57a) atha maheśvarādayo bhagavantaṃ praṇipatyaivam āhuḥ / ye bhagavan[5] laukika[6]lokottaramaṇḍale praviśanti teṣāṃ vayaṃ bhagavan sarvadevāḥ sarvāvaraṇāni viśodhayāmaḥ / svargamārgaṃ ca darśayāmaḥ / sugatimārgaṃ ca darśayāmaḥ / apāpa-mār[7]gaṃ ca darśayāmaḥ / saddharmamārgaṃ ca darśayāmaḥ / anāmārgaṃ ca darśayāmaḥ / vivekamārgaṃ ca darṣayāmaḥ / sāramārgaṃ ca darśayāmaḥ / nirvāṇamārgaṃ ca darśayāmaḥ / prahāṇamārgaṃ ca darśayāmaḥ / niḥkleśamārgaṃ ca darśayāmaḥ / buddhatvaṃ ca darśayāmaḥ / bodhisattvatvaṃ ca darśayāmaḥ / vajradharatvaṃ ca darśayāmaḥ / iti / sarvadā sarvabhayeṣu ca rakṣāvaraṇaguptiṃ

57b (57b) kariṣyāmaḥ / nagaranigamajanapadarājyarāṣṭrarājadhānīṃ ca rakṣayiṣyāmaḥ / viṣayadeśagrāmagoṣṭhaṃ ca rakṣayiṣyāmaḥ / rājyaṃ ca dāsyāmaḥ / prāptarājyasya rājavṛddhiṃ kariṣyāmaḥ / ekadvīpaṃ dvitīyaṃ tṛtīyaṃ caturthaṃ svargamartyapātālaṃ cakravartitvaṃ[8] ca dāsyāmaḥ / saṃkṣepataḥ / śakratvaṃ brahmatvaṃ viṣṇutvaṃ maheśvaratvaṃ ca dāsyāma iti / atha bhagavān vajrapāṇiḥ punar api svaparṣanmaṇḍalam avalokya smitam akārṣīt / tataḥ pariṣanmaṇḍalaṃ pracalan[9] saṃpracalan[10] kṣubhan prakṣubhan saṃprakṣubhan jvalan[11] prajvalan saṃprajvalan harṣan praharṣan saṃpraharṣan krīḍan prakrīḍan saṃprakrīḍan anekāny āścaryādbhutāni ca loke saṃpradṛśyante sma /

1. A & G vada
2. A & C, yavṛtte, B yacyante, G yāvante
3. G jñāna
4. A & G maṇaiṣiṇām, B maṇaiṣinām
5. A bhagavanta, B bhagavaṃstato
6. B lokika
7. B apāya
8. A, C & E cakravartiṃ, B cakravartiḥ
9. A pracarit, C pracarita
10. A saṃpracarata
11. A & G jvalata

mtshan ma gcig pa la sogs ḥam // yaṅ na phyag na rdo rjeḥi gnas //
de bźin gśegs paḥi pho braṅ ṅam // riṅ bsrel ldan paḥi mchod rten du//
lha rnams thams cad cho ga bźin // sgrub pa po yis rtag tu sgrub //
de nas nam phyed na ni lha // ḥoṅs nas khyod kyis ḥdod pa ci //
ji ltar bde źiṅ phan pa ni // sbyin źes ṅes par go bar byed //
bzaṅ po myur du soms te smos // gaṅ phyir mchog ni khyod la sbyin//
de nas sṅags śes dṅos grub daṅ // mchog gi lha la gsol ba gdab //
lha rdzas bcud daṅ bcud len daṅ // mi snaṅ ba daṅ mkhaḥ ḥgro daṅ //
ril bu rgyal srid rdzas la sogs // yid ḥdod tshad med gsol ba gdab //
de nas dbaṅ phyug chen po la sogs pas bcom lda ḥdas la phyag
ḥtshal nas ḥdi skad ces so / bcom ldan ḥdas gaṅ dag ḥjig rten daṅ
ḥjig rten las ḥdas paḥi dkyil ḥkhor du źugs pa de dag gis bcom ldan
ḥdas bdag cag lha rnams kyis sgrib pa thams cad rnam par sbyaṅ ṅo /
mtho ris kyi lam bstan par bgyiḥo // bde ḥgroḥi lam bstan par
bgyiḥo //

dam paḥi chos kyi lam bstan par bgyiḥo //
sgrib pa ma mchis paḥi lam bstan par bgyiḥo //
rnam par ḥbyed pa yi lam bstan par bgyiḥo //
ṅes par ḥbyuṅ baḥi lam bstan par bgyiḥo //
mya ṅan ḥdas paḥi lam bstan par bgyiḥo //
spoṅ paḥi lam bstan par bgyiḥo // ñon moṅs pa med paḥi lam bstan
par bgyiḥo //

saṅs rgyas ñid du ḥgrub paḥi lam bstan par bgyiḥo //
byaṅ chub sems dpaḥ ñid du ḥgrub paḥi lam bstan par bgyiḥo //
rdo rje ḥdzin pa ñid du ḥgrub paḥi lam bstan par bgyiḥo //
dus thams cad du ḥjigs pa thams cad las bsruṅ ba daṅ bskyab pa
daṅ sba bar bgyiḥo / groṅ khyer daṅ / groṅ rdal daṅ ljoṅs daṅ /
yul ḥkhor daṅ rgyal paḥi [122b] pho braṅ ḥkhor rnams bsruṅ
bar bgyiḥo / yul daṅ phyogs daṅ groṅ khyer rnams kyaṅ bsruṅ
bar bgyiḥo / rgyal po yaṅ brtsal bar bgyiḥo / rgyal po thob paḥi
rgyal po che bar bgyiḥo / gliṅ gcig daṅ gliṅ gñis daṅ / gliṅ gsum
daṅ / gliṅ bźi daṅ / bde ḥgro daṅ / sa steṅs daṅ sa ḥog gi ḥkhor los
sgyur baḥi rgyal po rnams stsal bar bgyiḥo / mdor na brgya byin
ñid daṅ / tshaṅs pa ñid daṅ / khyab ḥjug ñid daṅ / dbaṅ phyug
chen po ñid kyaṅ stsal bar bgyiḥo / de nas bcom ldan ḥdas phyag
na rdo rje slar yaṅ ñid kyi ḥkhor gyi dkyil ḥkhor la gzigs nas ḥdzum
pa mdzad do / de nas ḥkhor gyi dkyil ḥkhor de dag g-yos / rab tu
g-yos / yaṅ dag par rab tu g-yos / ḥgul / rab tu ḥgul / yaṅ dag par
rab tu ḥgul / ḥbar rab tu ḥbar / yaṅ dag par rab tu ḥbar / dgaḥ
rab tu dgaḥ / yaṅ dag par rab tu dgaḥ / rtse rab tu rtse / yaṅ dag
par rab tu rtse źiṅ/ṅo mtshar rmad du byuṅ ba du ma yaṅ ḥjig
rten du yaṅ dag par rab tu mthoṅ ṅo /

58a atha brahmādayo (58a) devagaṇāḥ suvismayajātā bhagavantaṃ praṇipatyaivam āhuḥ / kim etad bhagavan smitasya kāraṇaṃ nākāraṇena buddhā bhagavanto bodhisattvā vā smitam utsṛjanti / tasmād bhagavān vyākarotu smitasya kāraṇam iti / atha bhagavān vajrapāṇir devānām adhyeṣaṇāvācam upaśrutyaivam āha / śrutaṃ[1] brahmādayo devā yat puraḥ[2] sarvabuddhaiś ca bhāṣitā mṛtyunāśanī vidyā vidyāmantramahātejā akālamṛtyunāśanī / atha bhagavantaṃ vajrapāṇiṃ praṇipatya te brahmādayo mahādevāḥ saṃhṛṣṭaromakūpajātāḥ / sādhukāraṃ prādaduḥ / sādhu sādhu bhagavan sādhu sādhu vajradhara / deśaya tu vidyāṃ
58b mahātejāṃ mahābalaparākramāṃ (58b) yenālpāyuṣāḥ sattvā dīrgāyuṣā bhavanti / akālamṛtyugrastāś ca yenākālamaraṇād vimucyeran[3] / apāyopapannāś ca sarvāpāyagatipathād vimucyeran / saṃsārabhayabhītāś ca sattvāḥ sukhopāyena saṃsāraparāṃmukhā bhavanti / āśur evānuttarasamyaksambodhim abhisambudhyanta iti / atha bhagavān vajrapāṇir brahmādīnām devānām adhyeṣaṇāvacanam upaśrutyemāṃ sarvatathāgatahṛdayavidyāṃ svakāyavākcittavajrebhyo niścacāra /

OṂ puṇye puṇye mahāpuṇye 'parimitāyuḥpuṇye jñānasambhāropacite SVĀHĀ / hṛdayavidyā /

OṂ HRĪḤ SVĀHĀ / upahṛdayavidyā /

OṂ BHRŪṂ SVĀHĀ / hṛdayopahṛdayavidyā /

OṂ KRUṂ SVĀHĀ / hṛdayasaṃcodanīvidyā /

OṂ TRĀṂ SVĀHĀ / hṛdayottarā / 59a)

59a OṂ HAṂ SVĀHĀ / guhyahṛdayā /

athaiṣāṃ maṇḍalaṃ bhavati /

maṇḍalaṃ caturāraṃ kṛtvā madhye niveśayed aparimitāyuḥpuṇyajñānasaṃbhāratejorājaṃ nāma tathāgatam / bhrūṃkārahṛdayam/ tasyāgrato vajrapāṇim / hrīṃkārahṛdayam / vāmataḥ krodham / kruṃ[4]kārahṛdayam / dakṣiṇenākāśagarbham / trāṃ[5]kārahṛdayam/ pṛṣṭhato 'bhayaṃdadaṃ nāmāryāvalokiteśvaram / haṃ[6]kārahṛ-

1. A & B śruta
2. A & C pūrā, G puro
3. B vimucyate
4. D JRAṂ
5. B TRĪṂ
6. B & D HRĪḤ

de nas tshaṅs pa la sogs paḥi lha rnams śin tu ya mtshan skyes nas / bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas ḥdzum pa mdzad pa ḥdiḥi rgyu gaṅ lags / saṅs rgyas bcom ldan ḥdas daṅ byaṅ chub sems dpaḥ rnams ni rgyu ma mchis par ḥdzum pa mi mdzad do / bcom ldan ḥdas deḥi phyir ḥdzum paḥi rgyu luṅ bstan du gsol /

de nas bcom ldan ḥdas phyag na rdo rjes lha rnams kyis gsol baḥi tshig gsan nas ḥdi skad ces bkaḥ stsal to / tshaṅs pa la sogs pa lha rnams gaṅ sṅon saṅs rgyas thams cad kyis bśad pa ḥchi bdag źi bar byed paḥi rig pa daṅ / dus ma yin par ḥchi ba ḥjoms par byed paḥi rig pa daṅ / dus ma yin par ḥchi ba ḥjoms par byed paḥi rig paḥi sṅags gzi brjid chen po ñon cig /

de nas bcom [123a] ldan ḥdas phyag na rdo rje la tshaṅs pa la sogs paḥi lha rnams kun tu dgaḥ źiṅ ba spu laṅs śiṅ phyag ḥtshal nas legs so źes bya ba rab tu phul te / bcom ldan ḥdas legs so legs so / rdo rje ḥdzin pa legs so legs so / gaṅ gis tshe thuṅ baḥi sems can rnams tshe riṅ bar ḥgyur ba daṅ / dus ma yin paḥi ḥchi bdag gis zin pa rnams dus ma yin par ḥchi ba las rnam par grol ba daṅ / ṅan soṅ du skyes paḥi sems can rnams ṅan soṅ las ji ltar grol ba daṅ / ḥkhor baḥi ḥjigs pas skrag paḥi sems can rnams bde baḥi thabs kyis ḥkhor ba la rgyab kyis phyogs par ḥgyur źiṅ myur ba ñid du bla na ma mchis pa yaṅ dag par rdzogs paḥi byaṅ chub du mṅon par rdzogs par ḥtshaṅ rgya bar ḥgyur ba gzi brjid che źiṅ stobs che ba pha rol gnon baḥi rig pa bśad du gsol / de nas bcom ldan ḥdas phyag na rdo rjes tshaṅs pa la sogs pa lha rnams kyis gsol ba ḥdebs paḥi tshig gsan nas de bźin gśegs pa thams cad kyi sñiṅ po rig pa ḥdi raṅ gi sku gsuṅ thugs rdo rje las phyuṅ ṅo /

OṂ puṇye puṇye mahāpuṇye aparimita-āyuḥpuṇye jñānasambhāropacite SVĀHĀ / sñiṅ poḥi rig paḥo /

OṂ DHRI vajri SVĀHĀ / ñe baḥi sñiṅ poḥi rig paḥo /

OṂ BHRUṂ SVĀHĀ / sñiṅ poḥi ñe baḥi sñiṅ poḥi rig paḥo /

OṂ TRĀṂ SVĀHĀ / sñiṅ po yaṅ dag par bskul baḥi rig paḥo /

OṂ TRĪ[1] SVĀHĀ / sñiṅ po dam paḥo /

OṂ HRĪḤ SVĀHĀ / gsaṅ baḥi sñiṅ poḥo /

de nas de dag gi dkyil ḥkhor bśad de /

dkyil ḥkhor rtsibs bźi par byas la deḥi dbus su de bźin gśegs pa tshe daṅ bsod nams daṅ / ye śes kyi tshogs dpag tu med pa gźi brjid kyi rgyal po źes bya ba bźag ste / BHUṂ źes bya baḥi sñiṅ poḥo / deḥi spyan sṅar phyag na rdo rje ste / vajri źes bya baḥi sñiṅ poḥo / g-yon du ni khro bo ste / JĀṂ[2] źes [123b] bya baḥi sñiṅ poḥo / g-yas su nam mkhaḥi sñiṅ po ste / TRĀṂ źes bya baḥi sñiṅ poḥo / rgyab tu ḥphags pa spyan ras gzigs dbaṅ phyug mi ḥjigs pa sbyin pa źes bya ba ste / HRĪ źes bya baḥi sñiṅ poḥo /

1. N. TRĀṂ
2. N. KRAṂ

dayam / tathāgatasya prabhāmaṇḍale vidyā lekhyāḥ / pañcāṣṭau kalaśāḥ sthāpyāś cakravartyabhimantritāḥ / sarvakarmikakrodhenābhimantritās ca dhūpādikaṃ sthāpayet pūjādikaṃ sarvadvārapālān eva ca /

tataḥ saṃpraviśya svayaṃ mantrī / ākarṣayet sugatottamaṃ saputra- 5
59b bhṛtyasaṃghaiś ca (59b) vṛtaṃ[1] vidyayā saha / vidyā ca sugatavāmapārśve lekhyā / tataś cātmānam abhiṣiñcya paryaṃkena niṣadya śatasahasraṃ japet / tathāgataṃ saṃmukhaṃ paśyati vajradharāryāvalokiteśvaraṃ vā / yathepsitaṃ varaṃ[2] pratilabhate / yadā[3] samāhitas tadā manasā sarvakarmasamartho bhavati / tataḥ[4] śiṣyān 10
praveśayed vajradhara[5]mudrayā / ityabhimānam utpādayet /

OṂ vajradhara ratnadhara padmadhara viśvadhara tathāgatasamayātikrama[6] tathāgatasamayadhārako'ham /

tato'nena kṣepayet puṣpān / OṂ sarvatathāgata pratīccha HOḤ samayas tvam / tatas tayā mālayā[7]veṣṭayābhiṣiñcayet / OṂ sarva- 15
tathāgatābhiṣiñca vajra-(60a) dharājñāpaya[8] HUṂ BHRŪṂ / OṂ
60a vajravajrābhiṣiñca HUṂ HUṂ[9] / OṂ vajraratnābhiṣiñca HUṂ TRĀṂ / OṂ vajrapadmābhiṣiñca HUṂ HRĪḤ / OṂ karmaviśvābhiṣiñca AḤ HUṂ KAṂ /

tataḥ samayaṃ dadyād ājñābhiṣekaṃ ca / tatra samayam / 20
triratnaṃ na parityājaṃ bodhicittañ ca sadgurum //
prāṇinaś[10] ca na saṃghātyā adattaṃ naiva cāharet //
mṛṣā[11] naiva ca bhāṣeta nācaret tatparastriyam //
gurunindā na saṃkāryā nāpi chāyāṃ tu laṃghayet //
anācāryān na gṛhṇīyād nāmamācāryavajriṇaḥ[12] // 25
mantramudrā[13] na nindeta[14] devatāṃ cāpi kadācana[15] //
ninded yadi mohātmā[16] mriyate vyādhibhir dhruvam //
nirmālya[17]devatācchāyāṃ mudrāṃ cākṣaracihnakām //
laukika[18]lokottarāṃ ca pādābhyāṃ cāpi nākramet // (60b)

1. B & G vāritaṃ
2. B balaṃ
3. A & C padma
4. A adds lalaḥ
5. B dharā
6. B omis
7. G māla
8. A & C dharapaye
9. A & C DRUṂ
10. B prāṇinaṃ
11. G mṛṣāṃ
12. B varjjita
13. B & G mudrān
14. B gṛhṇīyāt
15. A, C & G kadācanaḥ
16. G doha
17. A & G nairmālya
18. A, C & G laukikāṃ

de bźin gśegs paḥi ḥod kyi dkyil ḥkhor la rig pa[1] briḥo / bum pa lṅa
daṅ brgyad ḥkhor los sgyur baḥi sṅags kyis btab la bźag go / las thams
cad pas mṅon par bsṅags pa yaṅ ṅo / bdug pa la sogs bźag go / mchod
paḥi daṅ po can sgo skyoṅ thams cad ñid kyaṅ ṅo / de nas sṅags pa
yaṅ dag par ḥjug paḥi phyir bde bar gśegs pa dam pa sras daṅ bcas
pa ḥkhor gyi tshogs kyis bskor ba rig pa daṅ lhan cig spyan draṅ ṅo /
rig pa yaṅ bde bar gśegs paḥi g-yon gyi logs su briḥo / de nas bdag
ñid dbaṅ bskur ste/ skyil mo kruṅ gi ḥdug la stoṅ phrag brgyar bzlas
so/ de bźin gśegs pa mṅon sum du mthoṅ bar ḥgyur źiṅ rdo rje ḥdzin
pa ḥam / ḥphags pa spyan ras gzigs dbaṅ phyug gam / ji ltar ḥdod
paḥi mchog so sor thob po / gaṅ gi tshe mñam par bźag pa deḥi tshe
yid kyi las thams cad nus par ḥgyur ro / de nas slob ma rnams bźag
ste rdo rje ḥdzin paḥi phyag rgyas ṅa rgyal ḥdi skyes par bya ste /

OṂ vajradhāra ratnadhāra padmadhāra viśvadhāra tathāgata-
samaya-anatikrama / tathāgatasamayadhārako 'ham źes paḥo /
de nas ḥdis me tog dor bar byaḥo /

OṂ sarvatathāgata pratīccha HO samayas tvam /
de nas phreṅ ba de mgo la bciṅs la dbaṅ bskur /

OṂ sarvatathāgata abhiṣiñca dhāra-ājñāpaya HUṂ BHUṂ /
OṂ vajra-abhiṣiñca HUṂ BHUṂ / OṂ padma-abhiṣiñca HUṂ
HRĪḤ /

OṂ karma-abhiṣiñca HUṂ AḤ /
de nas dam tshig daṅ bkaḥi dbaṅ bskur ba sbyin no / de la dam tshig
ni dkon mchog gsum daṅ byaṅ chub sems / bla ma [124a] dam pa
yoṅ mi spaṅ[2]/
srog chags rnams ni bsad mi bya // ma byin par yaṅ mi blaṅ ñid //
brdzun yaṅ smra bar mi byaḥo // pha rol bud med spyad mi bya //
bla ma smad par mi bya źiṅ // grib ma ḥoṅ bgom par mi byaḥo //
slob dpon ma yin mi gzuṅ źiṅ // mtshan ma slob dpon spaṅs pa yaṅ //
sṅags daṅ phyag rgya mi smad de // lha rnams la yaṅ ga la źig //
gal te rmoṅs pas smad na ni // nad kyi sṅes par ḥchi bar ḥgyur //
mchod rñiṅ lha yi grib ma daṅ // ḥjig rten ḥjig rten las ḥdas paḥi //
phyag rgya yi ge mtshan ma yaṅ // gom pas bgom par mi byaḥo //
blun po dkon mchog gsum sogs daṅ // saṅs rgyas bstan la gnod byed
daṅ //

1. P. & N. reg par
2. P. smad

60b ratnatrayādidrugdhānāṃ[1] mūḍhānāṃ buddhaśāsane //
gurunindāparāṇāṃ[2] yatnāt ghātayed[3] vicakṣaṇaḥ //
adharmikān pāparatān sattvadrohanatān sadā //
hanet kṛpāyā[4] mantrī mantreṇa samayadviṣāṇ[5] //
kṛpaṇārthaṃ ca saṃgṛhya dadyāt sattve suduḥkhite //
gurupūjānimittaṃ ca tathā samayasādhane //
maṇḍalārthe[6] hared arthaṃ kṛpaṇārthaṃ cāpi cintitam[7] //
samayināṃ hitārthāya pūjārthāya[8] jinaurasām //
rakṣaṇārthāya bhāṣeta mṛṣā sattvahite rataḥ //
samayagurudravyaṃ ca prāṇāṃ prāṇiṣu sarvadā //
rāganārthāya[9] buddhānāṃ samayapālanāya[10] ca //
61a sevayet paradārāṃ tu sādhanārthāya (61a) mantravit //
sarvakṛt[11] sarvabhug[12] vā kiṃ[13] vajrasattvapade sthitaḥ //
sidhyate naiva duṣyeta[14] kiṃ punaḥ kṛpayānvitaḥ // iti /
tato' nena kiṃ me[15] (abhiṣekaṃ) dadyāt /
OṂ sarvatathāgatājñāṃ te dāsyāmi gṛhṇa vajrasusiddhaye /
OṂ vajra tiṣṭha HUṂ /
anena vajraṃ haste datvā karmābhiṣekaṃ dadyāt //
OṂ sarvakarmāṇi kuru buddhānāṃ[16] HUṂ /
tato gurugauravaṃ tena dātavyaṃ deham uttamam //
dravyaṃ dhana[17]dhānyaṃ ca āsanaṃ yānam eva ca //
varabhṛtyapuraṃ caiva rājyam aiśvaryam eva ca //
putraduhitṛkalatraṃ ca mātābhaginībhaginīm //
anyān apīpsitāṃs sarvān guror deyān hitāśayaḥ //
tataḥ siddhiṃ tu prārthayed buddhānāṃ bodhisādhikām //
61b anyāni[18] ca yatheṣṭāni laukikāni (61b) varddhikāni //

1. B drugvānāṃ
2. A, C & G parā, B parātpannāṃ
3. B ghātayatna
4. A & C kṛpanā, B kṣapanā
5. G viṣān
6. B arthaṃ
7. B cinticintitaṃ
8. G pūjana
9. A & C nāganāthāya pūjanārthāya G rāgaṇa
10. G-āraṇāya
11. B so kṛta
12. A, C & G bhuktvā
13. B omits
14. B duṣyet
15. B omits
16. A, C & G buddha
17. B vana
18. A, B & C anyā cāpi

bla ma smod la brtson pa rnams // mkhas pas bsgrims te bsad par bya//
chos mi ldan daṅ sdig spyod daṅ[1] // rtag tu sems can gnod brtson
daṅ// dam tshig sdaṅ rnams sñiṅ brtse bas // sṅags pas sṅags kyis gžom
par bya //
ḥjuṅs paḥi nor yaṅ yaṅ dag blaṅ // sems can sdug bsṅal can la sbyin //
bla ma mchod paḥi rgyu mtshan daṅ // de bźin dam tshig bsgrub pa
daṅ //
dkyil ḥkhor don daṅ rgyal sras la // mchod paḥi don phyir bsams pa
yis //
nor ḥphrog ḥjuṅs paḥi nor yaṅ ḥoṅ // sems can rnams la phan dgaḥ
bas //
dam tshig daṅ ni bla maḥi rdzas //
sems can rnams kyi srog bsruṅ phyir // rtag tu brdzun ni smra bar
bya //
saṅs rgyas rnams ni mñes bya daṅ // dam tshig rnams ni bsruṅ ba
daṅ //
sṅags rig pa yis bsgrub paḥi phyir // gźan gyi bub med kyaṅ bsten
bya //
rdo rje sems dpaḥi gnas ḥdug pas // thams cad sbyoṅ ciṅ kun byas
kyaṅ //
ḥgrub ḥgyur ñes par mi ḥgyur na // sñiṅ rje ldan pas smos ci dgos //
de nas ḥdis bkaḥi dbaṅ bskur ro //
OṂ sarvatathāgata-ājñā te dāsyāmi grihṇa vajrasusiddhaye /
OṂ vajra tiṣṭha HUṂ /
ḥdis rdo rje [124b] lag tu byin la // phrin las kyi dbaṅ bskur sbyin
no //
OṂ sarvakarmāṇi kuru buddhānāṃ HUṂ //
de nas bla ma bla mar byaḥi phyir // khyod kyis lus mchog sbyin
par bya //
rdzas daṅ nor daṅ ḥbru rnams daṅ // rta daṅ bźon pa ñid daṅ ni //
bran gyi mchog daṅ khaṅ pa daṅ // rgyal srid dbaṅ phyug de bźin te //
bu daṅ bu mo chuṅ ma daṅ // ma daṅ sriṅ mo tsha mo daṅ //
gźan yaṅ ci bźed thams cad ni // phan paḥi bsam pas bla ma dbul //
de nas dṅos grub saṅs rgyas daṅ // byaṅ chub bsgrub daṅ gźan yaṅ
ni //
ḥjig rten pa yi mthu chen rnams // ji ltar ḥdod pas gsol ba gdab //

1. P. and N. bsreg pa dag

tato dadyād dhitārthāya siddhiṃ putrasya mantravit //
amatsareṇa cittena śraddhayā śrāddha[1]cetasā //
niḥsvabhāvaṃ tu dharmāṇāṃ bhāvayitvā tu cetasā //
akārendumaṇḍalaṃ[2] cintya tasya madhye svabījakam //
dhyātvā samayamudrāṃ tu cintayet tam eva ca //
sā eva parivarteta devatākārayogataḥ //
tato 'dhitiṣṭhet[3] tāṃ mudrāṃ svabijena tu mudrayā //
abhiṣiñced buddhais tu yathāvad anupūrvaśaḥ //
tato 'bhimānam[4] utpādya sādhayed vicakṣaṇaḥ //
siddhiṃ tathāgatiṃ cāpi kiṃ punaś cānyasiddhayaḥ //
atha bhagavantaṃ praṇipatya brahmādayo mahādevā evam āhuḥ /
62a kiṃ bhagavan tasya rājaputrasya rājāmātyasya kṣatriyasya (62a)
brāhmaṇasya vaiśyasya śūdrasyānyasya vā hīnajaghanasya pratyantikajanapadakulajātya[5]syāsya maṇḍalarājapraviṣṭasya vipākaṃ bhavati /
bhagavān āha / sādhu sādhu mahābrahmādayo devagaṇā yan mamedam anāgatānāṃ sattvānāṃ hitāya paripraṣṭavanta[6] iti / śṛṇuta devagaṇasya[7] maṇḍalarājapraviṣṭasyābhiṣiktasya likhitasya likhāpayitasyānumoditasya vanditasya pūjitasya phalavipākaṃ ceti / aham api devaputrāḥ saṃkṣepato notsāhāmi/ anuśaṃsā vaktuṃ[8] yan mama puṇyasambhāraṃ tam anekaśatasahasraguṇitaṃ kṛtvā saṃkhyām
62b api gaṇanām apy upamām api na kṣamate / yāvat sarvatathāgatānām api puṇyaskandhaṃ na kṣamate / iti/ (62b)
āścaryaṃ bhagavan āścaryaṃ vajradhara yad evaṃ maṇḍalapraviṣṭānāṃ sattvānāṃ phalavipākam iti / utsāhāmo vayaṃ bhagavan utsāhāmo bhagavan vajradhara maṇḍalādipraveśam /
atha te devās tathaiva namasyaivam āhuḥ / santi bhagavan[9] sattvā jambudvīpakā alpāyuṣo mandapuṇyā apāyagatikā narakapretatiryakpratyupapannā vā teṣāṃ kathaṃ vayaṃ bhagavan pratipatsyāmaḥ /

1. A, B & C sārddha
2. A, C, E & G maṇḍale
3. A & C adhiṣṭhā ca, B adhiṣṭhera G adhiṣṭhāva
4. B abhinonasusādya
5. B jātasya
6. A & C paripraṣṭava, B & D pariyuvanta
7. B, D & E gatasya
8. A & C anusaṃsāvaktuṃ, B anusaṃsāvat kuryyan, G anusaṃśāṃ vakṣaṃ
9. A & B bhagavantaḥ, C bhagavata

de nas bu la phan paḥi phyir // sñags rig ser sna med sems dañ //
dad pas dad paḥi sems ldan la // dṅos grub rnams ni sbyin par bya //
chos rnams rañ bźin med par ni // sems kyis bsgom par byas nas kyañ //
A las zla baḥi dkyil ḥkhor bsam // rañ gi sa bon de dbus su //
bsam nas dam tshig phyag rgya yañ // bsam źin de bźin de ñid kyañ //
lha yi rnam paḥi rnal ḥbyor du // sgrub pa po yis yoṅs su bsgyur //
de nas rañ gi sa bon dañ // phyag rgyas phyag rgya de byin brlab //
goṅ ḥog go rims ji bźin du // sañs rgyas rnams kyis dbañ bskur ro //
de ltar ña rgyal bskyed nas ni // mkhas pa yis ni bsgrub bya ste //
de bźin gśegs kyañ ḥgrub ḥgyur na // dṅos grub gźan lta smos ci dgos //
de nas tshañs pa la sogs pa lha chen po rnams kyis bcom ldan ḥdas la
phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas rgyal po dañ / rgyal poḥi bu dañ rgyal poḥi blon po
dañ / rgyal rigs dañ / bram ze dañ / rjeḥu yi rigs dañ / mañs rigs dañ /
gźan yañ dman pa phyag dar ba dañ / mthaḥ ḥkhob kyi skye boḥi
gnas dañ / skye boḥi gnas kyi rigs su skyes pa dkyil ḥkhor gyi rgyal
po ḥdir źugs pa de dag gi rnam par smin pa ji lta bur ḥgyur /
bcom ldan ḥdas kyis bkaḥ [125a] stsal pa /
tshañs pa la sogs pa lhaḥi tshogs rnams gañ ma ḥoṅs paḥi sems can
rnams la phan paḥi phyir źus pa ni legs so legs so /
lhaḥi tshogs rnams dkyil ḥkhor gyi rgyal po ḥdir źugs śiṅ dbañ bskur
ba dañ / bris pa dañ / ḥbrir bcug pa dañ / rjes su yi rañ ba dañ /
phyag byas pa dañ / mchod pa byas paḥi ḥbras bu rnam par smin pa
ñon cig / lhaḥi bu rnams mdor na ña la yañ deḥi phan yon bśad par
spro bar med de / gañ ña la bsod nams kyi phuṅ po de brgya
phrag stoṅ du mar bsgyur yañ grañs su yañ / bgrañ bar yañ / dper
yañ mi bzod de / de bźin gśegs pa thams cad la bsod nams kyi phuṅ
poḥi bar gyis kyañ mi bzod do / gañ dkyil ḥkhor du źugs paḥi sems
can rnams kyi ḥbras bu rnam par smin pa ḥdi ni bcom ldan ḥdas
ño mtshar cheḥo / rdo rje ḥdzin pa ño mtshar cheḥo / bcom ldan
ḥdas bdag cag rdo rje ḥdzin paḥi dkyil ḥkhor la sogs par źugs
sproḥo / bcom ldan ḥdas rdo rje ḥdzin pa sproḥo /
de nas lha de dag gis de bźin du phyag ḥtshal nas ḥdi skad ces
gsol to / bcom ldan ḥdas ḥdzam buḥi gliṅ paḥi sems can rnams
bsod nams chuṅ źiṅ tshe thuṅ ba dañ / ñan soṅ gi rgyud dañ ldan pa
dañ / dmyal ba dañ / yi dvags dañ / byol soṅ rnams su skyes pa dag
kyañ mchis na / bcom ldan ḥdas de dag la bdag gis ji ltar bsgrub
par bya /

teṣāṃ bho devaputrā ihaiva maṇḍale praveśayadhvam / praveśya cābhiṣiñcayadhvam / dharmatākṣaraṃ ca japayadhvam / tena te sattvā dīrghāyuṣkā bhavanti / puṇyahīnāḥ puṇyavanto bhavanti /
63a apāyād (63a) vinirmuktā bhavanti / ye cāpāyotpannās teṣāṃ bho devaputrā nāmābhiṣekaṃ kuruta / pratibimbābhiṣekaṃ kuruta / stūpābhiṣekaṃ kuruta / svadevatākāyābhiṣekaṃ kuruta / antaśas tajjanyaṃ[1] tatputraṃ tadgotraṃ tannāmadhārakaṃ vā bhṛtyaṃ vābhiṣiñcadhvam saptarātradivasya[2] saptabhir maṇḍale praveśyābhiṣekair vimucyata apāyāvaraṇāt / tannāmakenāpi devaputrā japadhvaṃ dvilakṣaṃ trilakṣaṃ catullakṣaṃ yāval lakṣaśatasahasraṃ pañcānantaryakāriṇo 'pi vimucyante / kiṃ puṇaḥ svalpapāpakāriṇa iti /

hastamātraṃ devaputrā vartulaṃ dvihastaṃ vā śāntikaṃ kuṇḍaṃ kṛtvā hīnotkṛṣṭamadhyamaṃ tannāmnā śvetasarṣapānāṃ śatasaha-
63b sraṃ juhuyāt / sarvāpāyād vimucyate[3] / (63b) tanmāṃsāsthikeśabhasmādikaṃ vā tenaiva vidhānena juhuyāt / sarvapāpād vimucyate /

tanmadhye likhec cakraṃ aṣṭāraśvetajvālinam //
samantāl likhed vajraṃ pañcaśūlaṃ[4] sitāṃśulam[5] //
viśvavajraṃ tato kuryād vajraratnāmbujottamam //
tato nānāvidhāmudrāṃ kuryāt pāpahananāya[6] //
bāhyavajra[7]kulānāṃ tu mudrā bāhyato likhet //
grahanakṣatracihnāni tathā lokabhṛtyān api //
paṭapratimāṃ tu nāthasya sthāpayed vajriṇā[8] saha //
kalaśān pūrṇakumbhāṃś ca balinaivedyaśuklakān //
sūtrayitvā samāsena saṃlikhya ca yathāvidhaiḥ //
śvetāmbaradharo bhūtvā buddharūpī viśāradaḥ //
anusmṛtya ca taṃ sattvam apāyagatisaṃsthitam //
64a homayec (64a) chuddhasaṃtānaḥ pāpāvaraṇaśāntaye //
ghṛtakṣīrasamākṣikair lājasarṣapamiśritaiḥ //
asthimāṃsādikaṃ tasyātha vā nāmamātrakair // iti //
utpādya sugatau tasya puṣṭiṃ kuryād vicakṣaṇaḥ //
dvihastaṃ caturhastaṃ vāṣṭahastaṃ tathottamam //
kṛtvā kuṇḍaṃ catuḥkoṇaṃ samantād vedikāyuktam //

1. B janīyaṃ, D jātijata
2. A & G davasya, B davaṇya C davasyaṃ, D devasy
3. B & C vimucyati
4. B śūcyaṃ, G śūkaṃ
5. A, B, C & G aṃśukaṃ
6. A & C hānaye, B hānaya, G hānayo
7. A & B vajrā
8. B vajriṇāṃ

kye lhaḥi bu dag de dag ni dkyil ḥkhor ḥdi ñid du chug cig / bcug nas kyaṅ dbaṅ bskur cig / chos kyi yi ge yaṅ zlos su chug cig / de nas sems can de dag tshe riṅ bar ḥgyur / bsod nams daṅ bral ba bsod nams daṅ ldan par ḥgyur / ṅan soṅ las rnam par grol bar ḥgyur ro / lhaḥi bu rnams gaṅ ṅan soṅ du skyes pa de dag gi miṅ la dbaṅ bskur ba mdzod cig / gzugs brñan la yaṅ dbaṅ bskur bar byos śig raṅ gi lhaḥi sku la yaṅ dbaṅ bskur bar [125b] byos śig / tha na de daṅ rigs ḥthun pa daṅ / deḥi bu daṅ de daṅ rus ḥthun pa daṅ / deḥi miṅ ḥdzin pa daṅ / bran la yaṅ dbaṅ bskur cig / ẓag bdun lan bdun dkyil ḥkhor du bcug ste dbaṅ bskur bas ṅes par ṅan soṅ gi sgrib pa las rnam par grol bar ḥgyur ro / lhaḥi bu rnams deḥi miṅ nas smos te/ ḥbum phrag gñis daṅ / ḥbum phrag gsum daṅ / ḥbum phrag bźi daṅ / ḥbum phrag brgya stoṅ gi bar du bzlas na / mtshams med pa lṅa byas pa yaṅ rnam par grol bar ḥgyur na / sdig pa chuṅ du byas pa rnams lta ci smos / lhaḥi bu rnams źi baḥi thab khuṅ zlum po tha ma daṅ / bar ma daṅ / mchog khru gaṅ daṅ / khru do ḥam / khru bźi pa byas nas / deḥi miṅ gis ñuṅs dkar dkar po rnams brgya phrag stoṅ du bsregs te ṅan soṅ kun las thar bar ḥgyur ro / deḥi śa daṅ rus pa daṅ / skra daṅ thal ba la sogs pa la cho ga de bźin ñid kyis sdig pa kun las rnam par grol bar ḥgyur ro /

de yi dbus su ḥkhor lo ni // rtsibs brgyad dkar po ḥod zer ḥbar //
ḥkhor yug rdo rje rtse lṅa pa // ḥod zer dkar po daṅ ldan bri //
de nas sna tshogs rdo rje bya // rdo rje rin chen chu skyes mchog //
de nas sdig pa gẓom paḥi phyir // phyag rgya rnam pa sna tshogs bya //
phyi rol rdo rje rigs rnams kyi // phyag rgya rnams ni phyi rol bri //
gzaḥ daṅ skar maḥi mtshan ma daṅ // de ltar ḥjig rten ḥkhor rnams kyaṅ //
gtso boḥi ri mo lugs ma daṅ // rdo rje can daṅ lhan cig gźag //
bum pa bum pa gaṅ ba daṅ // gtor ma lha bśos śin tu dkar //
mdor na thig ni btab nas kyaṅ // cho ga bźin du bri bar bya //
dkar poḥi gos ni gon nas su // saṅs rgyas gzugs can mi ḥjigs pas //
ṅan soṅ ḥgro bar gnas pa ni // sems can de rjes dran byed ciṅ //
sdig pa sgrib pa źi baḥi phyir // rgyud dag pa yi sbyin sreg ni //
[126a]
mar daṅ ḥo ma sbraṅ rtsi[1]bcas // ḥbras yos ñuṅs dkar bsres pa daṅ //
de yi rus pa śa la sogs // yaṅ na miṅ tsam gyis kyaṅ ni //
de nas bde ḥgror skyes nas su // mkhas pas rgyas par bya ba ni //
khru do pa ḥam khru bźi pa // de bźin mchog ni khru brgyad par //
byas nas thab khuṅ khru bźi pa // kun tu mu[2] ran daṅ ldan pa //

1. P. & N. brtsir
2. N. mun

tasya madhye ratnapadmaṃ tu likhet pītaraśmiṇam[1] //
samantāl likhed ratnaṃ vedikāyāṃ tu aṃbujam //
kulapañcakabhedena likhed mudrāṃ tu bāhyataḥ //
tathaiva bāhyadevānāṃ likhed aṃkuśādikam //
pītāmbaradharo bhūtvānusmṛtya sugati[2]saṃsthitam //
kuryāt pauṣṭikakarma puṣṭyarthāya[3] taddhitam //
āyuḥśrīkāntisaubhāgyaṃ vardhayet tasya dehinaḥ //
64b tataḥ (64b) kuryād vaśyaṃ tu tasya karma hitāya //
dvihastaṃ caturhastaṃ tu kṛtvā kuṇḍaṃ dhanu[4]rākṛtim[5] //
hastaṃ vā tasya madhye tu saṃlikhya raktam[6] ambujam //
tasyopari ca saṃlikhet saśaraṃ dhanur eva ca //
samantāc ca likhec cāpaṃ saśaraṃ raktavarṇakam //
bāhyatas tadvad evāsya kuryād mantrabhūtaḥ sadā //
smṛtvā tasya sattvasya raktāmbarabhūṣitaḥ[7] //
raktapuṣpāmbujaṃ vāpi phalaṃ raktaṃ sadhātukam //
bhavet tasya devādayo ghṛtamiśritakuṃkumaiḥ //
raktacandanacūrṇaiś ca sarve tiṣṭhanti tadvaśāḥ //
tasya duṣṭavināśāya abhicāraṃ samārabhet //
dvyardhahastaṃ trihastaṃ vā navahastaṃ tathottamam //
kṛtvā koṇatrayair yuktair madhye vajranavātmakam //
trisūcikair vṛtāṃ vedīm[8] kṛtvā viśvaiś ca vajribhiḥ[9] // (65a)
65a daṇḍamuṇḍatriśūlāṃkair vajraparaśusūcikaiḥ //
kārayed bāhyato cāpi triputaṃ pūrvavac citram[10] //
kalaśān balikumbhāṃś ca naivedyān sthāpayed bahu //
māṃsarudhirasaṃpūrṇāḥ kapālāś cāpi sarvataḥ //
kṛṣṇāmbaradharaḥ kruddhas trailokyavijayī svayam //
sarvapāpādivighnānāṃ nāśayet tasya dehinaḥ //
tataḥ sauhatapāpātmā nirvighnaś carate sukham //
svargalokeṣu mānuṣye yāvat trailokyadhātuṣu //
anenaiva krameṇāśu kuryāj janmanīha sthitān //
tatas tathaiva syāt teṣāṃ yeṣām uddiśya kāryate //
anyāny api karmāṇi yathā pūrvaṃ tathā kuryāt //
tena sampadyate kṣipraṃ sattvānāṃ ca sukhāvaham //

1. B raśmikaṃ
2. B sugata
3. B puṣṭyatyaṃ dhyāya
4. A & G dhanvṣa
5. A & B ākṛti
6. A & C ratnam
7. B dhūṣitaṃ
8. A vaidi
9. B vajrabhiḥ
10. A B & C citaṃ

de dbus su padma rin chen can // ḥod zer ser po can bri źiṅ //
khor yug tu ni rin chen daṅ // mu ran la ni chu skyes bri //
phyi rol tu ni rigs lṅa yi // dbye bas phyag rgya bri bar bya //
de bźin phyi yi lha rnams daṅ // lcags kyu la sogs bri bar bya //
na bzaḥ ser po gyon byas nas // mtho ris gnas pa rjes dran źiṅ //
de la phan phyir rgyas pa yi // don du rgyas paḥi las byas nas //
lus can de yi tshe daṅ dpal // gzi brjid skal pa bzaṅ po ḥphel //
de nas de la phan pa yi // dbaṅ du bya baḥi las bya ste //
thab khuṅ gźu yi dbyibs ḥdra ba // khru gaṅ ba ḥam khru do pa //
khru bźi byas la de dbus su // chu skyes dmar po yaṅ dag bri //
de yi dbus su mdaḥ bcas paḥi // gźu ñid kyaṅ ni bri bar bya //
ḥkhor yug tu ni mdaḥ bcas paḥi // gźu ni kha dog dmar po bri //
sṅags ḥdzin pa yis rtag par yaṅ // phyi rol de yi lha yi bya //
sems can de ni dran byas la // na bzaḥ dmar po gyon pa yi //
me tog dmar źiṅ padma yaṅ // ḥbras bu dmar daṅ khams bcas pa //
mar daṅ gur gum bsres pa daṅ // tsan dan dmar poḥi phye ma daṅ //
sbyin sreg byas nas lha la sogs // thams cad de yi dbaṅ du ḥgyur //
de yi gdon rnams rnam gźom phyir // mṅon spyod yaṅ dag brtsam par bya //
khru do phyed bcas khru gsum ḥam // de bźin mchog ni khru dgu pa //
zur gsum daṅ ni ldan par bya // dbus su rdo rje rtse dgu pa //
rtse gsum pa yis mu ran bya // sna tshogs rdo rje yaṅ byas la //
dbyug pa mgo daṅ rtse gsum rnams // rdo rje [126b] dgra sta rtse gcig gis //
phyi rol du yaṅ mtshon par bya // rig pa gsum pa sṅar bźin brgyan //
bum pa gtor ma bum pa yaṅ // źal zas maṅ po bźag par bya //
śa daṅ khrag gi bkaṅ ba yi // thod pa rnams kyaṅ kun tu yaṅ //
de nas gos nag bgos śiṅ khros // raṅ ñid ḥjig rten gsum rnam rgyal //
lus can de yi sdig la sogs // de nas de yi sdig bcom žiṅ //
bgegs daṅ bral te ci bde bar // mtho ris ḥjig rten mi rnams ñid //
ji sñed khams gsum ḥjig rten spyod //
myur du go rims ḥdi ñid kyis // tshe ḥdir gnas pa rnams la bya //
de nas gaṅ gi phyir byas pa // de yi phyir ni de bźin ḥgyur //
gźan dag kyaṅ na las rnams kyaṅ // sṅa ma ji bžin de bźin bya //
de ni sems can rnams la yaṅ // myur du bde skyid ḥgrub par ḥgyur //

65b atha brahmādayo devāḥ saṃhṛṣṭa-(65b)-manaso bhagavantaṃ namasyaivam āhuḥ / yo bhagavan apāyopapannānāṃ sattvānām arthāya hitāya sukhāya / etaṃ kalparājaṃ likhiṣyati likhāpayiṣyati / kiṃ punar yathānirdiṣṭam avikalpayataḥ[1] kariṣyati[2]/ vayaṃ brahmāddayo devās tasya kulaputrasya kuladuhitur vā bhṛtyavat paripālayiṣyāmaḥ / yaś ca rājaiva rājaputro vā rājāmātyo vā yathāpaṭhitum mantraṃ vartayiṣyati tasya rājavṛddhiṃ kariṣyāmaḥ / viṣayadeśāṃś ca janaparivārajanasasyādirakṣāṃ ca kariṣyāmaḥ / bahudhanadhānyasamṛddhiṃ kariṣyāmaḥ / strīpuruṣadārakadārikāsaṃpadaṃ ca kariṣyāmaḥ /ṛddhiṃ ca sphītaṃ ca subhikṣaṃ ca kṣemaṃ[3]

66a ca kariṣyāmaḥ / (66a) yaś cedaṃ kalparājaṃ śrāddho dhvajāgrāvaropitaṃ kṛtvā nagaranigamādiṣu praveśayet svayaṃ vā pratyudgacched dhastiskandhāvaropitaṃ ca kṛtvā sarvagrāmanagarādikaṃ bhrāmayet / sarvamṛtyūpadravaṃ ca naśyati / tasya mahāsattvasya padaṃ jñāsyāmo bhṛtyatvena putratvena vā / yatra pāpaṃ pracariṣyati tatra bhagavān vajrapāṇiḥ svayam eva sambhogikaiḥ kāyair vajrasattvarūpeṇa vyavasthita iti manyāmaḥ / sa eva bhagavān[4] vajrasattvaḥ samantabhadraḥ sarvāśāparipūrakaḥ kalparājarūpeṇa viharatīti manyāmaḥ / sarvatathāgatāś ca saparivārā viharanta iti manyāmaḥ / taṃ ca pṛthivīpradeśaṃ[5] caityabhūtaṃ manyāmaḥ /

66b pūjayāmo (66b) vandayāmaḥ[6] / ārakṣiṣyāmaḥ / yaś cainaṃ kalparājaṃ pracariṣyati vajrācāryamahātapā tasya vayaṃ brahmādayo devā bhṛtyā bhavāmaḥ / ceṭatvenopatiṣṭhāmaḥ / kiṃkaratvenopatiṣṭhāmaḥ / sarvājñātve[7] kariṣyāmaḥ / sarvahitaṃ sukhaṃ ca kariṣyāmaḥ / sarvasiddhiṃ ca prayacchāmaḥ/ saṃkṣepataś ca bhagavan tasya pādarajāṃsi[8] śirasā dhārayāmaḥ /

1. A & C avikalpaṃ , B & D avikalpayatiḥ kalpayatiḥ, E & G avikalpayantaḥ
2. G kariṣyanti
3. B kṣamaṃ
4. B vajravān
5. A & C pradeśa, B pradeśe
6. A & C vandāmaḥ
7. A & C sarvajñātve, B sarvajñatve
8. B rajāni

de nas tshaṅs pa la sogs paḥi lha rnams yaṅ dag par dgaḥ bas bcom ldan ḥdas la phyag ḥtshal te ḥdi skad ces gsol to /
bcom ldan ḥdas gaṅ ṅan soṅ du skyes paḥi sems can rnams kyi don daṅ phan yon daṅ / bde baḥi slad du brtag paḥi rgyal po ḥdi ḥbri ba daṅ ḥbrir ḥjug paḥi rigs kyi bu ḥam rigs kyi bu mo de bdag cag tshaṅs pa la sogs pa lha rnams kyis bu bźin du yoṅs su bskyaṅ bar bgyi ste / yaṅ ji ltar bśad pa ma tshaṅ ba med par bgyid pa lta ci smos / daṅ yaṅ rgyal po daṅ rgyal poḥi bu daṅ rgyal poḥi blon po ji ltar gsuṅs paḥi sṅags rjes su slob pa deḥi rgyal srid ḥphel bar bgyiḥo / yul daṅ phyogs daṅ skye baḥi gnas daṅ / ḥkhor gyi skye boḥi lo thog la sogs pa yaṅ bsruṅ bar bgyiḥo / nor daṅ ḥbru rnams maṅ du ḥbyor bar bgyiḥo / bud med daṅ skyes pa daṅ / khyeḥu daṅ bu mo rnams phun sum tshogs par yaṅ bgyiḥo / ḥbyor ba daṅ / rgyas pa daṅ / lo legs pa daṅ bde bar bgyiḥo / gaṅ źig brtag paḥi rgyal po ḥdi la dad pas rgyal mtshan gyi rtse mo la brtags te groṅ daṅ groṅ khyer la sogs par ḥjug pa bdag [127a] ñid kyis bsdu bar yaṅ bgyiḥo / glaṅ po cheḥi steṅ du bźag la groṅ daṅ groṅ khyer la sogs pa thams cad du bskor bar bya ste / dus ma yin par ḥchi ba daṅ / ñe bar ḥtshe ba thams cad źi bar ḥgyur ro / sems can chen po deḥi druṅ na bdag cag bran gyis tshul lam buḥi tshul du gnas pa śes par bgyḥio / gaṅ na ḥdi rab tu spyod pa de na bcom ldan ḥdas phyag na rdo rje raṅ ñid loṅs spyod rdzogs paḥi skus rdo rje sems dpaḥi skur bźug par ḥtshal bar bgyiḥo / bcom ldan ḥdas rdo rje sems dpaḥ kun tu bzaṅ po re ba thams cad yoṅs su skoṅ ba de ñid brtag paḥi rgyal poḥi gzugs su bźugs par ḥtshal bar bgyiḥo /
kun tu bsruṅ bar bgyiḥo / gaṅ yaṅ brtag paḥi rgyal po ḥdi rab tu spyod paḥi rdo rje slob dpon dkaḥ thub chen po la dag cag tshaṅs pa la sogs pa lha rnams kyis g-yog bgyiḥo /
bran gyi tshul du gnas par bgyiḥo //
mṅag gźug pa ñid du gnas par bhyiḥo //
bsgo ba thams cad mñam par bgyiḥo //
phan pa daṅ bde ba thams cad bgyiḥo //
dṅos grub thams cad stsal bar bgyiḥo //
bcom ldan ḥdas mdor na deḥi rkaṅ paḥi rdul mgo bos gzuṅ bar bgyiḥo /

vandayāmo bhagavan pūjayāmo bhagavan tasya pṛṣṭhataś cānugacchāmaḥ / ye bhagavan sattvā maṇḍale 'bhiṣiktās te 'smākaṃ prabhur iti manyāmaḥ / vajrapāṇir iti manyāmaḥ / vajrasattva iti manyāmaḥ / mahāsukhasamantabhadra iti manyāmaḥ / (67a) tathāgataś ceti manyāmaḥ / 5

67a atha bhagavān vajrapāṇis tān brahmādīn devān evāha / sādhu sādhu brahmādayo devā yena dharmagauraveṇaiva bhūtāṃ pratijñāṃ kurvatas tat sādhu pratipadyadhvam iti /

bcom ldan ḥdas phyag ḥtshal bar bgyiḥo //
deḥi phyi bźin du rjes su ḥbraṅ bar bgyiḥo //
bcom ldan ḥdas gaṅ dkyil ḥkhor du źugs te dbaṅ bskur ba de kho bo
cag gis mṅaḥ bdag tu ḥtshal bar bgyiḥo /
phyag na rdo rjer ḥtshal bar bgyiḥo //
rdo rje sems dpaḥ legs par ḥtshal bar bgyiḥo //
bde ba chen po kun tu bzaṅ po legs par ḥtshal bar bgyiḥo //
de bźin gśegs pa legs par ḥtshal bar bgyiḥo //
de nas bcom ldan ḥdas phyag na rdo rjes tshaṅs pa la sogs paḥi lha
rnams la ḥdi skad ces gsol to / tshaṅs pa la sogs pa lha rnams gaṅ chos
la rim gro gcig gñis byas pas de ltar yaṅ dag paḥi [127b] dam bcaḥ
ni legs so legs par sgrubs śig /

III

atha bhagavān vajrapāṇiḥ sarvamantravidyāhṛdayadṛḍhīkaraṇārthaṃ svahṛdayam abhāṣata /
OṂ BHRŪṂ TRŪṂ vajrapāṇi dṛḍhaṃ tiṣṭha HUṂ / OṂ HUṂ /
OṂ vajra HUṂ PHAṬ / OṂ dṛḍhavajra HUṂ / OṂ vajra HUṂ SAḤ[1] /
OṂ vajra HUṂ SRAḤ[2] /
athāsya maṇḍalaṃ bhavati /
maṇḍalaṃ pūrvaval likhya madhye vajraṃ samālikhet //
atha vā vajrasattvaṃ tu samantabhadraṃ mahāsukham //
purato vajrapāṇiṃ tu dakṣiṇe ratnapāṇinam //
paścime padmapāṇiṃ tu viśvapāṇiṃ tu cottare //
67b bāhyato maṇḍalīkṛtya sarva (67b) buddhān niveśayet //
tasya bāhye tu sattvākhyaṃ saṃlikhed tu yathākramam[3] //
tadbāhye 'pi likhet sattvān maitreyādīn mahottamān //
tadbāhye tu likhed bhikṣūn[4] ānandādīn[5] munīn tathā //
brahmādīṃś[6] ca likhed bāhye sabhāryāyantra[7]maṇḍitān //
grahanakṣatracandra[8]sūryaṃ catur[9]nāmavīrajinām //
diglokapālānāṃ saṃlikhed asmin maṇḍale //
bāhyatas tu nārakādīn[10] tiryagupamām[11] //
dvāre dvāre tathaivāpi //
dineṣv[12] eteṣu daśasu prayatnato maṇḍalaṃ likhet //
kṛṣṇapakṣe 'pi yadbalyo[13] maṇḍalaṃ na virudhyate //
pañcamyām atha saptamyāṃ pūrṇamāsyāṃ viśeṣataḥ //
śasyate[14] padmahastasya maṇḍalānāṃ kriyāvidhiḥ //
yāni ca krūrakarmāsu tāny ālikhet[15] kṛṣṇe 'pi // (68a)
68a krodhānāṃ maṇḍalāni ca pūrṇamāsyāṃ viśeṣeṇa //
śasyante jinamaṇḍalāḥ //

1. A & C omit
2. D repeats SRAḤ
3. A, B & C kramāt
4. B bhikṣunāṃ
5. B nādī only
6. A & C ādiṃ
7. B putra
8. G śaśi
9. B canda
10. B rāgādīn
11. A & C tiryaśāyamā
12. A & B vāpiteṣu, C & E vādineṣu, F vādineṣtv
13. A & G balyā, D yathalo
14. A & G tasyate, B sappate, D saṃyate
15. A, C & G ālekhyet

III

de nas bcom ldan ḥdas phyag na rdo rjes sṅags daṅ rig pa daṅ / sñiṅ po thams cad brtan par bya baḥi phyir raṅ gi sñiṅ po ḥdi bśad de /

OṂ BHRUṂ DRUṂ vajrapāṇi drḍhi me tiṣṭha HUṂ / OṂ HUṂ AḤ /

OṂ vajra HUṂ PHAṬ / OṂ drḍḥavajra HUṂ / OṂ vajra HUṂ SA /

OṂ vajra HUṂ AḤ /

de nas de dag gi dkyil ḫkhor bśad de /

dkyil ḫkhor sṅa ma bźin bris la // dbus su rdo rje bri bar bya //
yaṅ na rdo rje sems dpaḥ ḥam // kun tu bzaṅ po bde ba che //
spyan sṅar phyag na rdo rje ñid // g-yas su phyag na rin chen spyan//
phyag na padma nub phyogs bri // byaṅ du phyag na sna tshogs bri //
phyi rol du ni zlum po bskor // saṅs rgyas thams cad dgod par bya //
de yi phyi rol sems dpaḥ rnams // go rims bźin du bri bar bya //
de yi phyi rol sems dpaḥ yaṅ // byams pa la sogs mchog chen bri //
de nas de bźin dge sloṅ ni // kun dgaḥ bo sogs thub pa bri //
raṅ gi chuṅ ma bus bskor baḥi // tshaṅs pa la sogs phyi rol bri //
gzaḥ daṅ rgyu skar ñi zla daṅ // rgyal po bźi po rnams daṅ ni //
phyogs skyoṅ ḫjig rten skyoṅ ba rnams // dkyil ḫkhor ḥdir ni yaṅ dag bri //
phyi rol du ni dmyal ba sogs // klu la sogs pa dud ḫgroḥi dpe //
sgo daṅ sgor ni de bźin du // sgo skyoṅ stobs kyis[1]dam pa rnams //
dkar po ḥdod paḥi ñi ma la // rab tu ḫbad pas dkyil ḫkhor bri //
gaṅ sṅags nag poḥi phyogs la yaṅ // dkyil ḫkhor ḫgal ba ma yin no //
lṅa pa de rjes bdun pa daṅ // ña gaṅ ba ni khyad par du //
bsṅags de phyag na padma yi // dkyil ḫkhor bya baḥi cho ga laḥo //
gaṅ yaṅ drag poḥi las rnams la // de ni nag po la yaṅ bri //
khro bo rnams kyi dkyil ḫkhor yaṅ /
zla ba ña ba khyad par du // rgyal ba rnams kyi dkyil ḫkhor sṅage //

1. P. kyi

athādhivāsanāṃ kuryāt svobhūte maṇḍalodyame //
digbhāgaṃ lakṣayet pūrvam udayena vivasvataḥ //
tato maṇḍalavinyāsaṃ manasā parikalpayet //
mantratantroditaṃ snigdhaṃ mantrarūpaśubhaṃ śuci //
mano 'nukūlaṃ bhoktavyaṃ svaśiṣyaiḥ saha mātrayā //
tataḥ pradoṣe[1] susnātaḥ śitāmbaradharaḥ śuciḥ //
saha śiṣyair gurur dhīmān āgacchen maṇḍalāntikaṃ //
sūpalipte susaṃmṛṣṭe pradeśe[2] maṇḍalasya tu //
mahākrodhābhijaptena prokṣite gandhavāriṇā[3] //
madhye 'dhivāsanāṃ kuryāt kulānāṃ hṛdayena tu //
maṇḍalādhipamantreṇa sarvakarmāṇi kārayet //
gandhamaṇḍalakaṃ kṛtvā medinyāṃ dvādaśāṃgulam //
68b sa-(68b)-ptaśaḥ pāṇināsabhya japen maṇḍalavidyayā //
devatānāṃ[4] tu paścān mahatāṃ nāma bodhiyā[5] //
hṛdayena yathābhāgaṃ gandhapuṣpādipūjanam //
kṛtvā baliś ca dātavyo dhūpaś caivābhimantritaḥ[6] //
tato 'bhimantrayet toyaṃ candanena vimiśritam //
tasmin deyāni puṣpāṇi dhūpayec ca vidhānataḥ //
audumbaraṃ dantakāṣṭam aśvatthaṃ vāpi nirvraṇam //
nātikṛśaṃ nātisthūlaṃ dvādaśāṃgulasaṃmitam //
kṣālitaṃ gandhatoyena sūtrakena viveṣṭitam //
dhūpitaṃ gandhadigdhaṃ ca japed ālabhya pāṇinā //
hṛdayaṃ ca bahuśaḥ saptaśo vā kulasya tu //
śiṣyāṇāṃ parimāṇena dantakāṣṭhādisaṃgrahaḥ //
ekādyāni ca karyāṇi agreṇaiva khādayet //
69a tato rakṣāṃ dṛḍhaṃ kṛtvā śiṣyāṇāṃ ātmanā[7] (69a) budhaḥ //
homakarma saghṛtāktābhiḥ samidbhiś[8]ca //
tilaiś ca ghṛtamiśritair ghṛtair āhutihomaiś ca //
dadhyannena ca homayet //

1. B pradokhe
2. G pradoṣe
3. B vālinā
4. A to E devatān
5. A, B, C & D bodhiya
6. A, C & G maṇḍitaṃ
7. A & C ātmaṇāṃ , B & G manāṃ
8. D balibhiś

gźan yaṅ raṅ gis ḥdus byas baḥi// dkyil ḥkhor la brtson gdab bya źiṅ//
śar nas ḥchar baḥi dbaṅ bya ste // [128a] phyogs kyi cha ni brtag par bya //
de nas dkyil ḥkhor dgod pa ni // yid kyis yoṅs su brtag par bya //
sṅags daṅ rgyud ni daṅ por byas // ḥjam źiṅ sṅags gzugs dge źiṅ źi //
rjes mthun raṅ gi slob ñid kyi // slob ma lhan cig tsam gyis spyad //
de nas nad par rab sṅar laṅs // legs bkrus gos dkar ḥchaṅ źiṅ gtsaṅ //
blo ldan bla ma slob mar bcas // dkyil ḥkhor druṅ du kun nas ḥgro //
dkyil ḥkhor phyogs ñid śin tu yaṅ // ñe bar byugs śiṅ legs par mñes //
khro bo chen po bzlas pa yi // dri yi chu yis bsaṅs pa yis //
dbus su rigs rnams sñiṅ po yis // lhag par gnas par bya ba ñid //
dkyil ḥkhor gyi ni gtso bo yi // sṅags kyis las rnams thams cad bya //
sa la sor ni bcu gñis paḥi // dkyil ḥkhor dri yi byas nas su //
dkyil ḥkhor rig pas lan bdun du // lhag pa de nas bzlas par bya //
de rjes lha rnams ñid kyi[1] kyaṅ // byaṅ chub chen po źes bya baḥi //
sñiṅ pos skal ba ji lta ba // dri daṅ me tog sogs mchod pa //
byas nas gtor ma dbul bya źiṅ // mṅon par bsṅags paḥi sbos kyaṅ ṅo //
de nas tsan dan la sogs pa // bsres paḥi chu la mṅon par bsṅags //
de la dbul baḥi me tog daṅ // bdug pa la yaṅ cho ga bźin //
so śiṅ udumbara daṅ // aśvattha sogs rma med ciṅ //
śin tu phra med sbom pa min // sor mo bcu gñis tshad tsam ni //
dri yi chu yis rab bskus śiṅ // me tog phreṅ ba yis kyaṅ bciṅs //
dri bzaṅ la sogs byugs śiṅ bdug // lag pas reg na sñiṅ po ni //
maṅ po yaṅ ni bzlas bya źiṅ // rigs ñid kyis ni lan bdun nam //
slob ma rnams kyi tshad gźal bas // so śiṅ la sogs yaṅ dag gzuṅ //
gcig la sogs pas go rims bźin // rtse mo ñid nas bcaḥ bar bya //
de nas mkhas pas bdag ñid kyis // slob ma bsruṅ ba brtan byas nas //
sbyin bsreg las ni mar byugs [128b] paḥi // yam śiṅ rnams ni mar daṅ bcas //
sbraṅ rtsi mar daṅ bsres pa daṅ//mar gyis bsregs blugs bsreg bya źiṅ //
źo zan gyis yaṅ sbyin bsreg bya //

1. N. kyis

prathamaṃ vighnaśāntyarthaṃ tato 'nuhṛdayena ca //
tato'nuśāntihomaṃ ca kuryāc chāntiṃ vā pāpasya[1] //
tataḥ śiṣyān parīkṣayed vidhinā cādhivāsayet //
tadahaḥ śaktitaḥ kuryāt saṃvaraṃ grahaṇaṃ tathā //
teṣām evaṃ vidhānaṃ tu śucīnāṃ śuklavāsasām //
prāṅmukhānām niṣaṇṇānām ārabhed adhivāsanām //
ādau triśaraṇaṃ dadyād bodhicittaṃ tato guruḥ //
udpādayed anutpannam utpannaṃ smārayet punaḥ //
tataḥ krodhābhijaptena vāriṇābhyukṣayec[2] chiraḥ //
śirasi ālabhya japet saptavārān samāhitaḥ //
69b vidyārajasya hṛdayaṃ (69b) gandhadigdhena[3] pāṇinā //
ālabhya bhayaṃ[4] varteta saptavāraṃ vicakṣaṇaḥ //
cakravartijinakule vidyārājaikam akṣaram //
hayaśve[5]tāmbujakule[6] vidyārājo daśākṣaraḥ //
sumbha[7]tathāvajrakule[8] vidy[9]ārājo maharddhikaḥ //
yuktaś caturbhir huṃkāraiḥ pracaṇḍaḥ sarvakarmasu //
kulatrayeṣu sāmānyaḥ krodho hy amṛtakuṇḍaliḥ //
sarvavighnavināśāya guhyakādhipabhāṣitaḥ //
sarvakarmikamantreṇa mūrdhny ālabhya tato japet //
prokṣayec cāpi tenaiva dhūpanena ca dhūpayet //
abhiṣekāya kalaśaṃ sarvavrīhyādisaṃyutam //
stokaṃ toyasya nikṣipya vidyārāj[10]bhimantritam //
adhivāsayed vidhivad datvārghaṃ gandhavāriṇā //
kusumāni vinikṣipya dhūpanenādhivāsayet //
70a [ahany[11] ahani trisaṃdhyaṃ tatsamyak (70a) parijaped budhaḥ] //
tenābhiṣekaṃ kurvīta punar japtena maṇḍale //
śiṣyāṇāṃ tu samagrāṇāṃ[12] añjalyā uttarāmukham //
dantakāṣṭhaṃ tato dadyād āsanānāṃ[13] yathākramam //
khādayan prāṅmukhān śiṣyān dantakāṣṭhādi bāhyatāt[14] //
sphuṭayet[15] pūrṇaṃ[16] khāditvā kṣipeyuś ca na pārśvataḥ //

1. A & C śāntivad yathā, B śāntivadyapāt
2. B abhyuṣayet
3. A dāśyeva, B ādiṃ varapāṇinā, C dāśyaṃ, D dugvata, E dugdhata
4. A & C yasya, B ālambhasya, D & E ālabhāṃ yasya
5. B dayamṛdho, E & D hayasudhā
6. A & C -jānalai, D & E narai
7. D śubha
8. A, C, E & G kulaiḥ
9. B vighna
10. B rājasya
11. B & C anye, D & E asya
12. A, C & G samāgrīṇāṃ
13. B & G āsinānāṃ
14. B bāhyatāṃ
15. A, C & G sphulayet, B & E sphālaya D & F sphurayet
16. G punaḥ

dań por bgegs ni źi byaḥi phyir //
de nas thugs kyis rjes ḥdzin phyir // de nas źi baḥi sbyin bsreg źiṅ //
sdig pa źi bar bya phyir ram // de nas slob ma rnams brtags nas //
cho ga yis ni lhag gnas bya //
de yis ji ltar nus pa yis // de bźin sdom pa gzuṅ bar bya //
de rnams cho ga ḥdi yin te // gtsań źiṅ dkar baḥi gos can ni //
mdun du bltas te ḍug pa la // lhag par gnas par brtsam par bya //
bla mas dań por skyabs gsum sbyin // de yi rjes la byań chub sems //
ma skyes pa ni bskyed bya źiṅ // bskyed pa slar yań rjes dran bya //
de nas khro bo mṅon bzlas paḥi // chu yis spyi bor bzań gtor bya //
mgo bor kun tu reg nas ni // mñam par gźag par lan bdun bzlas //
rig paḥi rgyal poḥi sñiṅ po ni // lag pas dri bzańs spags pa la //
ḥjigs pa bzlog la mkhas pa yis // lan bdun rtag tu bzlas par bya //
ḥkhor los sgyur ba rgyal po yi // rig paḥi rgyal po yi ge gcig //
rta mgrin chu skyes rigs la ni // rig paḥi rgyal po yi ge bcu //
sumbha źes bya rdo rje rigs // rig paḥi rgyal po rdzu ḥphrul che //
yi ge HUṂ bźi rnams dań ldan // las kun rab tu spros pa laḥo //
rigs gsum rnams la thun moṅ pa // khro bo bdud rtsi ḥkhyil ba ñid //
bgegs kun rnam par gźom paḥi phyir // gsań ba pa yi bdag po gsuṅs //
las ni thams cad pa ni sṅags // spyi bor reg ciṅ bzlas de nas //
gsań gtor yań bya de ñid kyis // bdug pa yis dań bdug par bya //
dbań bskur ba ni bum pa bcas // ḥbru la sogs pa thams cad ldan //
cuṅ zad cuṅ zad gań du blugs // rig paḥi rgyal pos mṅon par bsṅags //
cho ga bźin du lhag gnas bya // dri yi chu yis mchod yon sbyin //
[129a]
me tog kyań ni gźug par bya // bdug pa yis kyań bdug par bya //
dbań bskur ba ni bum pa bcas // mkhas pas dag yań yoṅs su bzlas //
de yis dbań bskur bya ba yin // slar yań bzlas pa dkyil ḥkhor du //
slob ma dam tshig[1]can rnams ni// thal mo sbyar źiṅ mṅon phyogs la//
de nas so śiṅ sbyin par bya // slob ma rnams ni go rims bźin //
gzuṅ źiṅ śar du kha ltas te // phyi rol ñid du so śiṅ bcaḥ //
ma dgas par ni bcas nas su // logs ma yin par ḥdor bya ste //

1. N. tshogs

samyak kṣiptaṃ dantakāṣṭhaṃ pated abhimukhaṃ yadā //
jñeyāt tasyottamāsiddhir yasya cāpi unmukhaṃ bhavet //
prāgagreṇa tathā siddhir madhyamā parikīrtitā //
udaṅmukhena tu cakṣu[1] vidyāsiddhis tu laukikī[2] //
dantakāṣṭhaṃ bhavet kṣiptaṃ kathañcid yadā[3]dhomukham //
tadā[4] pātālasiddhiḥ syād bhavān[5] nāsty atra saṃśayaḥ[6] //
śiṣyāṇām upaspṛṣṭhānām āsīnānāṃ tu pūrvavat //
70b sarvakarmikamantreṇa (70b) dadyād gandhodakaṃ[7] guruḥ //
ekaikasya tu pānāya dadyāc culukatrayam //
tatraiva pītvā vyutthāya ekānekabhir[8] ācaret //
tataḥ pūjāṃ punaḥ kṛtvā dhūpam utkṣipya pāṇinā //
adhyeṣayed matimān bhaktim āsthāya devatām //
pūrvam āmantrayed mantraṃ yasya tad maṇḍalaṃ bhavet //
tenānukramayogena devatānāṃ nimantraṇam //
bhagavan amukanāma[9] vidyārāja namo 'stu te //
svo 'haṃ likhitum icchāmi maṇḍalaṃ karuṇātmakam //
śiṣyāṇām anukampāya yuṣmākam pūjanāya ca //
tan me bhaktasya bhagavan prasādaṃ kartum arhasi //
samanvāharantu māṃ buddhā lokanāthāḥ kṛpālavaḥ[10] //
arhanto bodhisattvāś ca yā cānyā mantradevatā //
71a devatālokapālāś (71a) ca ye ca bhūta[11]maharddhikāḥ //
śāsanābhiratāḥ sattvā ye kecid divyacakṣuṣaḥ //
aham amukanāmnā tu amukaṃ maṇḍalaṃ śubham //
svabhūte tu kariṣyāmi yathāśaktyupacārataḥ //
anukampām upādāya saśiṣyasya tu tan mama //
maṇḍale sahitāḥ sarve sānidhyaṃ kartum arhatha //
evam uktvā tu yā vācā namas kṛtvā bhagavataḥ //
stotropahāraṃ kṛtvā ca tataḥ kuryād visarjanam //
virāgapratisamyuktāṃ[12] śiṣyāṇāṃ dharmadeśanām //
kṛtvā prācchiraso dhīmān sthāpayet kuśalaṃ stare[13] //
prabhātāyāṃ tato rātryāṃ pṛcchate svapnadarśanam //
śrutvā dine nirviśaṃkaḥ śubhaṃ vā yadi vāśubham //
buddhadharo rājānāṃ samayet saptakulāni tu //

1. B, C, E & G tiryakṣu
2. B lokiki
3. B yadi
4. A & G tathā
5. A bhan, C & G bhaven
6. A & G śaṃśayaḥ
7. G udakena
8. B ekānevahir
9. B amukasa
10. G kṛvalaḥ /
11. A & C bhṛta, B bhūtaṃ, G bhṛtyā
12. B samyuktaṃ
13. A & C kuśasaṃstarai

śiṅ mdun du ni dor byas pa // gaṅ tshe mdun du rtse mo lhuṅ //
de tshe dṅos grub mchog śes bya // gaṅ zig steṅ du bltas pa yaṅ //
de bzin śar du rtse mo bstan // dṅos grub ḥbriṅ du yoṅs su grags //
byaṅ du bltas na thad ka ñid // rig paḥi dṅos grub ḥjig rten pa //
so śiṅ dor ba rgya lam du // gaṅ tshe ḥog tu kha bltas pa //
de tshe sa ḥog dṅos grub ni // ḥbyuṅ ba ḥdi la the tshom med //
slob ma ñe bar reg pa ni // sṅa ma bźin du bzuṅ byas la //
thams cad las byed sṅags kyis ni // bla mas dri bzaṅ chu sbyin no //
re re la yaṅ btuṅ baḥi phyir // khyor ba gsum ni sbyin par bya //
de nas blo ldan laṅs nas su // ḥdi dag kun tu spyad par bya //
de nas mchod pa yaṅ byas nas // lag pas sbos ni bteg nas su //
blo ldan gus pas lha rnams la // gsol ba gdab ciṅ gus gnas bya //
daṅ por sṅags ni bsñan gsan dbab // de yi dkyil ḥkhor gaṅ yin pa //
de yis rim paḥi sbyor ba yis // lha rnams spyan ḥdren yin no //
bcom ldan che ge mo źes bya // rig paḥi rgyal po khyod la ḥdud //
slob ma rnams la brtse phyir daṅ // khyed rnams la yaṅ mchod paḥi phyir //
ñid kyi dkyil ḥkhor thugs rje yi // bdag ñid kyaṅ ni bri bar ḥtshal //
bcom ldan de ni bdag gus la // bkaḥ drin mdzad par rigs lags so //
ḥjig rten mgon po brtse ba can // saṅs rgyas byaṅ chub sems [129b] dpaḥ daṅ //
dgra bcom gaṅ gźan sṅags kyi lha // lha daṅ ḥjig rten skyoṅ rnams daṅ //
ḥbyuṅ po rdzu ḥphrul che gaṅ daṅ // saṅs rgyas bstan pa mṅon dgaḥ rnams //
bdag la yaṅ dag dgoṅs su gsol //
che ge mo źes bya ba daṅ // che ge mo yi dkyil ḥkhor ni //
raṅ ñid ḥbyuṅ pa bgyid par ḥtshal // ji ltar gus paḥi ñe spyod kyis //
slob ma daṅ bcas bdag la ni // rjes su brtse bar ñer bzuṅ nas //
dkyil ḥkhor daṅ bcas thams cad ni // ñe bar byon par mdzad par rigs//
de skad smras te tshig gaṅ źig // bcom ldan ḥdas la phyag ḥtshal nas//
bstod paḥi ñer spyod kyaṅ byas nas // de dag gśegs su gsol bar bya //
chags bral so sor ldan pa yi // slob ma rnams la chos bśad bya //
blo ldan śar du mgo bstan te // dge baḥi gñid kyis ñal du gžug //
de nas sṅa dro ñid du ni // mtshan moḥi rmi lam mthoṅ ba dri //
gaṅ tshe dge ba ḥam mi dge ba // dogs med ñin par thos nas su //
saṅs rgyas rdo rje ḥdzin pas ni // rigs bdun rnams kyi dam tshig bskyaṅ //

tatas tvaṃ saṁayaṃ putra saṁvaraṃ jinabhāṣitam //
71b śraddhayā guror (71b) ājñāṃ ca pālaya prāṇino na tvayā ghātyāḥ //
nādattaṃ grāhyaṃ[1] kāmamithyā na kāryā siddhim icchatām[2] //
na madyaṃ peyaṃ māṃsādi bhakṣaṃ naiva kadācana //
sattvānām ahitaṃ na kāryaṃ tyājyaṃ ratnatrayaṃ na ca //
bodhicittahṛnmudrā tu guru[3]devās tathaiva ca //
alaṃghyā guror ājñā yataḥ pāpaṃ tu laṃghayet //
na laṃghayec ca nirmālyaṃ tacchāyāṃ nākramet //
mudrākārān tathaiva ca //
na nindayed mantradevatāṃ grahakarmāṇi na kurvīta //
tīrthikāṃś ca na nindayet //
saṃkṣepato vimatikāṃkṣā[4] vicikitsā[5] na kāryā //
ātmatantradevā[6]diṣu tathaiva ca //
dṛḍhaśraddhayā yathāvat sarva[7]vidābhiṣekataḥ //
kumbhādibhiḥ samagrair daśānāṃ daśābhiṣeko yatheccham //
72a tato vajraghaṇṭāś ca (72a) haste dātavyāḥ[8] //
tataś cakrādisaptaratnāni gṛhītvā //
rājyaiśvaryādi[9]cakravartitvaprāptaye //
pāpasphoṭanāya cābhiṣiñcet //
mantrasādhayitukāmasya śiṣyasyājñāṃ śrāvayet //
tataḥ śraddhayā śirasā praṇamya vidyamānadravyam //
gurave deyam //
ratnanidhānavrīhihiraṇyasuvarṇavāhanagṛhāḥ //
āsanadārakadārikāpuruṣastriyo deyāḥ //
grāmanagarāṇi ca yathepsitāni //
svacittaprasādena dakṣiṇāni veśayet //
āśusiddhaye gurave saṃkṣipta ātmānam api nivedayet //
ihaiva janmany anavaśeṣasukhāni paraloke cottamasukham //
buddhatvaṃ prāpyate kiṃ punar devasukham //
sarvabuddhasamaṃ guruṃ vajrācāryanindayā //
nityaduḥkhāvāptir[10] iti ācāryaṃ na nindayet //
72b vajra-(72b)-bhātṛbhaginīmātā[11] yogī[12] na nindayet //
upanāhaṃ ca na kuryāt // ratnatrayopakāriṇo na kṣamet //
gurunindakān duṣṭān samayātikramiṇo 'pi tathaiva ca //
evamādyapakārakāṃś ca //
evaṃ santi sarvavidbhāṣitāṃ siddhim āpnoti //

1. A & C hya
2. G icchatā
3. D guhya
4. A kāccha
5. A vicitsāna
6. A & C vadādiṣu, B & G vatādi, E vahādi
7. B & G vidyā
8. A & C dātavyā
9. B rājyāya
10. G avāptaye
11. B & G mātur
12. A & C yoginīr, G yoginī

de nas bu khyod dam tshig daṅ // sdom pa rgyal ba yis gsuṅs ba //
dad paḥi bla maḥi bkaḥ yaṅ bskyaṅ // khyed kyis srog chags bsad mi bya //
ma byin mi blaṅ ḥdod log daṅ // dṅos grub ḥdod pas mi byaḥo //
chaṅ mi btuṅ śiṅ śa la sogs // bzaḥ ba nam yaṅ ma yin ñid //
sems can kun la gnod mi bya // dkon mchog gsum yaṅ mi spaṅ źiṅ //
dus rnams kun tu byaṅ chub sems // sñiṅ po sṅags daṅ phyag rgya daṅ //
bla ma lha rnams de bźin ñid // bla maḥi bkaḥ las ḥdaḥ mi bya //
gaṅ las sdig ḥgyur de las ḥdaḥ // de la phul baḥi sñiṅ po daṅ //
grib ma yi yaṅ ḥgom mi bya // phyag rgyaḥi rnam pa ḥaṅ de bźin ñid //
sṅags daṅ lha la mi smad ciṅ // gdon gyi las rnams mi byaḥo //
mu stegs pa yaṅ smad mi bya //
mdor na bdag ñid the tshom daṅ // som ñid yid gñis mi bya ste //
[130a]
rgyud daṅ lha sogs[1] la de bźin //
dad pa brtan pas dam bcas nas // sarvavit kyis dbaṅ de bźin //
bum pa la sogs mchog rnams kyis // dbaṅ bskur bcu po ḥdod ji bźin //
de nas lag na rdo rje daṅ // dril bu sbyin bya de rjes la //
ḥkhor lo la sogs rin chen bdun // bzuṅ nas ḥkhor los sgyur ba yi //
rgyal po dbaṅ phyug thob phyir daṅ // sdig pa gźom phyir dbaṅ bskur źiṅ //
sṅags bsgrub ḥdod paḥi slob ma la // rjes su gnaṅ ba mñam du gźug //
de nas bstod pas mgo bo yis // phyag ḥtshal ji ltar ḥdod paḥi rdzas //
bla ma la ni dbul bya ste //
rin chen gter daṅ ḥbru daṅ dbyig // gser daṅ bźon pa khyim daṅ gda //
bu daṅ bu mo skyes pa daṅ // bud med rnams ni dbul bya źiṅ //
bu daṅ bu mo skyes pa daṅ // bud med rnams ni dbul bya źiṅ //
groṅ daṅ groṅ khyer ci bźed rnams // raṅ gi sems ni rab daṅ bas //
yon rnams ṅes par dbul bya źiṅ // dṅos grub myur phyir bla ma la //
mdor na bdag ñid kyaṅ dbul bya //
tshe ḥdiḥi bde ba ma lus daṇ // ḥjig rten pha rol bde baḥi mchog //
saṅs rgyas ñid kyaṅ thob ḥgyur te // lha yi bde ba lta ci smos //
bla ma saṅs rgyas kun daṅ mñam // rdo rje slob dpon smod pa gaṅ //
de yis rtag tu sdug bsṅal ḥthob // de phyir slob dpon smad mi bya //
rdo rje spun daṅ sriṅ mo daṅ // gaṅ yaṅ smad par mi bya źiṅ //
khon par yaṅ ni mi byaḥo // dkon mchog gsum la gnod byed daṅ //
bla ma smod byed ma ruṅs rnams // dam tshig ḥdas la bzod mi bya //
de lta bu sogs gnod byed laḥaṅ // de lta ñid do de byas na //
kun rig gis gsuṅs dṅos grub thob //
sems can kun la rjes brtse bas // dṅos grub myur du ḥgyur ba ḥthob //

sarvasattvānukaṃpī siddhiṃ prāpnoti śigrajām //
atha khalu bhagavān devendra[1]sadeva[2]lokahitasukhārthāya sādhanavidhim abhāṣata / paṭe bhagavantaṃ sarvavidaṃ tathaiva likhet / dakṣiṇe sarvadurgatipariśodhanarājaṃ tathāgatam / vāme śākyamunim / sarvadurgatipariśodhanasyādhastād āryāvalokiteśvaraṃ candrārkavarṇapadmapāṇim / śākyamuner adhas-
73a tād vajrapāṇim / tayor madhye (73a) bhaiṣajyarājaṃ nīlavarṇam ekena hastena hāritakīphalaṃ dhārayantam apareṇa varadaṃ kārayantam[3] / hayagrīvatrailokyavijayau ca duṣṭadamana[4]tatparau svadevatābhimukhau likhet / tayor madhye locanāmāmakīpāṇḍuravāsi[5]nītārāḥ svacihnakarā likhet / tāṣām adhastāt puṣkariṇīṃ[6] makaramatsyaśveta[7]maṇḍukādisahitām anekajalajapuṣpaparipūrṇāṃ likhet / dhūpadīpagandhamālyanaivedyapuṣpaphalāni nānāprakārāṇi ca likhet / adhastāc ca sādhakam añjaliṃ kṛtvā praṇamantaṃ likhed niṣaṇṇam /
tataḥ paṭa[8]satyādhiṣṭhānam avalambya cakṣurunmīlanaṃ kṛtvā pūjayet / tato yadi nimittaṃ paśyet siddhyati śīgram / yadi na
73b paśyec ciraṃ siddhyati / (73b) hasituṃkarmaśabdaṃ[9] ca ghaṇṭādhvani[10]garjitam eva ca //
bhikṣubrāhmaṇakanyāś ca phalāni ca dṛṣṭvā śīghram //
sidhyaty uttamamadhyamādhamasiddhiṣu //
tataḥ paṭaṃ mantramudrābhir adhitiṣṭhet //
yathāprāptena ca pūjayet tasyāgrato niṣadya //
trailokyavijayenāt[11]marakṣādikaṃ kṛtvā //
ātmatatvaṃ ca dhyātvā //
lakṣatrayaṃ ṣaṭlakṣāṇi vā japed yāvat siddhinimittaṃ bhūtam /
tato vivekasthāne 'ṣṭau 'śatāni pūrayet / mantraṃ cānūnādhikaṃ japet /
tato japāvasāne maṇḍalaṃ pūrvavac cintayitvā /
vipulāṃ ca pūjāṃ kṛtvā rātrīm ekāṃ japet /

1. A & C devendraṃ
2. B sarvakaṃ
3. A, B & C kārayet
4. B damanena
5. A & G pāṇḍalavāsi, B pāṇṛiḍalavāsin
6. G puṣkiriṇī
7. A, C & G kula
8. A & B paṭaṃ
9. B śabdena
10. A, C & G dhyāna
11. B trilokya vijayanāma

de nas bcom ldan ḥdas kyis lhaḥi dbaṅ po daṅ / lha daṅ bcas paḥi
ḥjig rten la phan pa daṅ bde baḥi don du bsgrub paḥi cho ga gsuṅs te /
bri bźi la bcom ldan ḥdas thams cad rig [130b] pa de kho na bźin du
bri źiṅ g-yas su de bźin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi
rgyal po daṅ / g-yon du śākya thub pa daṅ / ṅan soṅ thams cad yoṅs
su sbyoṅ baḥi rgyal poḥi ḥog tu ḥphags pa spyan ras gzigs dbaṅ phyug
sku mdog zla ba lta bu phyag na padma can daṅ / śākya thub paḥi
ḥog na phyag na rdo rje daṅ / de dag gi dbus su sman paḥi rgyal po
phyag gcig gis aruraḥi ḥbras bu bsnams śiṅ de las gźan ni mchog sbyin
du byaḥo / rta mgrin daṅ ḥjig rten gsum las rnam par rgyal ba ma
ruṅ ba ḥjoms pa la brtson pa dag ni raṅ gi lha la mṅon par phyogs
par bri źiṅ de dag gi dbus su locanā daṅ / māmakī daṅ / gos dkar mo
daṅ / sgrol ma dag phyag na raṅ gi mtshan ma can briḥo / de rnams
kyi ḥog tu rdziṅ bu chu srin daṅ / ña daṅ / rus sbal daṅ / sbal ba dkar
po la sogs pa daṅ / bcas pa daṅ chu las skyes paḥi me tog du mas yoṅs
su gaṅ bar bri ziṅ bdug pa daṅ / mar me daṅ / dri daṅ / phreṅ ba daṅ /
źal zas daṅ / me tog daṅ / ḥbras bu rnam pa sna tshogs bri bar byaḥo /
ḥog ñid du sgrub pa po thal mo sbyar te rab tu ḥdug ciṅ ḥdud par
briḥo /

de nas de rdzogs pa la byin gyis brlab pa dmigs par bya ste / spyan
dbye ba byas nas mchod pas mchod par byaḥo / de nas gal te mtshan
ma mthoṅ na myur du ḥgrub bo / gal te ma mthoṅ na riṅ mo zig na
ḥgrub paḥo /

gźad pa daṅ ni rṅa sgra daṅ // dril buḥi sgra daṅ ḥbrug sgra ñid //
dge sloṅ bram ze bu mo daṅ // ḥbras bu mthoṅ na dṅos grub ni //
mchog ḥbriṅ tha ma myur du ḥgrub //

de nas sku gzugs phyag rgya daṅ // sṅags rnams kyis ni byin gyis brlab //
ji ltar bskyed pas thob bya źiṅ // ḥjig rten gsum ni rnam rgyal gyis //
bdag bsruṅ la sogs byas nas su // bdag gi de ñid kyaṅ bsgoms nas //
ji srid dṅos grub rtags ḥbyuṅ ba // ḥbum phrag gsum mam drug
ḥbum bzlas //

[131a] de nas dben paḥi gnas su ni // sṅags kyis tshaṅ lhag bskaṅ
bya ste //

brgya phrag brgyad rnams bzlas par bya //

de nas bzlas pa de yi mthar // dkyil ḥkhor sṅa ma bźin bsams la //
mchod pa rgya chen yaṅ byas nas // mtshan mo gcig ni bzlas par bya //

tataḥ pradhānaṃ ca tatputraṃ ca devāṃś ca yadi paśyati /
tadā yathābhājanam īpsitottamasiddhiṃ vijñāpayet /
74a devatā nityaṃ tuṣṭāḥ siddhiphalaṃ tasya (74a) dadati /
namaskṛtya ca siddhim uttamādikāṃ gṛhṇīyāt /
gururatnatrayasvabhāgaṃ[1] datvā /
tato nityaṃ vicaret tadabhāveṣu[2] prājñaḥ /
gṛhītvā svayaṃ samācaret / sarvasattvahitakārī cānekakalpaṃ tiṣṭhet / asiddhau sarvakarmakaro bhavet / yakṣanakṣatragrahādayo vacanamātreṇa bhṛtya[3]vac chāntikādisarvakarmakarā bhavanti /
atha khalu devendro bhagavantam etad avocat / bhagavan pāpakāriṇāṃ nārakādivaśībhūtānāṃ sattvānāṃ nārakādiduḥkhaprahāṇāya kathaṃ pratipattavyam / bhagavān āha / devendra śṛṇu nārakavaśagatasattvānāṃ mahāpāpakāriṇāṃ teṣāṃ yathā nāraka-
74b (74b)-duḥkhebhyo 'nāyāsato muktir bhavati tathā śṛṇu / tathaiva maṇḍalaṃ likhitvāṣṭottaraśatajaptaiḥ[4] kalaśaiḥ pūrvavad abhiṣekaṃ kalpayet / tataḥ sarvapāpagatāḥ[5] sarvanārakādi[6]duḥkhebhyaḥ[7] śīghraṃ vimucyante / te ca vimuktapāpamahātmānaḥ śuddhāvāsadeveṣūtpannāḥ / satataṃ buddhadharmasaṃgītiṃ[8] prāpnuvanti / avaivartikabhūmipratiṣṭhitāś[9] ca krameṇa bodhiṃ sākṣāt kurvanti /
tat[10]pratibimbaṃ vā nāma ca kuṃkumena likhitvā //
apāyatrayamahābhayāt sattvānāṃ mokṣaṇāya[11] //
mantrī parahite rataḥ[12] kṛpāyā[13] abhiṣiñcet //
tataḥ sa yogī mantramudrābhir abhiṣiñcet //
devatārūpaṃ kalpayitvā caityamadhye sthāpayet //
75a svaparadevatāhṛdayaṃ tadhṛdaye[14] pradeśe[15] likhitvā // (75a)
devatātulyacittam utpādya gṛhe vā sthāpayet //
tannāma[16] ca vidarbhya[17] mantraṃ kuṃkumena likhitvā //

1. B subhāsaṃ
2. A, B & C ābhaveṣu
3. B bhūtya
4. B japtaṃ
5. A & G gato, B apagato
6. A & C ādiṣu
7. B duṣṭebhyaḥ
8. B saṃghīti
9. B pratisthitāś
10. B tataḥ
11. A & C mokṣaya, B mokṣanāya
12. B tataḥ, D cataḥ
13. B & G kṛpayā
14. B tadvayaṃ
15. A, C & G pradoṣe, B pradokhe
16. B nāmaṃ
17. D vidabhya

de nas gal te gtso bo ḥam // sras sam lha rnams mthoṅ ḥgyur na //
de tshe snod ḥdod ji lta bar // dṅos grub mchog ni gsol ba gdab //
lha rnams rtag tu dgyes pa yis // dṅos grub ḥbras bu de la stsol //
phyag byas nas ni dṅos grub ni // mchog la sogs pa blaṅ bar bya //
bla ma dkon mchog gsum po la // raṅ raṅ skal pa phul nas ni //
de nas rtag tu bdag ñid spyad // de rnams med na śes rab can //
blaṅs nas raṅ ñid spyad par bya // sems can kun la phan brtson źiṅ //
bskal pa du mar gnas par ḥgyur // legs par bsgrubs na thams cad byed //
gnod sbyin rgyu skar gnod la sogs // tshig tsam gyis ni bran bźin du//
źi baḥi las la sogs pa ni // thams cad byed par ḥgyur ba yin //
de nas bcom ldan ḥdas la lhaḥi dbaṅ pos ḥdi skad ces gsol to /
bcom ldan ḥdas sems can sdig pa bgyis pa dmyal ba la sogs paḥi dbaṅ
du gyur pa rnams kyis dmyal ba la sogs paḥi sdug bsṅal rab tu spaṅ
baḥi phyir ji lta bsgrub par bgyi /
bcom ldan ḥdas kyis bkaḥ stsal ba / lhaḥi dbaṅ po dmyal ba la sogs
paḥi dbaṅ du gyur paḥi sems can sdig pa chen po byed pa de rnams
dmyal ba la sogs paḥi sdug bsṅal rnams las tshegs med par grol bar
ḥgyur ba de ñid de bzin du ñon cig /
de bzin dkyil ḥkhor bris nas ni // brgya rtsa brgyad ni bzlas pa yi //
bum pa rnams ni sṅa ma bźin // dbaṅ bskur ba ni brtag par bya //
de nas sṅon gyi sdig bya źiṅ // dmyal ba la sogs sdug bsṅal ni //
kun las myur du rnam grol ḥgyur // sdig las rnam grol bdag ñid che //
de yaṅ gnas [131b] gtsaṅ lhar skyes nas // rtag tu saṅs rgyas chos
ḥgro[1] thob //
phyir mi bzlog paḥi sa la gnas // rim kyis byaṅ chub mṅon sum byed //
de yi gzugs brñan daṅ ni miṅ // gur gum gyis ni bris nas su //
ṅan soṅ gsum gyi ḥjigs chen las // sems can rnams ni thar paḥi
phyir //
sṅags pa gźan la phan brtson źiṅ // brtse bas mṅon par dbaṅ bskur
ro //
de nas rnal ḥbyor can gyis ni // sṅags daṅ phyag rgyas dbaṅ bskur
te //
lha yi gzugs su brtags nas su // mchod rten dbus su gźag par bya //
raṅ gźan lha yi sñiṅ po ni // sñiṅ kha de yi phyogs bris nas //
lha mñam par ni sems skyed de // khyim du yaṅ ni gźag par bya //
de yi miṅ daṅ spel baḥi sṅags // gur gum bzaṅ pos bris nas ni //

1. N. bgro

caityakarma kuryād yāval lakṣaṃ paripūrṇam[1] //
mahāpāpinaḥ pāpakṣayāya koṭim api pūrayet //
evaṃ kṛte te 'vaśyaṃ narakād muktā bhavanti //
tathā tiryagbhyaś ca muktā devanikāyeṣūtpadyante //
tannāma ca vidarbhya yathoktamantraṃ sahasraṃ japet //
kadācit śatasahasram api pūrayed yāvat koṭim api pūrayet //
devanikāyeṣūtpadyante //
tannāma- vidarbhya kuśalo lakṣaśataṃ vā yāvac chatasahasram //
homaṃ kuryān mahānarakapāpamuktā bhavanti //
yāvan nimittaṃ jvalitāg[2]nīsthāne samutpadyate[3] // (75b)
75b tilaśvetasarṣapataṇḍulā ajākṣīrasaṃyuktāḥ //
samidhāś ca gandhāktās- tāvad yathāvidhi hotavyāḥ //
tatas te niyataṃ devanikāyeṣūtpannā nimittam upadarśayanti /
kadācid devottamā utpannā atha vā kuṇḍamadhye śvetapradakṣi-
ṇajvālā nirmalordhvajvalanam / avakīrṇasaṃda[4]ttajvalanaṃ vidy-
udiva nirmalaṃ sthiram / etāny aganimittāni paśyati / atha vaiśv-
ānalatātmānaṃ tathaiva darśayanti[5] / candravannirmalaṃ śukla-
mukhavarṇajvalitam / etannimittadarśanāt teṣāṃ narakādi vim-
uktipāpasphoṭanasvargotpattayo jñātavyāḥ /
caturhastapramāṇaṃ ca yathāvidhi kuṇḍaṃ khanet //
76a paryante vajraparivṛtam[6] likhen (76a) madhye cakram[7] //
yyathāvat pañcakulamudrāḥ svadikṣu likhet //
tathāvat sattvānāṃ lokādhipaṃ ca likhet //
ataḥ pūrṇakalaśā balipūrṇabhājanāni //
cāṣṭau ṣoḍaśaṃ vā sthāpyāni bhakṣabhojananaivedyāni ca /
puṣpamālādayas tathaiva ca vitānadhvajapaṭādibhir uttama-
chatraiś ca / samyagvibhūṣaṇīyam /
evam uttamahomakuṇḍe samyak hotavyam /
likhitvaivaṃ vidhijño devagaṇam ākarṣayet //
mantrajño mantramudrayārgha upaḍhaukanīyaḥ[8] //

1. B yāvad varṇaṃ
2. B jvalanāgni
3. B & G samutpadyante
4. A, C & G saha
5. A & B darśayati
6. All MSS vajrapāṇiṃ, corrected to follow Tibetan A & B and Vv 136-5-7
7. B vajraṃ
8. B upaḍhaukaniyaṃ

ḥbum ni yoṅs su rdzogs par bya // mchod rten las ni rab tu bya //
sdig chen sdig ni zad byaḥi phyir // bye ba yaṅ ni rdzogs par bya //
de ltar byas na de ṅes par // dmyal ba las ni grol bar ḥgyur //
de bzin yi dags byol soṅ las // grol te lha rigs rnams su skyes //
de yi miṅ daṅ spel nas ni // ji ltar gsuṅs paḥi sṅags stoṅ bzlas //
gal te brgya phrag stoṅ yaṅ tshad // bye baḥi bar du rdzogs par bya //
lhaḥi rigs rnams skye bar ḥgyur // de yi miṅ nas spel ba yi //
mkhas pas ḥbum phrag brgya ḥam ni // yaṅ na brgya phrag stoṅ sñed du //
sbyin sreg byas na dmyal ba ni // chen poḥi sdig pa las grol ḥgyur //
ji srid mtshan ma ḥbar ba yi // gnas su yaṅ dag skye bar ḥgyur //
ñuṅs dkar dkar poḥi til daṅ ḥbras // ra yi ḥo ma yaṅ dag ldan //
de bskus yam śiṅ de srid du // cho ga ji bźin sbyin bsreg bya //
de nas de ni ṅes par yaṅ // lha rigs rnams su skyes pa yi //
mtshan ma ñe bar mthoṅ bar ḥgyur // gal te lha yi mchog skyes daṅ //
yaṅ na thab khuṅ naṅ du ni // dkar po g-yas skor [132a] ḥbar ba daṅ //
gyen du ḥgreṅ źiṅ dri ma med // ḥpro ba bsdoms bźin ḥbar ba daṅ //
glog bźin dri ma med ḥod brten[1] // me brtags ḥdi rnams mthoṅ bar ḥgyur //
yaṅ na me lha bdag ñid ni // de bźin kho nar ston par ḥgyur //
zla ba bzin du dri ma med // dkar po bźin mdog ḥbar baḥo //
mtshan ma ḥdi dag mthoṅ ba la // de nas dmyal sogs rnams grol źiṅ //
sdig pa bcom nas bde ḥgror ni // skyes pa yin par śes par bya //
khru bźi pa yi tshad du ni // cho ga ji bźin thab khuṅ brko //
rdo rjes mthaḥ ma bskor ba yi // ḥkhor lo dbus su bri bar bya //
rigs lṅa yi ni phyag rgya rnams // ji bźin raṅ gi phyogs su bri //
ji bźin sems dpaḥ rnams daṅ ni // ḥjig rten la sogs phyi nas bri //
de nas bum pa gaṅ ba daṅ // gtor mas snod rnams bkaṅ ba ni //
brgyad dam bcu drug dag tu gžag // bzaḥ daṅ bcaḥ ba žal zas daṅ //
me tog phreṅ sogs de bzin te // bla re rgyal mtshan dar la sogs //
gdugs mchog rnams kyis legs par brgyan // de ltar sbyin sreg thab khuṅ na //
mchog tu yaṅ dag sbyin bsreg bya // cho ga śes pas de bris nas //
lha yi tshogs ni spyan draṅs te // sṅags śes pas sṅags phyag rgya yis //
argha la sogs phul nas ni //

1. N. bstan

saṃkṣepataḥ pūjāṃ kṛtvā deva-[gaṇanāgayakṣagandharv-]āvasthitaḥ/
karpūracandanakuṃkumavastrālaṃkārabhūṣito 'bhimantritadhūpaṃ dhūpayet / puṣpamālādibhiś ca pūjayet / cūḍāyāṃ bāhau ca
76b tathaiva mantraṃ (76b) likhitvā bandhayet / hṛtkaṇṭhamukhapradeśe sarvavidyādhiṣṭhānaṃ kuryāt/lalāṭorṇākarṇadvaye śiraḥśikhābāhudvaye / nāsākaṭijānupādanāsikāgracakṣurdvaye / guhyendriyapradeśeṣv evam anyeṣv api mantrākṣarāṇy ekāntaśubhāni- vinyaset/
tato durgatipariśodhanāyāsanasahitaṃ tanmadhye sthāpayet /
tataś ca mantry abhimantritavastreṇa chādayet /
tato hutabhujaṃ[1] samyakprajvālya / sahasrajvālya / sahasrajvālākulakāyaṃ kuṇḍendusannibhaṃ śāntam anantam agnim ākṛṣyārghaṃ parikalpayet / tathaiva ca buddhimān agrataḥ pratimādikaṃ[2] sthāpayet / [3]tathāgataganaṃ[4] tathaivākṛṣyārghādikaṃ parikalpayet
77a tathaiva yathoktapūjā (77a) kartavyā /
tata[5] āhutiṃ havyaṃ[6] pūrayitvā jvalanāya[7] parikalpayitvā jinādinīm[8] aṣṭottaraśataṃ parikalpayet[9] / tataḥ śodhana[10]mantrarājasyaikaviṃśatim āhutiṃ parikalpayet /
tataś cākṛṣya śvetamukham upakaraṇair vā vāratrayam arghādinā ca pūjayet / vajrapāṇiṃ padmapāśadharaṃ trailokyarūpaṃ pādapadmākrāntapāpaṃ[11] sarvālaṃkārālaṃkṛtaṃ sambuddhakirīṭinaṃ[12] cintayed atha vā likhet / tasya hṛdayena[13] śatasahasraṃ yāvat koṭiṃ vā juhuyāt /

1. B bhuk
2. D pratimākaṃ
3. A, C, D & E prefix yathoktaṃ ca guṇam icchātā, and B & G tathaiva kṛṣya/guṇam icchātāṃ
4. A, B, C, D & E guṇaṃ
5. A tatar, B tata
6. B kṛtya
7. A & G jvalanā
8. B jinavinām
9. B kalpayet
10. B sādhana
11. A to E pāśaṃ
12. B kṛtya
13. B hṛdayaṃ

mdor bsdus mchod par byas nas su //
lha yi sbyor bas rab gnas la // ga bur gur gum la sogs pas //
mar daṅ ḥo ma til bsgos la // til daṅ ñuṅs dkar ḥbras rnams daṅ //
dri yi chus ni legs bkaṅ ste // ḥbras chen sbos daṅ la du ba //
sbraṅ rtsi śa ka rar ldan la // brgya phrag du mar yoṅs su bzlas //
yam śiṅ la yaṅ de bźin te // raṅ gi sṅags kyis btab paḥi śiṅ //
khuṅ buḥi naṅ du gźag par bya // lha daṅ klu daṅ gnod sbyin daṅ//
dri za sogs su gnas pa yi // ro la sṅags kyis btab nas su //
chu mchog gis ni bkrus nas [132b] ni // sṅags bzlas dri yis byug par bya //
gos daṅ rgyan gyis brgyan bya ziṅ // sṅags kyis btab paḥi bdug pas bdug //
me tog phreṅ ba la sogs mchod // gtsug phud dpuṅ par de bźin du//
sṅags bris nas ni gdags par bya //
sñiṅ kha mgrin pa kha phyogs su // sarvavidyas[1] byin gyis brlabs //
dpral ba mdzod spu rna ba gñis // mgo spyi bo gtsug dpuṅ pa gñis //
rna ba gñis daṅ pus mo bol // sna yi rtse mo loṅ bu daṅ //
mig gñis daṅ ni gsaṅ ba yi // dbaṅ po rnams kyi gnas daṅ ni //
de ltar gzan du ḥaṅ gnas yi ge // mchog tu dge ba de dag gźag //
de dag ṅan soṅ yoṅs sbyaṅs phyir // stan daṅ bcas te thab dbus gźag //
de nas sṅags pas sṅags kyis ni // mṅon par sṅags paḥi gos kyis g-yog //
de nas byin za yaṅ dag rab sbar la //
me lce stoṅ gis dkrigs śiṅ ḥbar baḥi lus //
zla ba kunda bźin du źi baḥi yid //
dpag med kun la mchod yon yoṅs su brtags //
de bźin ji ltar gsuṅs paḥi mchod pa bya //
de nas daṅ po de yi sbyin sreg ni //
rdzogs par byas śiṅ ḥbar ba ñid la ni //
yoṅs brtag nas ni rgyal ba la //
sogs pa rnams kyi brgyad ni lhag pa daṅ //
bcas paḥi brgya ni yoṅs su brtag par bya //
de nas sbyoṅ baḥi sṅags kyi rgyal po yi //
bsreg bya ñi śu rtsa gcig yoṅs su brtag //
de nas źal ras dkar po spyan draṅs la //
yo byad rnams sam mchod yon sogs gsum mchod //
phyag na rdo rje padma źags pa bsnams //
rgyan rnams thams cad kyis ni rab brgyan ciṅ //
rdzogs paḥi saṅs rgyas dbu rgyan can //
bsam bar bya źiṅ yaṅ ni bri bar bya //
de yi sñiṅ po brgya phrag stoṅ ṅam ni //
ji srid bye baḥi bar du sbyin bsreg bya //

1. P. vidyā kyis

nimitte ca samutpanne pāpasaṃtatiprahāṇaṃ tathaiva jñātavyam /
tato bhasmībhūtaṃ vajrasaṃhāramantreṇa yathāvidhi saṃharet/
77b bhasmāny asthirajāṃsi ca gandhodakapañcagavyasahitāni (77b)
śodhanamantreṇa lakṣaṃ japtvā piṇḍīkṛtya karpūragandhamṛdbhir
miśrīkṛtya pratimāṃ caityadevatāṃ vā kuryāt / ekadvitricatuḥ-
pañcavāraṃ vāṣṭottaraśatavāraṃ vā /
mantramudrābhir adhiṣṭhāya lakṣadvayaṃ japet //
tataś caityaṃ[1] jvalati pratimā vā hasati //
gandhadhūpaprabhā[2] jighrati[3] paśyati[4] devādīṃ[5] nānāprakārāṃ
yasya ṛddhiprātihāryāṇi ca patanti[6] puṣpādīni / śaṃkhabherīva-
ṃśavīṇādīnāṃ[7] ca śabdāḥ śrūyante /
kadācid devatāni nimittāni pāpabahalatayā[8] yadi na paśyet tadāṣṭau
lakṣasahasrāṇi japet /
yāvan nimittaṃ bhavati tathāgataṃ pūjayitvā // susamāhito japet /
78a tato 'nte rātrīm ekāṃ vidhijño japet / (78a)
tadāvaśyaṃ pāpaviśuddhātmā paśyati /
devatārūpakāyaṃ[9] tatsantānaṃ parijānāti /
etāni nimittāni jñātvā avikalpacitto /
maitrīkṛpāparītaḥ[10] sarvakarmāṇi kuryāt /
evam api yadi na sambhavati tadā tannāmamātraṃ likhitvā caitya-
mālāṃ kuryāt pratimāṃ vā kṛtvā / homābhiṣekakṛte[11] sati / niyataṃ
svargeṣūtpadyante/bhasmasarṣapavālukādīṃś[12] ca nāma vidarbhyā-
bhimantrya[13] samudragāminyāṃ nadyāṃ kṣipet / tataḥ pāpīyaso 'pi
durgati[14] vimokṣati[15] /
uttamakuśalabījam utpāditavato buddhatva[16]phalasamanvāgat-
asya dānaśīlakṣāntivīryadhyānaprajñāhetuprabhāvitasya puṇyavato
lokasya durgati bhagneti[17] /
78b kaḥ punaḥ (78b) vādo nātra saṃśayaḥ[18] /
yaś cānutpāditakuśalamūlo yaś ca nāstika[19]dṛṣṭir[20] bodhimārgād[21]
nivṛttas[22] tasya śāsanavidveṣiṇo 'pakāriṇaḥ pāpā[23]nabhijñasya-
mātṛ[24] pitṛvipriyacittasya bodhicittanisṛtavītarāgaghātakasya[25] deva
tābuddhadharma-

1. B caitya
2. G prabhāṃ
3. A, C & G jighranti
4. A, C & G paśyanti
5. A ādiṃ, C ādī
6. A patati, C & G pātati
7. A & C ādīnā
8. B rayā
9. B kāya
10. A, B, C paritaḥ
11. B abhiṣekaṃ kṛtya
12. B ādiś
13. A, B & C abhimantrā
14. A & C durgatiṃ
15. B vimokṣasati
16. B buddhatvaṃ
17. B bhagneyeti
18. A & C śaṃśayaḥ, B śaṃsayaḥ
19. B reads naka for nāstika
20. B, C & G dṛṣṭi
21. A & C mārgādyesa, B mārgodeśa, D mārādyo
22. B nirvṛttas
23. B ropo
24. G mātā
25. B ghāṭakasya

yaṅ na mtshan ma yaṅ dag byuṅ na ni //
de bźin sdig rgyud spaṅs par śes par [133a] bya //
de nas thal bar ḥgyur ba cho ga bźin //
rdo rje bsdu bas thal ba rus pa bsdu //
rdo rje bdud rtsiḥi dri chu daṅ // ba yi rnam lṅa daṅ bcas la //
sbyoṅ baḥi sṅags ni ḥbum bzlas te // goṅ bu byas nas gar bur dri //
sa daṅ legs par bsres byas la // sku gzugs mchod rten lhar bsam źiṅ //
lan gcig gñis gsum bźi lṅa ḥam // yaṅ na la graṅs brgya rtsa brgyad //
sṅags daṅ phyag rgyas byin brlabs la // ḥbum phrag gñis ni bzlas par bya //
de nas mchod rtan ḥbar gyur am // yaṅ na sku gzugs źal ḥdzum mam //
dri spos daṅ ldan ḥod snaṅ ṅam // lha la sogs pa sna tshogs pa //
rdzu ḥphrul rnam par ḥphrul ba daṅ // me tog la sogs ḥdor ba daṅ //
duṅ daṅ rṅa daṅ gliṅ bu daṅ // pi waṅ la sogs sgra thos ḥhyur //
gal te lha yi mtshan ma de // sdig maṅ ñid kyis ma mthoṅ ba //
de tshe ḥbum phrag brgya stoṅ bzlas // ji srid mtshan ma byuṅ bar du //
de bźin gśegs pa mchod nas ni // mñam par gźag pas bzlas par byas //
de mthar cho ga śes pa yis // mtshan gcig thog thag mi ñal bzlas //
de nas de yi sdig pa ni // rnam dag bdag ñid ṅes par mthoṅ //
lha yi lus kyis gzugs daṅ ni // de yi rgyud du ṅo śes ḥgyur //
mtshan ma ḥdi dag śes nas su // rnam par mi rtog sems kyis ni //
byams daṅ sñiṅ rje ldan pa yis // las rnams thams cad rab tu bya //
gal te de yaṅ med gyur na // de tshe bzlas bsgom tshul gyis bya //
de yi miṅ tsam bris nas su // mchod rten phreṅ ba bya ba daṅ //
sku gzugs kyaṅ ni byas nas su // sbyin sreg dbaṅ bskur byas gyur na //
gdon mi za bar bde ḥgror skye // thal ba ñuṅs dkar bye ma sogs //
miṅ spel sṅags ni mṅon btab nas // rgya mtshor ḥbab paḥi chu kluṅ dor //
de ltar byas na sdig pa can // yin yaṅ ṅan soṅ rnams las [133b] ni //
rnam par thar par gyur nas kyaṅ // dge ba mchog gi sa bon ni //
bskyed daṅ ldan pas saṅs rgyas ñid // ḥbras bu yaṅ dag ldan pa yi //
sbyin pa tshul khrims bsod pa daṅ // brtson ḥgrus bsam gtan śes rab rgyu //
rab tu bsgom paḥi bsod nams ldan // ḥjig rten ṅan soṅ bcom pa ni //
ḥdi ltar lha yaṅ ci źig smos // ḥdi la the tshom med pa yin //
gaṅ yaṅ dge baḥi rtsa ba ma bskyed pa daṅ // gaṅ yaṅ med paḥi lta ba can daṅ / gaṅ byaṅ chub kyi lam las rnam pa ḥdas pa bstan pa la źe sdaṅ gi gnod pa byed pa daṅ / sdig pas raṅ bźin mi śes pa pha daṅ ma la sems mi brtse ba daṅ / byaṅ chub kyi sems la mi brten pa daṅ / ḥdod chags daṅ bral ba bsad pa daṅ / lha daṅ saṅs rgyas daṅ / chos daṅ /

saṃghamantramudrāgaṇādīnāṃ ca nāstitvādṛṣṭyādīnāṃ ca pāpīyasām[1] eṣāṃ prajñopāyābhāve muktir nāstīti sugatajinair[2] bhāṣitam / atha śakrādaya utpalapadmalocanāḥ sādhv iti toṣayanti sma / saṃtoṣayitvā pūjayanti sma / śakreṇa ca parahitaratena yathāvijñaptam /

dvitīyaṃ trisūcika[3]vajra[4]sahitena varado[5] vāmenaikena triśūladhārī
79a (79a) dvitīyena khaḍgadhārī sarpayajñopavītanīlakaṇṭho lekhyo 'nena /

OṂ paśupati nīlakaṇṭha umāp[6]riya SVĀHĀ /

athāsya mudrā bhavati / dakṣiṇahastena[7] vāma[8]muṣṭiṃ kṛtvā kanīyasīm aṃguṣṭheṇākramya śeṣāṃgula[9]vajralakṣaṇāḥ kṛtvānāmikāṃ tarjanīṃ ca vajrākāreṇa kañcin nāmayet / iyaṃ paśupater mudrā / viṣnur garuḍārūḍhaḥkṛṣṇ avarṇaś caturbhujaḥ/dakṣiṇabhujābhyāṃ gadāvajradharaḥ / vāmābhyāṃ śaṃkhacakradharaḥ / vajrahemā[10] kanakavarṇā āsanabhujāyudhaviṣṇuvat / vajraghaṇṭāmayūrārūḍho rakta[11]varṇaḥ ṣaḍmukho dakṣiṇabhujābhyāṃ śaktivajradharaḥ / vāmābhyāṃ kukkuṭaghaṇṭāvajradharaś ca /

vajrakaumārī vajraghaṇṭāvad eva jñeyā / (79b)
79b maunavajro haṃsārūḍhaḥ kanakavarṇaś caturmukho dakṣiṇabhujābhyāṃ vajrākṣasūtradhārī / vāmābhyāṃ daṇḍakamaṇḍaludhārī /

vajraśāntir brahmavad[12] jñeyā[13] /

vajrāyudhaḥ śvetaga[14]jārūḍho gauravarṇo vāmabhujena viśva[15]vajradharo dakṣiṇena lokottaravajradharaḥ /

vajramuṣṭir vajrāyudhavaj[16] jñeyā[17] /

vajrakuṇḍalī krodhaś ca rathārūḍho dakṣiṇakareṇa sapadmena vajradharo vāmena sapadmenādityamaṇḍaladharo raktavarṇaḥ / vajrāmṛtā[18] vajrakuṇḍalikrodhavad eva /

vajraprabhakrodhaḥ sitavarṇo haṃsārūḍho dakṣiṇakareṇa vajradhārī vāmena padmacandradharaḥ /

vajrakāntir vajraprabhakrodhavat /

1. B pāpiyasām
2. A & C janair, B gaṇer
3. A & C sūcikaṃ
4. B vajraṃ
5. A, C & G vara
6. B upā
7. B haste
8. A, C & G bāhya
9. B gūlma
10. A & B hemo, G heto
11. A & C ratna
12. A & C brahmāva
13. A & C jñeyāḥ
14. B garuḍa
15. A, C & G sva
16. A, C & G āyudhaḥ
17. A, C & G jñeyaḥ
18. A, B & G amṛto

dge ḥdun daṅ / sṅags daṅ / phyag rgyaḥi tshogs la sogs pa rnams la med pa ñid du blta ba la sogs paḥi sdig pa can rnams la de lta buḥi śes rab daṅ thabs med na grol ba med do źes pa / bde bar gśegs pa rgyal ba rnams kyis gsuṅs so /

de nas brgya byin la sogs pa spyan padma rgyas pa rnams legs so źes bya bas mñes par mdzad do / mñes par mdzad nas mchod pa mdzad de / brgya byin gźan la phan par brtson pas kyaṅ ji ltar bkaḥ stsal pa bźin du byas so / ḥbras bu de bźin du thob par gyur to //

dbaṅ ldan du mgrin pa sṅon po glaṅ khyu mchog la źon pa / sku mdog dkar po phyag bźi pa / g-yas paḥi daṅ po daṅ gñis pa rdo rje rtse gsum pa daṅ mchog sbyin du bcas pa / g-yon paḥi gcig gis rtse gsum pa ḥdzin cin gñis pas ral gri ḥdzin pa / sbrul gyi mchod phyir thogs pa can bris te /

OṂ paśupati nīlakaṇtha-umapriya SVĀHĀ śes pa ḥdis so / de nas phyag rgya ḥdi yin te / lag pa rdo rje khu tshur byas la mtheḥu chuṅ mthe boṅ gis mnan te sor mo [134a] lhag ma rnams rdo rjeḥi mtshan ñid du byas śiṅ miṅ med daṅ mdzub mo yaṅ rdo rjeḥi rnam par cuṅ zad mdud par byaḥo / ḥdi ni phyugs bdag gi phyag rgyaḥo / khyab ḥjug khyuṅ la źon pa mdog nag po phyag bźi pa / phyag g-yas pa dag na dbyug to daṅ rdo rje ḥdzin ciṅ g-yon pa dag na duṅ daṅ ḥkhor lo ḥdzin paḥo /

gser gyi rdo rje ma khyab ḥjug lta bu gser gyi mdog can du śes par byaḥo / rdo rje dril bu rma bya la źon pa / dmar po g-yas pa dag na śakti daṅ rdo rje g-yon pa dag na khyim bya daṅ dril bu ḥdzin paḥo / rdo rje gźon ma rdo rje dril bur śes par byaḥo /

mi smra ba rdo rje ṅaṅ pa la źon pa / gser mdog can / źal bźi pa phyag bźi pa / phyag g-yas pa dag na rdo rje daṅ bgraṅ phreṅ ḥdzin ciṅ / g-yon pa dag na dbyug tho daṅ spyi blugs ḥdzin paḥo /

rdo rje źi ba ma tshaṅs pa lta bur śes par byaḥo /

rdo rje mtshon cha glaṅ po che dkar po źon pa / phyag g-yon pas raṅ gi rdo rje ḥdzin ciṅ g-yas pas ḥjig rten las ḥdas paḥi rdo rje ḥdzin paḥo /

rdo rje khu tshur rdo rje mtshon cha ltar śes pa byaḥo /

rdo rje ḥkhyil ba khro bo yaṅ śiṅ rta la źon pa / mdog dmar po g-yas pa daṅ / g-yon pa na padma daṅ ñi maḥi dkyil ḥkhor ḥdzin paḥo/ rdo rje bdud rtsi ma daṅ rdo rje ḥkhyil ba khro bo lta bu ñid do / rdo rje ḥod zer khro bo dkar po ṅaṅ pa la źon pa g-yas pas rdo rje ḥdzin ciṅ / g-yon pas padma daṅ / zla ba ḥdzin paḥo / rdo rje ḥod zer ma rdo rje khro bo lta buḥo /

80a vajradaṇḍakrodhaḥ kacchapārūḍho nīlavarṇo dakṣiṇa- (80a)-
kareṇa vajradhārī vāmena daṇḍadharaḥ /
daṇḍavajrāgrī vajradaṇḍakrodhavat /
vajrapiṃg[1]alakrodho 'jā[2]rūḍho raktavarṇo dakṣiṇakareṇa vajra-
dharo vāmena mānuṣam ādāya bhakṣayan avasthitaḥ / 5
vajramekhalā vajrapiṃgalakrodhavat /
vajraśauṇḍo gaṇapatir gajavāhano[3] dakṣiṇakareṇa vajraṃ dhā-
rayed vāmena lāṃgalaṃ dhārayed[4] avasthitaḥ / sitavarṇaḥ /
vajraviṇayā[5] vajraśauṇḍavad ayan tu viśeṣo yad uta vāmakareṇa
khaṭvāṃgadhāriṇīti / 10
vajramālo[6] gaṇapatiḥ śyāmavarṇaḥ kaukila[7]rathārūḍho dakṣiṇa-
kareṇa vajradharo vāmena kusumamālādharaḥ /
vajrāsanā vajramālāvad ayan tu viśeṣo yad uta vāmakareṇa śakti-
dhāriṇīti /
80b vajravaśī (80b) śukarathārūḍho gauravarṇo dakṣiṇakareṇa va- 15
jradharo vāmena makaradhvajadhārī /
vajravaśā vajravaśīvad ayan tu tasyā[8] viśeṣo yad uta raktavarṇeti /
vijayavajro[9] gaṇapatir maṇḍūkārūḍhaḥ sitavarṇo dakṣiṇakareṇa
vajradharo vāmena khaḍgadharaḥ /
vajrasenā[10] vijayavajravat / 20
vajramusala[11]dūtaḥ puṣpavimānārūḍho gauravarṇo dakṣiṇakareṇa
vajradharo vāmena musala[12]dharaḥ /
vajradūtī vajramusala[13]vad ayan tu tasyā viśeṣo yad uta vāmena
81a khaṭvāṃga-(81a) dhāriṇīti /
vajrān[14]iladūto nīlavarṇo mṛgārūḍho dakṣiṇakareṇa vajradhārī 25
vāmena paṭadhārī /vegavajriṇī vajrāniladūtavat /
vajrānaladūto 'jārūḍho raktavarṇa ūrdhvajvālāprabhas triśikhā-
jvālo dakṣiṇabhujābhyāṃ vajrakavacadharo vāmābhyāṃ[15] daṇḍa-
kamaṇḍaludharaś ca / vajrajvālā vajrānalavat /
vajrabhairavadūto nīlo vetāla[16]rūḍho dakṣiṇakareṇa vajradhārī 30
vāmena gadādhārī /

1. A & C pagnala
2. A & G sava, C sarva
3. B gajāvāhako
4. G dharaḥ
5. A, B, C & G vilayā
6. A & B mālā
7. B kaukuta
8. A tasyo
9. A & B vajrā
10. A & G vasanā, B sanā
11. A & C mukhala, B mūṣara, G mūṣala
12. B mūla, G mūṣala
13. A & C mukhala, B & G mūṣala
14. B vajranila
15. A vāmena
16. A & C vetāḍa, B vetāra

rdo rje dbyug pa khro bo rus sbal la źon pa mdog sṅon po phyag g-yas na rdo rje ḥdzin ciṅ / g-yon pas dbyug pa ḥdzin paḥo /
rdo rje mchog ma rdo rje dbyug pa khro bo lta buḥo /
rdo rje dmar ser khro bo glaṅ po che la źon pa / mdog dmar po phyag g-yas na rdo rje ḥdzin ciṅ / g-yon pas mi bzuṅ nas za źiṅ gnas paḥo /
rdo rje skye rags ma rdo rje dmar ser khro bo lta buḥo /
rdo rje tshogs bdag [134b] glaṅ sna glaṅ po che źon pa can / phyag g-yas pas rdo rje ḥdzin ciṅ / g-yon pas gśol ḥdzin ciṅ gnas pas / mdog dkar poḥo /
rdo rje ḥdul ba ma rdo rje glaṅ sna lta buḥo / ḥdi ni khyad par te gaṅ źe na / phyag g-yon gyis khaṭvāṅga ḥdzin paḥo /
rdo rje phreṅ ba tshogs kyi bdag po mdog ljaṅ khu / bya kulikaḥi śiṅ rta źon pa phyag g-yas kyis rdo rje ḥdzin pa / g-yon pas me tog gi phreṅ ba ḥdzin paḥo /
rdo rje gdan ma rdo rje phreṅ ba lta buḥo / ḥdi ni khyad par te gaṅ źe na / phyag g-yon gyis śakti[1] ḥdzin paḥo /
rdo rje dbaṅ can ne tsoḥi śiṅ rta źon pa / mdog dkar ser phyag g-yas pas rdo rje ḥdzin pa / g-yon pas chu srin gyi rgyal mtshan bsnams paḥo /
rdo rje dbaṅ can ma rdo rje dbaṅ can lta bu ste / ḥdi ni khyad par ro / gaṅ źe na / mdog dmar poḥo /
rnam rgyal rdo rje tshogs kyi bdag po sbal pa źon pa mdog dkar paḥo / phyag g-yas na rdo rje ḥdzin pa / g-yon pas ral gri ḥdzin paḥo /
rdo rje gdeṅs pa ma rnam rgyal rdo rje lta buḥo /
rdo rje gtun śiṅ pho ña[2] me tog gi śiṅ rtaḥi khaṅ bu źon pa mdog dkar ser phyag g-yas pas rdo rje ḥdzin pa / g-yon pas gtun śiṅ ḥdzin paḥo / rdo rje gtun śiṅ pho ña mo rdo rje gtun śiṅ lta bu ste / ḥdi ni khyad par ro / gaṅ źe na / g-yon gyis khaṭvāga ḥdzin paḥo /
rdo rje rluṅ gi pho ña mdog sṅon po ri dvags[3] źon pa / phyag g-yas pas rdo rje ḥdzin pa / g-yon pas dar ḥdzin paḥo /
mgyogs paḥi rdo rje ma rdo rje rluṅ gi pho ña lta buḥo /
rdo rje meḥi pho ña mo ra skyes źon pa / mdog dmar po gyen du ḥbar baḥi ḥod rtse gsum pa ḥbar ba phyag g-yas pa dag na rdo rje daṅ go cha ḥdzin pa / g-yon pa dag na dbyug pa daṅ spyi blugs ḥdzin paḥo /
rdo rje ḥbar ba rdo rje me lta buḥo /
rdo rje ḥjigs byed pho ña sṅon po ro laṅs źon pa phyag g-yas pas rdo rje ḥdzin pa / g-yon pas rtse gsum ḥdzin [135a] paḥo /

1. P. śākati
2. P. pho ña mo, N. po ña mo
3. P. dags

vajravikaṭā dūtī vajrabhairavavad ayan tu viśeṣo 'syā yad uta vāmena pāśadhāriṇīti /
vajrāṃkuśaceṭaḥ[1] śeṣanāgārūḍho nīlo varāhamukhaḥ / dakṣiṇena vajradharo vāmenāṃkuśadharaḥ /
82b vajramukhī ceṭī puruṣavāhanā nīlā varāhamukhī[2] (82b) dakṣiṇena vajradharā vāmena khaḍgadharā /
vajrakālaceṭako mahiṣārūḍho nīlo dakṣiṇakareṇa vajradharo vāmena yamadaṇḍadharaḥ /
vajrakālī[3] ceṭī vetāla[4]vāhanā vām[5]akareṇa khaṭvāṃgadhāriṇī dakṣiṇakareṇa vajradhāriṇī kṛṣṇavarṇā /
vajravināyaka[6]ceṭaka[7] undu[8]rārūḍhaḥ sita[9]varṇo gajamukho dakṣiṇakarābhyāṃ[10] vajrapara[11]śudharo vāmābhyāṃ triśūladharo daṇḍadharaś ca / sarpayajñopavītaḥ[12] / vajrapūtanā[13] ceṭī nīlavarṇa dakṣiṇena[14] vajradharā vāmena sammārjanikādharā[15] / undurārūḍhā /
nāgavajraceṭako makarārūḍho 'ṣṭaphaṇaḥ sitavarṇo dakṣiṇena vajradharo vāmena nāgapāśadharaḥ / (83a)
83a vajramakarā ceṭī [16]makarārūḍhā sitavarṇā[17] / aṣṭaphaṇā / dakṣiṇena vajradharā vāmena vajrāṃkitamakaradharā /
bhīmā[18] śyāmavarṇā dakṣiṇena[19] vajradhāriṇī vāmena[20] khaḍgapheṭakadhāriṇī /
śrī[21] gauravarṇā dakṣiṇena[19] vajradharā vāmena padmadharā /
sarasvatī vīṇāhastā vāmena dakṣiṇena[19] vajra[22]dharā /

1. A cecaḥ, B cetiḥ
2. D mukha
3. D kālāceti
4. A, C & G veṭāda, B & D tāḍa
5. G vāme
6. B vināyeka
7. B ceṭika
8. A, C & G damvara
9. B śita
10. G savyābhyām
11. B parśu
12. A, C & G upavīti
13. A pūnana, B puṭana
14. G savye
15. B saṃmarjanikā
16. G reads nāgavajravat & omits the rest
17. A varṇo, B varṇa
18. A & C bhīmāsya, B bhīma
19. G savye
20. B omits the rest of description
21. G śrīḥ
22. G vajraṃ

rdo rje btsigs[1] pa pho ña mo rdo rje ḥjigs byed lta bu ste ḥdi ni khyad par ro / gaṅ źe na / g-yon pas źags pa ḥdzin paḥo /
rdo rje lcags kyu bran klu lhag pa źon pa sṅon po phag gi gdoṅ pa can g-yas pa rdo rje ḥdzin pa / g-yon pas lcags kyu ḥdzin paḥo /
rdo rje nag mo bran mo ro laṅs źon pa[2] / phyag g-yon gyis khaṭ- vāṅga ḥdzin pa / phyag g-yas kyis rdo rje ḥdzin pa mdog nag moḥo / rdo rje log ḥdren bran[3] bra ba byi ba źon pa / mdog dkar po glaṅ po cheḥi gdoṅ pa can / phyag g-yas dag na rdo rje daṅ dgra sta ḥdzin pa / g-yon dag na rtse gsum daṅ ni dbyug pa ḥdzin pa / sbrul gyi mchod phyir thogs paḥo /
rdo rje srul mo bran mo mdog sṅon mo / g-yas na rdorje ḥdzin pa / g-yon pas phyags ma ḥdzin pa bra ba byi ba źon paḥo /
klu rdo rjeḥi chu srin źon pa gdeṅs ka brgyad pa / mdog dkar po g-yas pas rdo rje ḥdzin pa / g-yon pa kluḥi źags paḥo /
rdo rje srin ma bran mo chu srin źon pa / mdog dkar mo gdeṅs ka brgyad ma g-yas pas rdo rje ḥdzin pa / g-yon pas rdo rjes mtshan paḥi chu srin ḥdzin paḥo /
ḥjigs gdoṅ[4] ma ljaṅ khu g-yas pas rdo rje ḥdzin ciṅ / g-yon pas ral gri pheṭaka ḥdzin paḥo /
dpal mo mdog dkar ser g-yas pas rdo rje ḥdzin ciṅ / g-yon pas padma ḥdzin paḥo /
dbyaṅs can mdog dkar mo / phyag g-yon pas pi waṅ[5] g-yas pas rdo rje maḥo /

1. N. gtsig
2. P. ro laṅs kyi gźon pa can,
3. P. & N. phran
4. P. & N. mdog
5. N. rga daṅ

durgā śyāmavarṇā siṃhārūḍhā dakṣiṇabhujābhyāṃ[1] vajrac[2]akradharā[3] vāmābhyāṃ pa[4]ṭṭiśāśaṃkhadharā /
sarvāsāṃ mātṛṇāṃ rudrādīnāṃ ca varuṇaparyantānāṃ yad dakṣiṇakareṣu vajram uktaṃ tat trisūcikaṃ jñeyam iti / sarvalaukikalokottarāś ca devatā vairocanasaṃmukha[5]lekhyā[6] iti / 5
tataḥ sandhyākāle saṃprāpte[7] vajraterintirīṃ[8] baddhvā nīlapuṣpa-
81b mālāṃ ādāya[9] (81b) maṇḍalaṃ[10] praviśec caturhuṃkāram udāharan[11] vajravairocana[12]saptapradakṣiṇaṃ ca śaṃkhavajraghaṇṭāṃ vādayan[13] kuryāt / sarvamaṇḍalaṃ[14] cānātirikta[15]doṣaśāntaye nirīkṣya mālāṃ bhagavato niryātya vajranṛtyaṃ kṛtvā / ādāya svaśirasi 10
bandhec caturhuṃkāreṇaiva /
tathā yathoktaṃ yad ūnaṃ paripūrayet //
vijahyād adhikaṃ buddha ābādhayed vajraghaṇṭāṃ //
sidhyate na ca duṣyate // iti /
tato madhye sthito bhūtvā vajrācaryasamāhitaḥ // 15
manasodghāṭayec caiva vajra[16]dvāracatuṣṭayam //
OṂ vajrodghāṭaya[17] samaye[18] praveśaya[19] HUṂ / iti /
mudrā cāsya bhavati /
dvivajrāgrāṃgulī samyak samdhāryottānato dṛḍham //
82a vidhārayet susaṃkruddho (82a) dvārodghāṭanam uttamam // 20
iti /
tato 'ṃkuśādibhiḥ karmāṇi kṛtvā saptaratnamayaṃ kalaśaṃ mṛnmayaṃ vākālamūlam uccagrīvaṃ lambauṣṭhaṃ[20] mahodaraṃ divyagandhodakaṃ

1. G savyābhyāṃ
2. G cakraṃ
3. G omits
4. A & C paṭiūma, B & D paṭi, G paṭṭima
5. B mukho
6. A, C, D & G omit
7. A & B saṃprāpta
8. A, C, E & G terintiryā, B teritniryāt D tandiyā
9. B ādāye
10. B malaṃ
11. B udāharet
12. A & C vairocanaṃ
13. B vādayet
14. B maṇḍalāṃ
15. A & C ronnātirikta
16. B baddha
17. G rajodghāṭayaṃ
18. A, B, D & E samaya
19. G praveśayet
20. B lavoṣṭa

bgrod ka mdog ljaṅ khu seṅ ge źon pa phyag g-yas pa dag na rdo rje daṅ ḳkhor lo ḥdzin pa / g-yon pa dag na lde mig[1] daṅ ral gri ḥdzin paḥo / ma mo thams cad / drag po la sogs pa daṅ / chu bdag gi mthar thug pa rnams kyi daṅ / phyag g-yas su rdo rje gsuṅs pa de ni rdo rje rtse gsum par śes par byaḥo /
ḥjig rten daṅ ḥjig rten las ḥdas paḥi lha thams cad rnam [135b] par snaṅ mdzad la mṅon du bltas paḥo /
de nas thun mtshams kyi dus su rdo rje tiritiris[2] dag par bciṅs te me tog sṅon poḥi phreṅ ba bzuṅ la dkyil ḳkhor du ḥjug go / yi ge HUṂ bźi pa brjod ciṅ rdo rje rnam par snaṅ mdzad la skor ba bdun daṅ duṅ dril buḥi sgra bsgrag par byaḥo / dkyil ḳkhor thams cad kyi yaṅ lhag pa daṅ chad paḥi ñes pa źi bar bya baḥi ṅes par bltas te phreṅ ba bcom ldan ḥdas la phul nas rdo rjeḥi gar byas la blaṅs te yi ge HUṂ bzi pa ñid kyis raṅ gi mgo bor bciṅ ṅo /
ji ltar cho ga bźin du yaṅ // gaṅ źig chad pa yoṅs su bskaṅ //
mkhas pas lhag pa rnams spaṅ phyir // rdo rje dril bu ku rtog bya //
ḥgrub ḥgyur ñes pa spaṅ mi bya // źes gsuṅs so /
de nas ḥdug par gyur pa yi // rdo rje slob dpon mñam gźag pas //
rdo rje sgo ni bzi po rnams // yid kyis dbye bar bya ba ñid //
OṂ vajra-utghaṭaya // samaye praveśa HUṂ // źes byaḥo /
phyag rgya yaṅ ḥdi yin te /
rdo rje khu tshur gñis gśibs te // mdzub mo gan skyal yaṅ dag gzuṅ//
legs par drag tu rnam pa dbye // sgo dbye ba yi cho ga yin //
źes paḥo / de nas lcags kyu la sogs pas las rnams byas la rin po che bdun las byas pa ḥam / sa las byas paḥi bum pa / nag po la sogs pa med paḥi mgrin pa riṅ ba mchu ḥphyaṅ ba[3] / lto ba che ba lha rdzas driḥi chu daṅ /

1. N. men
2. N. tirintiris
3. N. ḥchad pa

sarvaratnauṣadhi[1]sarvadhāny[2]aparipūrṇaṃ saphalaṃ sap[3]allavaṃ sadvastrāvabaddhakaṇṭhakaṃ kṛtarakṣaṃ[4] bahiḥ samantād divyagandhānuliptaṃ sragviṇaṃ[5] vajrāṃkitam upari mahā[6]vajrādhiṣṭhitaṃ krodhaterintirīp[7]arigṛhītayā vajrakusumalatayā[8] /

OṂ vajrodaka HUṂ ity anenāṣṭottarasahasrābhimantritaṃ catu[9]rhuṃkāreṇa cāṣṭaśatābhimantritaṃ kṛtvā[10] bhagavato vajrahuṃkārasyāgrataḥ saṃsthāpya / praveśadvārābhimukhaṃ ca bahir dvitīyaṃ kalaśaṃ catu[9]rhuṃkāreṇāṣṭaśatajaptaṃ sthāpayet / (83b)

83b tenodakenātmaśiṣyābhiṣekaṃ kṛtvā[10] / praveśamudrāṃ baddhvā na bandhayed vā / pravālaṃ jātarūpaṃ ca śaṃkhaṃ muktāmaṇis tathā/sarvaratnāni siṃhīvyāghrīgirikarṇā[11]sahadevāś[12] ceti sarvauṣadhayaḥ / tilān māṣān yavān dhānyān[13] godhūmāṃś cāpi pañcamān[14] / śabdena [sarvavrīhīṇāṃ pañca tān[15]] upalakṣayet[16] / tad anu catuḥpraṇāmā[17]dipūrvakaṃ saṃvaraṃ grāhayitvā vajrayakṣeṇa[18] nīlavastrāṇi parijapya sattvoṣṇīṣeṇa[19] vastraṃ dvārapālair mukhaveṣṭanaṃ vajrakavacenottarīyam[20] ābaddhoṣṇīṣādika[21] ācāryaḥ krodhaterintiryā[22] nīlapuṣpam ādāya /

OṂ vajrasamayaṃ praviśyāmīty udīrayan praviśya sarvatathā-

84a gatān vijñāpayet / ahaṃ bhagavan[23] ityādinā / (84a)

tato vajrodakaṃ pītvātmāveśaṃ kṛtvā tāṃ mālāṃ mahāmaṇḍale prakṣipya svaśirasi baddhvā mukhabandhaṃ muktvā yathāvad[24] maṇḍalaṃ dṛṣṭvā tiṣṭha[25] vajretyādinā praveśamudrāmokṣaṃ ca kṛtvā / udakābhiṣekaṃ pañcabuddhamukuṭaṃ paṭṭ[26]avajramālādhipativajrarnā[27]mābhiṣekaṃ[28]

1. B oṣadhī
2. B sarvādhyā
3. B saṭā
4. B lakṣaṃ
5. A & B śrag
6. A, C, D & E omit
7. B terentirī, D tintiti
8. B ratayā
9. A & C catu, G catuḥ
10. B omits from catur to kṛtvā
11. B karṇi
12. B sadevī
13. C & E dhānyāṃ
14. A & C pañcamāṃ, B pañcamā
15. A & C pañcatāny, B pañcatāns D & E pañcatāna ca sū-
16. G ulakṣayet
17. B pranāma
18. D yeseṇa
19. A, C & G satvoṣṇīṣe, B & D satvoṣṇīṣa
20. G uttarīyān
21. A & C karma, D & E vikrama
22. D krodhantaretiyā, E krodhantarentiyāni
23. A, B & C bhagavantaṃ
24. B & G yathā
25. B adhitiṣṭha
26. A &C paṭū, B paṭi
27. B mālā
28. D & E abhiṣekataḥ

rin po che daṅ / sman thams cad daṅ / ḥbru thams cad kyis yoṅs su rdzogs pa / yal ḥdab daṅ bcas pa mgrin pa la gos dam pas legs par bciṅs la bsruṅ ba byas pa / phyi rol kun tu ïha rdzas kyi dri rjes su byugs pa / me tog gi phreṅ ba btags[1] paḥi rdo rjes steṅ du mtshan pa / rdo rje chen mos[2] byin gyis brlab pa khro bo tiritiris yoṅs su bzuṅ baḥi [136a] rdo rje daṅ me tog gi yal ḥdab kyis /

OṂ vajra-udaka HUṂ źes bya ba ḥdi stoṅ rtsa brgyad mṅon par sṅags paḥi yi ge HUṂ bźi pa brgya rtsa brgyad mṅon par bsṅags pa byas la / bcom ldan ḥdas rdo rje HUṂ mdzad kyi spyan sṅar legs par bźag go / ḥjug paḥi sgo la mṅon par phyogs paḥi phyi rol du bum pa gñis pa la yi ge HUṂ bźi pa brgya rtsa brgyad bzlas pa gźag go / deḥi chus bdag ñid daṅ slob ma dbaṅ bskur ba bya ste gzug paḥi phyag rgya bciṅs nas sam[3] ma bciṅs pa yaṅ ṅo / byi ru de bźin sa le sbram / duṅ daṅ de bzin nor bu ni / rin chen kun te siṃhi daṅ / vyaghri gi re be be re[4] / sman kun til daṅ sran ma śa / ḥbras daṅ gro ni lṅa pa ste / sman lṅa ḥbru kun sgras mtshon paḥo / deḥi rjes la phyag bzi la sogs pa sṅon du ḥgro baḥi sdom pa ḥdzin du bcug nas rdo rje gnod sbyin gyis gos sṅon po la yaṅ yoṅs su bzlas te / sems dpaḥ gtsug tor gyis sgo skyoṅ gis gdoṅ bciṅ ba daṅ rdo rje go chas stod g-yogs daṅ / gtsug tor la sogs pa can gyi slob dpon gyis khro bo tiritiris me tog sṅon poḥi phreṅ ba bzuṅ nas /

OṂ vajrasamayam praveśāmi zes brjod ciṅ zugs la de bzin gśegs pa thams cad la gsol ba gdab ste / bcom ldan ḥdas zes bya ba la sogs pas so / de nas rdo rjeḥi chu ḥthuṅs nas bdag ñid ḥjug par byas la / phreṅ ba de dkyil ḥkhor chen por dor la raṅ gi mgo la bciṅs te / gdoṅ bciṅs pa bkrol[5] la / ji lta ba bźin du dkyil ḥkhor la bltas te / tiṣṭha vajra źes pa la sogs pas gzugs paḥi phyag rgya dgrol ba yaṅ byas la chuḥi dbaṅ bskur ba daṅ / saṅs rgyas lṅaḥi cod pan daṅ dar dbyaṅs daṅ / rdo rje daṅ / phreṅ ba daṅ / bdag po la sogs pas dbaṅ bskur ba dgu

1. N. brtags
2. N. pos
3. P. sems
4. N. pyi ghi ga re pe **re** bere
5. N. dkrol

bhagavataḥ sakāśād bhagavantaṃ praṇamya gṛhītvā / tattvaṃ[1]
dharmasamayaṃ siddhivajravrataṃ[2] cādāya / puṣpādibhir lāsyā-
dibhiś cātmānaṃ[3] saṃpūjya / gāthāpañcakenānujñāṃ ca tu huṃ-
kāram udgatāvyākaraṇaṃ cādāya punaḥ svādhiṣṭhānādikaṃ kṛtvā[4]
yathābhirucita[5]jāpaṃ ca [huṃkāravajro 'haṃ] huṃkāravajro 'ham
iti / svanāmoccāraṇaṃ kṛtvā vairocanamahā- (84b)-mudrāṃ bad-
84b dhvā / tanmantreṇa [6]aḥkārāntena vairocanasthāne tathāgatavajram
ātmānam āveśayet / vajro 'ham iti vajrāhaṃkāraṃ vibhāvya / tad
vajraṃ vairocanaṃ bhāvayet / vajradhātur[7] aham iti / evaṃ yāvad
vajrāveśamahāmudrāṃ baddhvottaradvāre tanmantreṇ[8]āḥkārān-
tena vajraghaṇṭām[9] ātmānam āveśayet/vajraghaṇṭāham ity[10] ahaṃ-
kāram utpādya tāṃ vajrāveśakrodho 'ham iti bhāvayed evaṃ vaj-
reṇa sādhitaṃ[11] bhavati / sattvavajrāṃkuśīṃ baddhvā vajrācāryaḥ
tataḥ punaḥ kurvan acchaṭāsamghātaṃ[12] sarvabuddhān samā-
jayet[13] / OṂ vajrasamāja[14] JAḤ VAṂ HOḤ iti / ekaviṃśativāraṃ
pravartayet / tataḥ śīghraṃ mahāmudrāṃ[15] vajrakrodhasamayam
85a uccārayet / sakṛd[16] vāraṃ nāmāṣṭakaṃ śatam (85a) uttamam /
tato vajrāṃkuśādibhiḥ svadvāreṇākṛṣya praveśya baddhvā vaśī
kṛtya yathāvac caturhuṃkāreṇārghaṃ datvā / śrīvairocanādīn
samayamudrābhir bhadrakalpikaparyantān sādhayet / svamantram
uccārya vadet / JAḤ HUṂ VAṂ HOḤ samayas tvaṃ samayas
tvam aham /
tataḥ svamantram uccārayed eva siddhā bhavanti //
atha samayamudrā bhavanti /
vajrād vikarṣasambhūtāḥ samayāgrās[17] tu kīrtitāḥ //
tāsāṃ bandhaṃ[18] pravakṣāmi krodhabandhaṃ anuttaram //
bāhuvajraṃ samādhāya[19] kaniṣṭhāṃkuśabandhitā[20] //
trilokavijayā nāma tarjanī dvayatarjanī //
tathaivāgrā mukhasaṃgā maṇis tu pravikuñcitā //
samotthamadhyamā[21] padmā tu madhyāgra[21]dvayatarjanī //

1. G taṃ
2. A & C vataṃ
3. B ātmāna
4. D & G kuryāt
5. A abhirūpa, C & G abhirūta
6. B ā, E & G a
7. B dhātum
8. B huṃ
9. B ghaṇṭoṃ, G ghaṇṭān
10. A & B omit
11. D sādhi, G sādhiṃ
12. B saṃpātaṃ
13. A & C samārjayet
14. D & E samān
15. D & E mudrā
16. D & E sakṛta
17. B agryyos
18. B saṃvadhaṃ
19. B samādhārya
20. B, D & E bandhitāḥ
21. B madhye
22. B agre

bcom ldan ḥdas kyi spyan sṅa nas bcom ldan ḥdas la
phyag ḥtshal nas blaṅs pa de kho na ñid daṅ / chos daṅ / dam tshig
daṅ / dṅos grub [136b] daṅ rdo rje brtul źugs kyaṅ bzuṅ la me tog la
sogs pas kyaṅ bdag ñid legs par mchod de tshigs su bcad pa lṅa pas
rjes su gnaṅ daṅ / yi ge HUṂ gis gzeṅs bstod pa daṅ / luṅ bstan
pa yaṅ smos la slar yaṅ byin gyis brlab pa la sogs pa byas la ji ltar
mṅon par ḥdod paḥi bzlas pa yaṅ ste HUṂ kāravajra ham źes paḥo /
raṅ gi mtshan brjod pa bya źiṅ rnam par snaṅ mdzad kyi phyag rgya
chen po bciṅs la deḥi sṅags Aḥi rnam paḥi mthaḥ can rnam par snaṅ
mdzad kyi gnas su de bźin gśegs pa rdo rjeḥi bdag ñid dbab bo / vajra
ham źes bya ba yis rdo rjeḥi ṅa rgyal rnam par bsgoms la de rdo rje
rnam par snaṅ mdzad bsgoms te / vajradhātu-aham źes paḥo /
de ltar rdo rje ḥbebs paḥi bar gyi phyag rgya chen po bciṅs la byaṅ
gi sgor deḥi sṅags Aḥḥi rnam paḥi mthaḥ can gyi rdo rje rdo rje dril
bu bdag ñid dbab paḥo /
vajraghaṇṭha ham źes paḥi ṅa rgyal bskyed la de vajra-āveśakro-
dhoham źes bsgom mo / de lta bus rdo rjer bsgrubs pa yin no /
de nas yaṅ rdo rje slob dpon gyis sems dpaḥ rdo rje lcags kyu bciṅs
la se gol legs par gtog par byed ciṅ / saṅs rgyas thams cad ḥdus pa
bya ste /

OṂ vajrasamāja[1] JAḤ HUṂ VAṂ HOḤ zes pa lan ñi śu rtsa
gcig rab tu brjod do /
de nas myur du phyag rgya chen po daṅ / rdo rje khro boḥi dam tshig
brjod do / de ma thag tu mtshan brgya rtsa brgyad pa mchog go /
de nas rdo rje lcags kyu la sogs pas raṅ gi sgo nas spyan draṅs la
bcug ste / bciṅs nas dbaṅ du byas la ji lta ba bzin du yi ge HUṂ
bzi pas mchod yon phul te / dpal rnam par snaṅ mdzad la sogs paḥi
dam tshig gi phyag rgya rnams daṅ / bskal pa bzaṅ poḥi mthar
thug pa rnams bsgrubs te raṅ gi sṅags brjod pa ji lta bur brjod ciṅ
JAḤ HUṂ VAṂ HOḤ samayas tvam samayas tvam ahaṃ /
de nas raṅ [137a] gi sṅags brjod do // de lta bus ḥgrub par ḥgyur
ro //
de nas dam tshig gi phyag rgya rnams dbyuṅ ste /
rdo rje las gsaṅ dam pa byuṅ // dam thsig mchog rnams ñid du
grags //
khro boḥi bciṅ ba bla med pa // de rnams bciṅs par rab bśad
bya //
lag ṅar rdo rje kun tu bsnol // mthe chuṅ lcags kyu bciṅ ba ñid //
mdzub mo dag ni rab tu brkyaṅ // ḥjig rten gsum mo rnam rgyal
źes //
de bźin mdzub mo kha sprad ciṅ // nor bu ñid ni bar ma bskum //
mñam la dbus ma[2] padma ñid // guṅ mo mdzub mo gñis sdigs
mdzub //

1. P. samaya
2. P. mñams la dbu ma, N. bsñams la dbu ma

tarjanīdvayaṃ vajraṃ tu dakṣiṇāṃkucitāṃkuśī // (85b)
85b tathaivāgrastahuṃkārāḥ sādhukārās tathaiva hi //
dvyagrasaṃsthā bhṛkuṭyāṃ tu hṛdi suryāgramaṇḍalā //
prasāritabhujā mūrdhni tarjanī mukhahāsinī //
tarjanī nakhasaṃsaktā kośamuṣṭis tu dakṣiṇā // 5
samamadhyaguṇṭha[1]cakrā tu mukhataḥ pratiniḥsṛtā //
tarjanīmadhye vajrā tu grīvāveṣṭitatarjanī //
agrādika[2]mahādaṃṣṭrā grastā[3]grāvajramuṣṭitā // iti /
lās[4]yādīnāṃ tu vajradhātu[5] uktā eva huṃkṛtā / tadyathā /
vajrabandhaṃ baddhvā hṛdayaṃ tu samāṃguṣṭhā // 10
suprasāritamālinī //
añjalyagramukhoddhāntā[6] nṛtyato mūrdhni saṃyutā[7] //
vajrabandhaṃ tv adhodānāt svañjaliś[8] cordhvadāyikā //
samāṃguṣṭhā nipīḍā ca suprasāritalepanā[9] // (87a)
87a ekatarjanī saṃkocā dvyaṃguṣṭhagranthibandhitā // 15
aṃguṣṭhāgra[10]kaṭābandhā vajramuṣṭyagrasaṃdhitā[11] //
hṛdayamaṇḍale pañcasūcikavajraṃ vicintya / huṃkāram evoccārayatā sarvamudrā bandhanīyā[12] /
atha mudrāyā niyamo bhavati / vairocana[13]vajrahuṃkāraratnahuṃkāradharmahuṃkārakarmahuṃkārasthāne ca / atha ratna[14]huṃ- 20
kārādīnāṃ mantrāṇi[15] bhavanti/
OṂ vajrabhṛkuṭī[16]krodhānaya sarvaratnāni HRIḤ PHAṬ /
OṂ vajradṛṣṭikrodha duṣṭān[17] māraya HUṂ PHAṬ /
OṂ vajraviśvakrodha kuru sarvaviśvarūpayā sādhaya HUṂ PHAṬ / 25
anyamudrāḥ sattvavajrīm ārabhya draṣṭavyāḥ / tathā hi sarvavidyottamānāṃ vijaya[18]mantretyuktam / savajrahuṃkāramudrāsaṃgrahaś ca bhagavān vajrahuṃkāro paṭhyate[19] / (87b) na cānyā
87b vajrahuṃkārā bhavatum[20] arhanti / sarvatantreṣu vajrahuṃkārā nirdiṣṭeti // tad anu tathaiva jihvāyāṃ vajraṃ nyasya yathā- 30
krameṇa buddhavajradharādīnāṃ dharmākṣarāṇi nyasyet / etāni ca tāni /

1. A & C gāntha, B & G gontha D & E goṇḍa
2. D & E adhikra
3. B & E vastra
4. A, C & G omit this line and the two following ones.
5. D & E omit
6. A, B & C udvānta
7. A & G saṃpuṭā, B sasphutā, C saṃputā
8. A, B, C & E svāñjaliś
9. A & C insert here the content of 74b & 75a
10. D & E add kaneṣṭā
11. A & C saṃsthitā, B samanvitā
12. A bandhayā, C bandhayāḥ
13. G vairocanaḥ
14. C, D & E omit
15. B mantrā
16. B bhṛkutī
17. A & C duṣṭa, B dṛṣṭi
18. D & E vijayā
19. A, C & G huṃtrayadhyate, D & E kṛyato
20. B bhavittam, G bhavitum

sdigs mdzub gñis ni rdo rje yaṅ //
g-yas pa dkug pa lcags kyuḥo // de dag ñid sbyar yi ge HUṂ //
legs paḥi rnam pa de bźin yaṅ // mdzub gñis logs gnas khro gñer du //
sñiṅ kar ñi ma mdzub gñis zlum //
lag pa mgo bor rab tu brkyaṅ // mdzub mo kha ru dgod pa can //
mdzub mo sen mo kun tu rig // g-yas pa mdzod kyi khu tshur yaṅ //
guṅ moḥi mgo bcas ḥkhor lo ñid // kha las rab mchog thon pa yi //
mdzub mo dbus ma rdo rje yaṅ // mdzub mo mgrin pa bskor ba daṅ //
mdzub mo lhag ma mche ba che // rdo rje khu tshur mthe boṅ bsdams //
sgeg mo la sogs pa rnams ni / rdo rje dbyiṅs su bśad pa bźin du bya ba ḥdi lta ste //
rdo rje bsdams pa bciṅs nas su // sñiṅ khar yaṅ na mthe boṅ mñam //
legs par rab brkyaṅ phreṅ ba ma //
thal mo sbyar mchog kha nas dbyuṅ // gar las spyi bor thal mo sbyar //
rdo rje bsdams pa thur du sbyin // thal mo legs sbyar gyen du gtor //
mthe boṅ mñams[1] te ṅes par bsdams // rab tu brkyaṅ ba byug pa yis //
mdzub mo gcig ni bkug pa daṅ // mthe boṅ gñis ni mdud pa bciṅs //
mthe boṅ mdzub mo bsnol ba bciṅ // rdo rje khu tshur mchog bsdams ñid //

źes paḥo /
sñiṅ poḥi dkyil ḥkhor la rdo rje rtse lṅa pa rnam par bsams la HUṂ gi rnam pa ñid brjod ciṅ phyag rgya thams cad bciṅ par byaḥo /
de nas phyag rgyaḥi ṅes par ḥbyuṅ ba ste /
[137b] rdo rje HUṂ mdzad kyi phyag rgya ni // rnam par snaṅ mdzad / rdo rje HUṂ mdzad / chos kyi HUṂ mdzad las kyi HUṂ mdzad kyi gnas su yaṅ ṅo / de nas rin chen HUṂ mdzad la sogs pa rnams kyi sṅags rnams ḥbyuṅ ste /

OṂ vajrabhṛkuṭikrodha-ānaya sarvaratnāni HRĪḤ HUṂ PHAṬ /
OṂ vajradṛṣṭikrodha duṣṭa māraya HUṂ PHAṬ /
OṂ vajraviśvakrodha kuru sarvaviśvarūpayāsādhaya HUṂ PHAṬ /

phyag rgya gźan rnams ni sems dpal rdo rje ma nas brtsams par bltaḥo / de ñid kyi phyir rig pa thams cad kyi mchog rnams kyis rnam par rgyal baḥi sṅags su bśad do / rdo rje HUṂ mdzad daṅ bcas paḥi phyag rgya bsdu bas yaṅ bcom ldan ḥdas rdo rje HUṂ bklog par byaḥo /
gzan rnams rdo rje HUṂ mdzad du ḥgyur ba rigs pa yaṅ ma yin te/ rgyud thams cad du HUṂ mdzad ṅes par bstan par yaṅ ma yin no / deḥi rjes su de kho na bźin lce la rdo rje bkod de rim pa bzin du saṅs rgyas rdo rje ḥchaṅ la sogs paḥi chos kyi yi ge rnams dgod do /

1. N. bsñams

huṃkāro buddhavajribhyāṃ traḥkāro vajragarbhataḥ /
hrīḥkāro vajrasenasya aḥkāro [1]vajraviśvataḥ /
huṃ sattvavajryāḥ / traḥ ratnavajryāḥ[2] / hrīḥ dharmavajryāḥ /
aḥ karmavajryāḥ /
HUṂ HE TRĀṂ TRAṂ HI HRIḤ DEḤ[3] HAḤ / iti vajrasattvādīnām /
mahārate HUṂ / rūpaśobhe HUṂ / śrotrasaukhye HUṂ / sarvapūjye HUṂ /
prahlādini HUṂ / phalā[4]game HUṂ / sutejāgri HUṂ / sugandhāgri HUṂ /
āpāhī[5] JAḤ HUṂ / āhi HUṂ HUṂ HUṂ / he sphoṭa VAṂ HUṂ / ghaṇṭa AḤ AḤ HUṂ / (88a)

88a iti / vajralāsyādīnāṃ vajrāveśaparyantānām iti /
tadanantaram aḥkārāṇi hṛdi viśvavajrān niṣpādya karmamudrāṃ badhnīyāt / tatremāḥ[6] krodhamuṣṭi[7]dvidhākṛtya / vāmavajrāṃgulī grāhyā dakṣiṇena samutthitā //
bodhyagrī nāma mudreyaṃ buddhabodhipradāyikā // sagarvo[8]tkarṣaṇaṃ dvābhyāṃ vajrahuṃkāravajrasattvasattvavajrīṇām[9] /
aṃkuśagrahaṇasaṃsthitā vāṇaghaṭana[10]yogā ca //
sādhukāraṃ hṛdi sthitā abhiṣekaṃ dvivajraṃ tu //
ratnahuṃkāravajrabhṛkuṭikrodharatnavajrīṇām[11] /
hṛdi[12] sūryapradarśanaṃ vāmastha[13]bāhudaṇḍā[14] ca //
tathāsya parivartitā savyāpasavyavikoca[15] //
dharmahuṃkāravajradharmadharmavajrīṇām /

88b hṛdvāmā khaḍgadhāriṇī alātacakrabhramitā //
vajradvayamukhotthitā vajranṛtyabhramonmuktā //
kapotoṣṇīṣasaṃsthitā // karmahuṃkāravajrakarmakarmavajrīṇāṃ, /
kavacakaniṣṭhādaṃ[16]ṣṭrāgrā muṣṭidvayanipīḍitā //
vajragarva[17]prayogeṇa named āśayakampitaiḥ[18] //
mālabandhā mukhoddhāntā nṛtyato mūrdhani saṃsthitā //
adhaḥkṣeporddhvaprakṣepā samāṃguṣṭhanipīḍitā //

1. A & G viśva
2. A omits
3. A, B, C & G DE
4. D & E phalaṃ
5. D & E āyāhiḥ
6. B, D & E imā
7. D muṣṭyā
8. D & E sa evaṃ
9. B & E vajrāṇāṃ
10. A & C ghartena, B gharttaṇa D & E paṭūna
11. B vajrīṇyāṃ
12. B hṛdaya
13. A, B & C sthā
14. E daṇḍaś
15. A, B, C, D & E vikacā
16. A, B & D draṃṣṭra
17. All MSS garbha
18. A & C kalpitaiḥ

de rnams kyaṅ ḤUṂ yige saṅs rgyas rdo rje can /
TRĀṂ yig rdo rjeḥi sñiṅ po yi // HRĪḤ yig rnam pa rdo rjeḥi sdeḥi/
AḤ yig rdo rje sna tshogs kyi // HUṂ sems dpaḥ rdo rje ma yi //
TRĀṂ rin chen rdo rje ma yi // HRIḤ chos kyi rdo rje ma yi //
AḤ las kyi rdo rje ma yi // HUṂ HUṂ / TRĀṂ TRĀṂ / HRĪḤ HRĪḤ / AḤ AḤ źes byaḥo /
rdo rje sems dpaḥ la sogs pa dgaḥ ba chen po la HUṂ /
rna ba bde ba la HUṂ / mchod pa thams cad la HUṂ / rab tu dgaḥ ba la HUṂ / dbus su bsgrod pa la HUṂ / legs par gzi mchog la HUṂ / dri bzaṅ mchog la HUṂ / apāhijaḥ[1] HUṂ / ahi HUṂ HUṂ HUṂ /
he sphoṭa VAṂ HUṂ ghaṇṭa AḤ HUṂ /
rdo rje sgeg mo la sogs pa nas rdo rje ḥbebs paḥi mthar thug pa rnams kyiḥo /
de ma thag tu Aḥi yige las sñiṅ khar sna tshogs rdo rje bskyed pa las kyi phyag rgya bciṅ ṅo / de la khro boḥi khu tshur rnam pa gñis byas la g-yon paḥi rdo rje sor mo g-yas pas bzuṅ źiṅ sgreṅ ba byaṅ chub [138a] mchog źes bya baḥi phyag rgya ḥdi ni saṅs rgyas kyi byaṅ chub rab tu ster[2] ro /
gñis po de dag gis ḥgyiṅ ba daṅ bcas pas gsal bar byed pa ni rdo rje HUṂ mdzad daṅ rdo rje sems dpaḥ daṅ sems dpaḥ rdo rje ma rnams kyiḥo /
lcags kyu ḥdzin par yaṅ dag gnas // mdaḥ gsor ba yi sbyor ba daṅ // legs so źes bya sñiṅ khar gnas // rdo rje gñis ñid dbaṅ bskur ba // rin chen HUṂ mdzad daṅ / rdo rje khro gñer daṅ / khro bo daṅ / rin chen rdo rje ma rnams kyiḥo //
sñiṅ kar ñi ma rab tu blta // g-yon gnas lag ṅar dbyug pa daṅ // de bźin ḥdi ni yoṅs su bzlog // g-yas daṅ g-yas min rnam par bsnol //
chos kyi HUṂ mdzad daṅ / rdo rje chos daṅ /
chos kyi rdo rje ma rnams kyiḥo // sñiṅ kar ñi ma la ral griḥo //
mgal meḥi ḥkhor lo bskor ba ñid // rdo rje gñis ni khar gnas śiṅ //
rdo rjeḥi gar ni bkrol bas ni // ḥgram pa spyi gtsug yan dag gnas //
las kyi HUṂ mdzad daṅ / rdo rje las daṅ /
las kyi rdo rje ma rnams kyiḥo //
go cha mthe chuṅ mche ba mchog // khu tshur gñis ni ṅes par bciṅ //
rdo rje ḥgyiṅ baḥi rab sbyor bas // bsam pa g-yos pas ḥdud par bya //
phreṅ ba bciṅs te kha nas dbyuṅ // gar las spyi bor thal mo sbyar //
ḥog tu ḥphyaṅ daṅ gyen du ḥthor // mthe bo mñams te ṅes par bśig[3] //

1. P. ab, N. apitija
2. P. gter
3. N. gśig

gandhalepanayogāc ca pūjāmudrā prakīrtitā //
tarjanyaṃkuśabandhena kaniṣṭhāyā mahāṃkuśī //
bāhugranthikaṭāgrābhyāṃ pṛṣṭhayoś ca nipīḍitā // iti / dvārapālamudrāḥ /
sarvāś ca karmamudrā nṛtyodbhavāḥ /
tato yathālekhānusārato vairocanādīnāṃ mahāmudrābandhaṃ
89a kuryāt / (89a) vajrasattvaratnadharmakarmakrodhānāṃ yā mahāmudrās tāḥ sattvaratnadharmakarmavajriṇām api vajrādyantargatāḥ strīrūpadhāriṇyaś ca tāḥ / yāṃ yāṃ mudrāṃ tu badhnīyād
yasya yasya mahātmanaḥ /
sarvamudrāsamayaḥ /
vāmatathāgatamuṣṭim uttānaṃ kṛtvā dakṣiṇahasta[1]tarjanyaṃguṣṭhābhyāṃ kanyasām[2] ārabhya vikāsya saṃpuṭāñjaliṃ kuryāt /
iyaṃ maitreyādīnāṃ samayamudrā / vidyā caiṣāṃ pūrvoktā /
tām eva vidyāṃ teṣāṃ jihvāsu nyased iyaṃ teṣāṃ dharmamudrāḥ /
[3]akāreṇa svahṛdi viśvavajraṃ niṣpādya teṣāṃ lekhyānusārato mahāmudrā[4] baddhvā karmamudrā bhavanti[5] /
89b svahṛdi pañcasūcikaṃ [6]vajraṃ vicintya[7] lekhyānusārata eva
(89b) teṣāṃ mahāmudrā badhnīyāḥ / saiva vidyā sāmānyaiveti /
kaniṣṭhāṃguṣṭhabandhe tu vāmamadhyāṃgulitrike triśūke madhyaśūlaṃ[8] tu vajramudrāparigrahaṃ vajravidyottameyaṃ vajraśūleti kīrtitā /
ataḥ paraṃ pravakṣāmi māyāvajrādisaṃjñānām //
vajrabandhaṃ dṛḍhīkṛtya vāmavajraṃ tu bandhayet //
vajramuṣṭir iti khyātā sarvavajrakuleṣv iyam[9] //
dvidhī[10]kṛtya tu tad vajraṃ sarvacihnaniveśitam[11] //

1. B haste
2. A & C kanīyasīṃ, B omits D & E kanīyasīṃ
3. A & C aḥ
4. B mudrām
5. A & B bhavati
6. B viśva
7. D vibhāvya
8. E mūlaṃ
9. E kulisthitā, B kulerayaṃ
10. E vidhi
11. B niveśanaṃ, E viveśitaṃ

dri byug pa yi sbyor ba las // mchod paḥi phyag rgya rab tu grags //
mdzub mo lcags kyu bciṅs pa yis // mthe chuṅ las ni lcags kyu che //
ḥkhrig ma mdud pa mchog dag bsnol // rgyab dag kyaṅ ni ṅes par gśibs //
źes sgo skyoṅ rnams kyi phyag rgyaḥo //
las kyi phyag rgya thams cad kyaṅ gar las ḥbyuṅ ba yin no /
de nas rnam par snaṅ mdzad la sogs pa rnams kyi bciṅ par byaḥo /
rdo rje sems[1] daṅ / rin chen daṅ / chos daṅ / las kyi rdo rje ma
rnams kyi yaṅ[2] ste rdo rje daṅ daṅ po daṅ / mthar gnas paḥi skyes pa
daṅ / bud med kyi gzugs ḥdzin pa [138b] de rnams kyi bdag ñid
chen po gaṅ daṅ gaṅ gi phyag rgya gaṅ daṅ gaṅ yin pa rnams bciṅ
ṅo /
thams cad kyi phyag rgya dam tshig phyag rgya yaṅ yin te /
g-yon pa de bźin gśegs paḥi khu tshur gan rkyal du byas la lag pa
g-yas paḥi mdzub mo daṅ mthe boṅ dag daṅ mthe chuṅ nas brtsams
te kha phye baḥi thal mo kha sbyar baḥo / ḥdi ni byams paḥi dam
tshig gi phyag rgyaḥo /
de rnams kyi rig pa ni sṅar bśad pa ñid de / de rnams kyi rig pa
ljags rnams la gdod do / ḥdi ni de rnams kyi chos kyi phyag rgyaḥo /
yi ge A las raṅ gi thugs khar sna tshogs rdo rje bskyed la de rnams
bri byaḥi phyir rjes su ḥbraṅs nas phyag rgya chen po bciṅs pa ni
las kyi phyag rgyar ḥgyur ro /
raṅ gi thugs khar rdo rje rtse lṅa pa bsams la bri byaḥi rjes su
ḥbraṅs pa ñid las de rnams kyi phyag rgya chen po bciṅ ṅo / de ñid
kyis yaṅ rig paḥi thun moṅ paḥo / mtheḥu chuṅ daṅ mthe boṅ bciṅs
nas kyaṅ g-yon paḥi sor mo dbus ma gsum po rtse gsum pa la dbus
ma rtse mo yaṅ rdo rjeḥi phyag rgya yoṅs su bzuṅ źiṅ rdo rjeḥi rig
pa mchog ḥdi ni rdo rjeḥi dpal źes grags so /
de nas gźan ni rab bśad bya /
sgyu ma rdo rje sogs miṅ[3] can // rdo rje bsdams pa brtan byas la //
g-yon pa rdo rje yaṅ bciṅ bya // rdo rje khu tshur źes grags pa //
rdo rjeḥi rigs rnams kun la ḥdi // rdo rje rnams gñis daṅ yaṅ byas //
mtshan ma thams cad bkod pa ni //

1. P. sems ma
2. Pspaṅ
3. P. mi

sarvavajrakulānāṃ tu mudrāsu ca niveśayet //
prasāritāgraprṣṭhasthā jyeṣṭhāṃguṣṭhagrahādhakā-[1] //
[2]oṃkāramūrdhni saṃsthā tu vajratvarā-pratiṣṭhitā //
vidyārājamahāmudrāgaṇaḥ /
prasāritāgrītāpāṇir[3] hastaprṣṭhe tathaiva ca // 5
muṣṭisaṃsthā bhujadvā[4] ca mukhataḥ parivartitā //
90a vajrakrodha-(90a)-mahāmudrāgaṇaḥ /
vāmāṃguṣṭhasusaṃsthā tu mālābandhaniyojitā[5] //
dakṣiṇenārthadāyī ca khaḍgamudrāgramuṣṭigā //
mahāgaṇapatimudrāgaṇaḥ / 10
dakṣiṇagrastamusalā[6] prasāritabhujas[7] tathā //
dakṣiṇajvāle[8] saṃdarśya[9] vajramuṣṭiprakaṃpitā //
dūtamahāmudrāgaṇaḥ /
sagarvamukhadaṃṣṭrāgrā daṇḍaghātaprayojitā //
bāhusaṃko[10]calagnā[11] ca vajradakṣiṇahāriṇī // 15
ceṭamahāmudrā /
athomādimātṛgaṇamudrā bhavati[12] /
vāmavajrabandhena triśūlāṃjaṃ tu pīḍayet //
anayā baddhayā samyak siddhyed[13] vidyottamaḥ svayam //
sarvavajrakulānāṃ tu vāmavajrāgrasaṃgraham[14] // 20
mudrābandhaṃ pravakṣāmi samayānāṃ yathāvidhi //
cakrasarvāgrasaṃpīḍā ghaṇṭāmudrā tathaiva ca // (90b)
90b tathaivauṃkāramudrā tu siṃhakarṇiparigrahā //
mudrā rājanikā jvālāparigrahā caiva //
prabhāsaṃgraham eva ca // 25
daṇḍamuṣṭigrahā caiva mukhataḥ parivartitā //
krodhasamayaḥ[15] /
phaṇā[16]mudrā ca mālā ca vajrāvastabhy[17]anāmikā //
mūrdhni sthā caiva gaṇikā maṇḍalavadvāraphaṇikā //
gaṇikā[18]samayāḥ / 30
bāhusaṃkocavaktrā ca prṣṭhataḥ parivartitā[19] //
jvālāsphuliṃgamokṣā ca vidāritamukhasthitā[20] //
dūtasamayāḥ /

1. A & C grahādhamā, D omits, E grahādhanā, G grahadhamā
2. A & C āveśa, B uvāca
3. A, B, C & E pāṇi
4. A & C ardhā, D bhūjādvā
5. A & C nijojitā
6. All MSS mukhala, but see note 4 to page 80
7. B & E bhujā
8. B jvālā, D & E jvala
9. A, C, D & E saṃdṛśya
10. D & E saṃkāca
11. B lanyā, D & E cavyā
12. D bhavanti
13. D & E sidhyati
14. D & E saṃgraha
15. D samayānesya, E samayāḥ nyasya
16. A & C hanā, B phaṇi
17. A & C aveṣṭaphy
18. B galikā
19. A to E parikīrtitā
20. A sthitaḥ, G sthitaṃ

rdo rje rigs kyi thams cad kyi // phyag rgya rnams suḥaṅ dgod par bya //
mdun daṅ rgyab gnas rab tu brkyaṅ// mthe boṅ rgan po ḥdzin pa chos//
OṂ gyi rnam pa spyi bor gnas // rdo rje śugs kyis rab tu gnas //
rig paḥi rgyalpoḥaṅ phyag rgya chen po yi tshogs so //
lag paḥi mdun ñid rab tu brkyaṅ // lag paḥi mdun yaṅ de bźin du //
lag pa gñis kyaṅ khu tshur gnas // kha las yoṅs su bskor ba ñid //
rdo rje khro boḥi phyag rgya yi tshogs [139a] rnams so /
g-yon paḥi mthe bo legs gnas kyaṅ // phreṅ ba ḥdzin pa ṅes rgyal ñid//
g-yas pas nor ni sbyin pa daṅ // ral griḥi phyag rgya khu tshur son //
tshogs kyi bdag po chen poḥi phyag rgyaḥi tshogs so /
g-yas pas gśol ni gzuṅ ba daṅ // de bźin lag pa rab tu brkyaṅ //
g-yas pas ḥbar ba kun tu ston // rdo rje khu tshur rab tu ḥdor //
pho ña chen poḥi phyag rgyaḥi tshogs so /
bsñems bcas kha daṅ mche ba rtse // byugs pas ḥjoms pa rab tu sbyor//
lag pa bskum pa sbyar ba daṅ // rdo rje g-yas pa ḥphrog maḥo //
bran gyi phyag rgyaḥi tshogs so /
de nas uma la sogs pa ma moḥi tshogs kyi phyag rgya ḥbyuṅ ste /
g-yon pa rdo rje bsdams pa yis // rtse gsum mtshan ma bciṅ bar bya//
ḥdi bciṅs pa yis yaṅ dag paḥi // dṅos grub rig pa mchog raṅ ñid //
rdo rje rigs rnams thams cad kyi // g-yon pa rdo rje mchog bsruṅs pa /
cho ga ji bźin dam tshig gi // phyag rgya bciṅ bar rab bśad bya //
ḥkhor lo thams cad mchog kun bsdams // de bźin dril buḥi phyag rgya daṅ //
OṂ yig phyag rgyaḥaṅ de bźin ñid // seṅ[1] ge rna can yoṅs su gzuṅ //
phyag rgya mdzes pa can daṅ ni // ḥbar ba yoṅs su gzuṅ ba ñid //
ḥod zer bsdus pa kho na yaṅ // dbyug pa khu tshur bzuṅ ba ñid //
kha las yoṅs su bskor ba daṅ // khro boḥi dam tshig gdeṅs ka yis //
phyag rgya phreṅ ba rdo rje bciṅs // miṅ med spyi bor gnas pa ñid //
rtsibs can dkyil ḥkhor bźin du bzaḥ // ḥod can rtsibs can dam tshig rnams //
lag ṅar bskum źiṅ kha phyogs daṅ // rgyab nas yoṅs su bskor ba ñid //
ḥod zer ḥbar ba grol ba daṅ // mdun du dul bar gnas pa ñid //
pho ñaḥi dam tshig rnams so //

1. P. N yi

dvyantapraveśita[1]mukhī pīḍya caiva prapātinī[2] //
bāhuveṣṭanaveṣṭā ca sahasāhāriṇī tatheti //
ceṭāsamayā iti //
tato mahādevādijihvāsu tadmantraṃ nyasya / [3]akāreṇa svahṛdi
91a tathaiva (91a) vajraṃ niṣpādya/teṣāṃ mudrā baddhāḥ karma-
mudrā bhavanti/ svahṛdi pañcasūcikavajraṃ vibhāvya/mahāmudrā
lekhyānusārato bandhanīya iti /
tato bhagavantaṃ vairocanaṃ bhadrakalpikaṃ bāhyavajrakulāni
ca vajraratnābhiṣekenābhiṣiñcya / śrīvajrahuṃkārādīn pañcabud-
dhamukuṭavajra[4]mālāpaṭā[5]bhiḥṣekair abhiṣiñcet / tato 'rghaṃ
datvā pūjāṃ kuryāt / tatra tāvad ratnādimayān kalaśān pūrvokta-
lakṣaṇān vajrādisvacihnakān[6] vairocanādimantrair aṣṭottaraśata-
japtān bāhyamaṇḍalaṃ bāhyato niveśayet / pūrṇakumbhāś ca
vastrayugalakṣaṃ daśasahasrakaṃ śataṃ pratyekam ekaṃ vā
91b sarvasāmānyam / (91b) nānāprakārāṇi vitānāni[7] catuḥkoṇe vicit-
rapatākāvasaktāni chatradhvajapatākāś ca / oṃkāreṇa śrīvajrahu-
ṃkāreṇa ca parijapya / vajraspharaṇam[8] ity anena sarvadevatān
niryātayet / puṣpavṛkṣaśataṃ caturo vā vṛkṣān sarvapuṣpāṇi ca /
vajrānalena mudrāyuktena /
OṂ vajrapuṣpe HUṂ iti ca puṣpamudrayābhimantrya / sarva-
gandhān suvāsāṃś ca vilepanasugandhakān tathaiva vajrānalena/
OṂ vajragandhe HUṂ ity anayā ca gandhamudrāyuktayā karpū-
rāguru[9]turuskāni[10] candanādisaṃmiśrāṇi / tathaiva vajrānalena
OṂ vajradhūpe HUṂ ity anayā dhūpamudrāsahitayā dhūpagha-
92a ṭikālakṣaṃ daśasahasraṃ śataṃ (92a) yathālābhaṃ[11] vā pradīpa[12]
lakṣaṃ daśasahasraṃ śataṃ sarvapradīpān[13] pradīpavartijvalitayu-
ktaṃ kuṇḍaṃ sahasraṃ ca daśaikaṃ vā / tathaiva vajrānalena OṂ
vajrāloke[14] ity anayā pradīpamudrāyuktayā parijapya / OṂ vajras-
pharaṇam ity udīrayan niryātayet / balyupahāraṃ ca lakṣaṃ daśasa-
hasraṃ śataṃ daśasaṃkhyāṃ vā svastikam āditaḥ[15] kṛtvā nānā-
prakārāṇi ca bhakṣāṇi / tathaiva vajrānalena parijapya /

1. D & E pradyata
2. B, D & E prapatanī
3. A & C aḥ
4. B udaka
5. D & E paṭākā
6. B cihnāṃka, D & E cihnākarān
7. D vibhāvanāni
8. A & C sphūrakham, D spharata / kham E pharat / khaṃ
9. A & C agaru, B, D & E omit
10. A & C turatūkāṇi, B, D & E omit
11. A & C labhato, B labh ito
12. D & E pratipratipa
13. B omits, D & E pradīpā
14. A omits, B avaloke, D & E ālokena
15. A ādikaḥ

gñis mthar zugs pa rtse mo sbyar // bciṅs pa ñid daṅ rab ltuṅ byed // lag daṅ bsnol daṅ ma bsnol daṅ // de bźin stobs ni ḥphrog paḥo // bran mo rnams [139b] kyi dam tshig yin no /

de nas lha chen po la sogs paḥi ljags rnams la sṅags bkod la yi ge A las raṅ sñiṅ khar de bźin du rdo rje bskyed la / de rnams kyi phyag rgya bciṅs te las kyi phyag rgyar ḥgyur ro / raṅ gi sñiṅ khar rdo rje rtse lṅa pa bsgoms la phyag rgya chen po bri byaḥi rjes su ḥbraṅs te bciṅ bar byaḥo /

de nas bcom ldan ḥdas rnam par snaṅ mdzad daṅ / bskal pa bzaṅ po daṅ phyi rol rdo rjeḥi rigs rnams la rdo rje rin po cheḥi dbaṅ bskur nas / dpal rdo rje HUṂ mdzad la sogs saṅs rgyas lṅaḥi cod pan daṅ / phreṅ ba daṅ / dar sbyaṅs kyi dbaṅ bskur bas dbaṅ bskur ro / de nas mchod yon phul la mchod par byaḥo / de nas rin po cheḥi raṅ bźin gyi bum pa sṅar bśad paḥi mtshan ñid can rdo rje la sogs paḥi sṅags brgya rtsa brgyad bzlas pa rnams / phyiḥi dkyil ḥkhor gyi phyi rol du dgod par byaḥo / bum pa gaṅ ba rnams daṅ / gos zuṅ ḥbum daṅ / stoṅ phrag bcu daṅ / stoṅ daṅ brgya ḥam/ re re la re re ḥam / thun moṅ ba ḥam / rnam pa sna tshogs paḥi bla re daṅ / zur bźir rnam par bkra baḥi ba dan bciṅs paḥi gdugs daṅ / rgyal mtshan daṅ / ba dan rnams kyaṅ / yi ge OṂ daṅ / dpal rdo rje HUṂ mdzad yoṅs su bzlas la / vajraspharaṇakhaṃ źes paḥi ḥdis lha thams cad la ṅes par dbul lo / me tog gi śiṅ brgya daṅ / bźi ḥam ljon śiṅ rnams daṅ / me tog thams cad la rdo rje meḥi phyag rgya daṅ bcas pa daṅ /

OṂ vajrapuṣpe HUṂ źes pas me tog gi phyag rgya mṅon par bsṅags so / dri thams cad daṅ / ṅad zim pa rnams daṅ / dri ma med paḥi dri bzaṅ po rnams la de kho na bzin du rdo rje me daṅ /

OṂ vajragandhe źes pa ḥdis driḥi phyag rgya bcas pa yis so / ga phur akaru daṅ / ṅu ru ka daṅ / tsan dan la sogs pa la legs par bsres [140a] la / de kho na bźin du rdo rje me daṅ /

OṂ vajradhūpe HUṂ źes pa ḥdis bdug paḥi phyag rgya daṅ bcas pas spos phor ḥbum daṅ / stoṅ phrag bcu daṅ / stoṅ daṅ / brgya ḥam / ji ltar rñed pa laḥo / sgron ma ḥbum daṅ / stoṅ phrag bcu daṅ/ stoṅ daṅ / brgya ḥam / sgron ma thams cad sgron maḥi sdoṅ bu ḥbar ba daṅ ldan paḥi skoṅ bu stoṅ daṅ bcu ḥam gcig la de kho na bźin du rdo rje me daṅ /

OṂ vajra-āloke HUṂ źes pa ḥdis mar meḥi phyag rgya daṅ ldan pas yoṅs su bzlas la /

OṂ spharaṇakhaṃ źes pa brjod ciṅ dbul bar byaḥo / gtor maḥi ñe bar spyod pa ḥbum daṅ / stoṅ phrag bcu daṅ / stoṅ daṅ / brgya ḥam / bcuḥi graṅs sam / bkra śis can daṅ por bya ste / rnam pa sna tshogs paḥi bzaḥ ba rnams la de bźin du rdo rje me yoṅs su bzlas te /

tatreme mudrāmantrā bhavanti /

93b ālīḍhapadena (93b) sthitaḥ / prāṅmukho vāmavajraṃ darśayet / dakṣiṇaṃ kaṭideśe saṃdhārya tarjanyaṃkuśyāvāhayet / tarjany aṃkuśarahitā / śakrasya[1] samayamudrā /

pratyālīḍhapadena sthitvāvāhanamudrāyas tarjanīṃ[2] prasārya visarjanamudrā / athāsya[3] mantraḥ / namo vajrasya[4] diśi[5] vajrapāṇe[6] rakṣa SVĀHĀ[7] / dakṣiṇakaratarjanī kuṇḍalākāreṇa kuṃcayitvā madhyamāsūcyās[8] tṛtīyaparve dhārayed aṃguṣṭhakaṃ ca karamadhye / agner āvāhanamudrā /

āvāhanamudrāyā aṃguṣṭhaṃ tarjanīpārśvaśritam / agneḥ samayamudrā / asyā eva mudrāyāḥ karamadhye 'bhimukhāv aṃguṣṭhatarjanīnakhāv ekato yojyau visarjanamudrā /

mantraḥ / (94a)

94a agne ehi ehi kapila jvala jvala[9] daha[10] śikhito lola virūpākṣa SVĀHĀ /

yāmyām abhimukho yogī / abhimukhakarau kṛtvābhyantaravajrabandhe madhye 'ṃguṣṭhayugalaṃ bahir anāmikādvayāsaktasūcī punar abhyantare dhārayet / yamasyāvāhanamudrā / anāmikāṃ punar bāhyataḥ sūcīṃ tathaiva kṛtvā / hṛdayedhārayet / samayamudrā / anayaivānāmikāsūcyā visarjanaṃ bhavati /

asya / mantraḥ / yamāya SVĀHĀ /

nairṛtyām abhimukhaḥ samapadasthito dakṣiṇakaramuṣṭiṃ kṛtvā / madhya[11]mātarjanyāv evam ākuṃcya dhārayet khaḍgākāreṇa saṃsthāpya vāmakaraṃ kaṭideśe dhārayet / vāmatarjanīṃ kuṃcayitvā / naiṛrtyer āvāhanamudrā /

94b asyā eva (94b) mudrāyā vāmakaraṃ kaṭideśe[12] 'vasthitaṃ khaḍgamudrā / naiṛrteḥ samayamudrā / āvāhanamudrāyās tarjanīṃ prasārya visarjanamudrā / mantro 'sya / sarvabhūtabhayaṃkaraṃ kuru kuru SVĀHĀ /

1. C saṃkrasya, G saṃkramya
2. A to E tarjanī
3. A & C asām D & E atha vā sā, B omits, G athasā
4. A & C vasya ca, G buddhasya ca
5. A, C & G add diśe
6. D pāṇi, E pāni
7. B omits the whole mantra
8. A & C sūryās, D & E śūcyās
9. A, C & D omit
10. A, C, D, E & G ha ha
11. A, C, D, E & G omit
12. A veśa

de la sṅags daṅ phyag rgya ni ḥdi yin te /
śar phyogs su kha bltas te g-yas brkyaṅ gi gom pas ḥdug ciṅ
lag pa g-yon pas rdo rje bstan la / g-yas pa dkuḥi phyogs su bzag ste /
g-yas paḥi mdzub mo lcags kyus spyan draṅ ño / deḥi mdzub mo lcags
kyu daṅ bral ba na / brgya byin gyi [141a] dam tshig gi phyag
rgyaḥo / g-yon pa brkyaṅ gi gom pas ḥdug la spyan draṅ baḥi phyag
rgya las mdzub mo brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /
de nas deḥi sṅags ni /
namo vajrasya diśi diśi vajrapāṇi rakṣa rakṣa SVĀHĀ /
meḥi phyogs su bltas te lag pa g-yas paḥi mdzub mo zlum poḥi
rnam par bkug ste / guṅ mo bsgreṅ baḥi tshigs gsum par btsugs la
mthe boṅ lag mthil du bzag pa ni / me lhaḥi spyan draṅ baḥi phyag
rgyaḥo / spyan draṅ baḥi phyag rgya las mthe boṅ mdzub moḥi
gzogs la bstan pa ni me lhaḥi dam tshig gi phyag rgyaḥo /
phyag rgya de ñid lag paḥi dbus su mṅon du phyogs te gcig tu sbyar
ba ni gśegs su gsol baḥi phyag rgyaḥo /
deḥi sṅags ni /
agne ehi ehi[1] kapila jvala jvala HA HA śikhitila virūpākṣa SVĀHĀ /
gśin rjer bltas te lag pa mdun du phyogs par byas la naṅ du rdo rje
bsdams paḥi dbus su mthe boṅ gñis daṅ phyi ru miṅ med gñis sbyar
źiṅ bsgreṅ ste slar naṅ du bzuṅ ba ni gśin rjeḥi spyan draṅ baḥi phyag
rgyaḥo / srin lag gñis yaṅ phyi rol du gśibs te bsgreṅ ba sñiṅ khar
gzuṅ ba ni dam tshig gi phyag rgyaḥo /
de ñid las srin lag sbyar ba ni gśegs su gsol baḥi phyag rgyaḥo /
deḥi sṅags ni /
yamāya SVĀHĀ /
bden bral du bltas te mñam paḥi gom pas ḥdug la lag pa g-yas paḥi
khu tshur bciṅs pa mdzub mo daṅ guṅ mo bkug ste bzuṅ źiṅ ral
griḥi rnam par bźag la lag pa g-yon pa sta zur phyogs su g-yon paḥi
mdzub mo bkug nas bźag pa ni bden bral gyi spyan draṅ baḥi
phyag rgyaḥo /
phyag rgya de ñid lag pa g-yon pa sta zur phyogs su gnas par ral
griḥi phyag rgya ni bden bral gyi dam tshig gi phyag rgyaḥo /
spyan draṅ baḥi phyag rgya las mdzub mo brkyaṅ ba ni gśegs su gsol
baḥi phyag rgyaḥo /
deḥi sṅags ni /
sarvabhūtabhayakaraṃ kuru kuru SVĀHĀ /

1. P. & N. OṂ hi

vāruṇyāṃ diśi samapadasthito dakṣiṇakaratarjanyaṃguṣṭhāv ekato yojayed vāmamuṣṭiṃ hṛdi saṃdhārya vāmatarjanyaṃkuśenāvāhayet / varuṇas[1]yāvāhanamudrā / asyā eva vāmatarjanīmuṣṭiyogato [2]dhārayet pāśamudrā / āvāhanamudrāyās tarjanīṃ[3] prasārya visarjanamudrā / mantro 'sya / tṛṭṛ[4]puṭa[5] tṛṭṛ[4]śikhitoli[6] virūpākṣa SVĀHĀ /

vāyavyāṃ diśy abhimukhaṃ sthitvā vāmakaramadhyamā sūcīmuktā tarjanī kuṇḍalākāreṇa tṛtīyaparve saṃdadhyābhimukhaṃ[7]
95a prasārayed dakṣiṇakaraṃ kaṭideśe (95a) saṃsthāpya / kuṃcitāṃguṣṭhena vāyor[8] āvāhanamudrā / asyā evāṃguṣṭhaṃ pūrvavat saṃdhārya vāyor samayamudrā / āvāhanamudrāyā aṃguṣṭhaṃ prasārya visarjanamudrā / mantraḥ / OṂ śvasa[9] khākhe[10] khukhaḥ[11] SVĀHĀ /

kauberyabhimukhaṃ sthitaḥ karadvayam abhimukhaṃ kṛtvābhyantaravajrabandhaṃ kaniṣṭhādvayasūcīṃ[12] tasyāḥ pṛṣṭhato 'nāmikāyugalaṃ pṛthak saṃdhārya madhyamāsūcīṃ vajrākāreṇa nāmayet kuberāvāhanamudrā / asyā eva mudrāyā madhyamādvayam abhyantaravajrabandhayogato nyasya[13] kuberasya samayamudrā / āvāhanamudrāyā (95b) madhyamādvayaṃ prasārya
95b visarjanamudrā / mantro 'sya / OṂ kuberāya[14] SVĀHĀ /

aiśānyāṃ diśy abhimukhaṃ sthitvā karāv ekato yojyāṃjaliṃ kṛtvā kanya[15]sānāmikātalavajrabandhaṃ kṛtvāṃguṣṭha[16]yugalaṃ madhy[17]amāśritaṃ madhyamāsūcyo[18] bahir vajrākāreṇa tarjanīdvayaṃ nyasya tad evākuṃcyopari parasparanakhāsaktaṃ kuryād
īśānāvāhanamudrā / asyā eva tarjanyau pūrvavad vajrākāreṇa dhārayed īśānasamayamudrā / āvāhanamudrāyās tarjanyau prasārya visarjanamudrā /

1. A varusya, B omits
2. D & E omit
3. B, D & E tarjanī
4. C, D & E bhṛbhṛ
5. A puta
6. B śiṣitoli, D & E śikhitori
7. E saṃdadhyād vimukha
8. B vājvar
9. A, B & C svaśa, D & E svasa
10. A, C, D & E khākha
11. A & C khṛkhaḥ, D & E khakha
12. D & E sūcān
13. A, C & G nyaset
14. B, D & E kubelāya
15. B kanesā
16. A, C, D & E aṃguli
17. A, B & C madhyemā
18. B, D & E sūcyā

chu lhaḥi phyogs su mñam paḥi gom [141b] pas ḥdug la lag pa g-yas paḥi khu tshur bciṅs nas mthe boṅ daṅ mdzub mo gcig tu sbyar te g-yon paḥi khu tshur sñiṅ khar bzag la g-yon paḥi mdzub mo lcags kyus spyan draṅ ba ni chu bdag gi spyan draṅ baḥi phyag rgyaḥo / phyag rgya de ñid g-yon paḥi mdzub mo khu tshur la sbyar te bzuṅ ba zags paḥi phyag rgya chu bdag gi dam tshig gi phyag rgyaḥo / spyan draṅ baḥi phyag rgya las mdzub mo brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /

daḥi snags ni /

tritripuṭa tritriśikhitoli virūpākṣa SVĀHĀ /

rluṅ lhaḥi phyogs su bltas te ḥdug pa g-yon paḥi khu tshur bciṅs te guṅ mo bsgreṅ baḥi tshigs gsum par mdzub mo bkug paḥi rtse mo btsugs la mṅon du phyogs te brkyaṅ ṅo / lag pa g-yas pa yaṅ de bzin du byas te sta zur logs su bzag ciṅ mthe bos bskum[1] ba ni rluṅ lbahi spyaṅ draṅ baḥi phyag rgyaḥo /

de ñid mthe boṅ sṅa ma bzin du bzag pa ni rluṅ lhaḥi dam tshig gi phyag rgyaḥo /

spyan draṅ baḥi phyag rgya las mthe boṅ brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /

deḥi sṅags ni /

OṂ svasakhakhakhukha SVĀHĀ /

kubera la mṅon du bltas te ḥdug nas lag pa gñis kha sbyar la rdo rje bciṅ ba naṅ du byas la mthe chuṅ gñis bśibs te brkyaṅ / deḥi rgyab tu srin lag gñis so sor bzag nas guṅ mo bsgreṅ ba rdo rje ḥdud pa bya ba ni kubera spyan draṅ baḥi phyag rgyaḥo / phyag rgya de ñid kyi guṅ mo gñis naṅ du rdo rje guṅ mo bciṅ baḥi bzag pa ni kuberaḥi dam tshig gi phyag rgyaḥo /

spyan draṅ baḥi phyag rgya las guṅ mo gñis brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /

deḥi sṅags ni /

OṂ kuberāya SVĀHĀ /

dbaṅ ldan gyi phyogs su bltas te ḥdug la lag pa dag gcig tu sbyar te thal mo sbyar ba bya ste / srin lag daṅ mtheḥu chuṅ lag mthil du rdo rje bciṅ ba byas te / mthe [142a] bo zuṅ dag gẑan la brten ciṅ naṅ du bkug ste bsnol la / guṅ mo gśibs te bsgreṅ baḥi rgyab tu mdzub mo gñis rdo rjeḥi rnam par bẑag la de ñid bkug ste steṅ du phan tshun sen mo sprad par bya ba ni dbaṅ ldan gyi spyan draṅ baḥi phyag rgyaḥo /

de ñid kyi mdzub mo sṅar bẑin rdo rjeḥi rnam par gzuṅ ba ni dbaṅ ldan gyi dam tshig gi phyag rgyaḥo /

spyan draṅ baḥi phyag rgya las mdzub mo gñis brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /

1. P. & N. bskul ba

mantraḥ / OṂ JUṂ JUṂ śiva SVĀHĀ /
pratyālīḍhasthānastho 'ṃjalyākāreṇa hastau saṃdhārya / ūrdh-
96a vaṃ dṛṣṭvā tarjanīdvayāṃkuśyā brahmādīnām (96a) āvāhana-
mudrā / asyā eva tarjanīdvayaṃ pūrvavat saṃsthāpya samayamud-
drā / āvāhanamudrāyās tarjanīdvayaṃ prasārya visarjanamudrā/
mantrās[1] teṣām[2] / OṂ ūrdhvaṃ[3] brahmaṇe SVĀHĀ / OṂ sūr-
yāya[4] grahādhipataye SVĀHĀ / OṂ candrāya[5] nakṣatrādhipat-
aye SVĀHĀ /
samapadaṃ sthānam āsthāya[6] hastadvayam ekato[7] yojyāvicalānyony[8]
āṃgulyagrā saṃyojyāṃguṣṭhau vartulākāreṇādhodṛṣṭiṃ kṛtvā[9]
pṛthivyādīnāṃ tarjanyaṃkuśābhyām āvāhanam / tarjanyau pūr-
vavad vyavasthāpya samayamudrā / āvāhanamudrāyāḥ prasārita-
tarjanībhyāṃ visarjana[10]mudrā[11] / mantraḥ / OṂ adhaḥ[12] pṛthi-
vyai[13] SVĀHĀ / OṂ[14] asurebhyaḥ SVĀHĀ / OṂ nāgebhyaḥ
SVĀHĀ / (96b)
96b tata ācamanaṃ svamantrair eva sarveṣāṃ datvā / saśiṣyagaṇasya
mamā[15]vighnaṃ kuruta karmasiddhiṃ ca me prayaccha / ity uktvā
sarvān visarjayed iti /
atha subāhuparipaṭhitagāthābhir baliṃ dadyāt /
devāsurāḥ sarvabhujaṃgasiddhāḥ //
tārkṣāḥ[16] suparṇāḥ[17] kaṭapūtanāś ca //
gandharvayakṣā grahajātayaś[18] ca //
ye kecid bhūmau nivasanti divyāḥ[19] //
nyastaikajānuḥ pṛthivītale 'smin //
kṛtāṃjalir vijñāpayāmi tāṃs tu //
saputradāraiḥ saha bhṛtyasaṃghaiḥ //
śrutvā ihāyāntu anugrahārtham //
ye merupṛṣṭhe nivasanti bhūtāḥ //

1. D & E mantraḥ
2. D bhavantyṣā
3. A, C & G ūrdhva
4. B sūryā , D & E sūrya
5. B, D & E candrā
6. D & E ādāya
7. B ekaso
8. B virarānyonyāṃguṣṭhav
9. B omits
10. B visarjanaṃ
11. B omits
12. B adha, D & E atha
13. A & C pṛthivyaḥ, D & E pṛthivya
14. A, C & G omit
15. B samayavighnaṃ
16. D śākṣāḥ, E sākṣāḥ
17. A to E supūrṇā
18. B jādayaś
19. B devyā

sṅags ni /
JUṂ JUṂ śiva SVĀHĀ /
g-yon brkyaṅ baḥi g-yas pas ḥdug la lag pa thal mo khoṅ stoṅ du sbyar te bźag la steṅ du bltas te mdzub mo gñis kyi lcags kyu ni tshaṅs pa la sogs pa spyan draṅ baḥi phyag rgyaḥo /
de ñid kyi mdzub mo gñis sṅa ma ltar bźag pa ni dam tshig gi phyag rgyaḥo /
spyan draṅ baḥi phyag rgya las mdzub mo gñis brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /
de rnams kyi sṅags ni /
OṂ ūrdhvabrāhmaṇi SVĀHĀ /
OṂ sūryagraha-adhipataye SVĀHĀ /
OṂ candranakṣatra-adhipataye SVĀHĀ /
mñam paḥi gom paḥi gnas pas ḥdug la lag pa gñis gcig tu sbyar ba ste sor moḥi rtse mo rnam par mtshams med par phan tshun sbyar te / mthe boṅ zlum po byas la ḥog tu bltas te saḥi lha mo la sogs pa mdzub mo lcags kyus spyan draṅ ba ni / ḥog gi lha moḥi spyan draṅ baḥi phyag rgyaḥo /
spyan draṅ baḥi phyag rgya las sṅar bźin du mdzub mo dag bźag pa ni dam tshig gi phyag rgyaḥo /
mdzub mo dag brkyaṅ ba ni gśegs su gsol baḥi phyag rgyaḥo /
sṅags rnams ni /
adhaḥpṛthivyai SVĀHĀ /
asurebhyaḥ SVĀHĀ /
nāgebhyaḥ SVĀHĀ /
de nas raṅ gi sṅags kyis thams cad la ḥthor ḥthuṅ phul la / bdag daṅ slob maḥi tshogs su bcas pa la bgegs med par mdzod cig / las kyi dṅos grub kyaṅ bdag la stsol cig ces brjod la thams cad [142b] gśegs su gsol lo / yaṅ dpuṅ bzaṅs kyi ched du gsuṅs paḥi tshigs bcad rnams kyis gtor ma dbul te /
lha daṅ lha min gnod sbyin lto ḥphye grul //
nam mkhaḥ ldiṅ daṅ ḥdab bzaṅ[1] lus srul po //
dri za srin po gdon gyi tshogs rnams daṅ //
gaṅ su sa la gnas paḥi rdzu ḥphrul can //
bu smad bcas śiṅ g-yog ḥkhor bcas pa la //
bdag gi pus mo sa steṅ ḥdir btsug nas //
thal mo sbyar nas khyod la gsol ḥdebs bgyid //
gsan nas phan gdags slad du ḥdir byon cig //
ḥbyuṅ po gaṅ dag ri rab steṅ gnas daṅ //

1. P. mdab bzaṅs, N. mdah bzaṅ

ye nandane ye ca surālayeṣu //
ye codayāste ravimaṇḍale ca //
nagareṣu sarveṣu ca ye vasanti //
97a saritsu (97a) sarvāsu ca saṃgameṣu //
ratnālaye cāpi kṛtādhivāsāḥ //
vāpītaṭāgeṣu ca palvaleṣu //
kūpeṣu vapreṣu[1] ca nirjhareṣu //
[2]grāma[3]ghoṣeṣu surakānane[4] vā //
śūnyālaye devagṛheṣu[5] ye ca //
vihāracaityāvasathāśrameṣu //
maṭheṣu[6] śālāsu ca kuñjarāṇām[7] //
ye bhūbhṛtāṃ[8] citra[9]gṛhe vasanti //
rathyāsu vīthīṣu ca catvareṣu //
ye caikavṛkṣeṣu[10] mahāpatheṣu[11] //
mahāśmaśāneṣu mahāvaneṣu //
siṃhebha[12] ṛkṣādhyuṣiteṣu[13] ye ca //
vadanti ghorās[14] mahāṭavīṣu //
dvīpeṣu[15] divyeṣu kṛtālayāś[16] ca //
merau śmaśāne[17] nivasanti ye ca //
hṛṣṭāḥ prasannāḥ sraja[18]gandhamālyam //
dhūpaṃ baliṃ dīpaṃ vidhiṃ[19] ca bhaktyā[20] //
gṛhṇantu bhuṃjantu pibantu cedam //
97b idaṃ ca karmaṃ saphalaṃ (97b) juṣantu[21] //
evaṃ tu kṛtvā grahapūjanaṃ tu //
digarcanaṃ tv ekamanā[22] prakuryā //
indrā tu[23] vajrī saha devasaṃghaiḥ //
imaṃ ca gṛhṇantu baliṃ viśiṣṭam[24] //
agnir yamo nairṛtir bhūpatiś ca //

1. B parve
2. B, D, E & G ye
3. A gāmeṣu, C, D & E grāmeṣu
4. D & E kāneṣu
5. B gṛhe ca ye ca
6. A, B & C paṭheṣu, D mathaneṣu
7. A kuṇḍalānāṃ, B, D & E kuṃjalānāṃ
8. B, D, E & G bhṛtā
9. A, C, D & E citta, B cittā
10. D & E omit
11. B paṭheṣu, D & E pathyaṣu
12. B siṃhesa
13. D & E adhipatiś ca
14. E gholāsu mahāsu
15. A omits, B dviṣeṣu, D & E divyaiṣu G dipeṣu
16. E kṛtāratārayāś
17. A & G śāśāne
18. A śraga, B, D & E sa
19. B vadhiṃ
20. A, C & G bhaktaṃ, D & E bhaktyātāṃ
21. A, D & E jugaṃtu
22. B & G manāḥ, D & E ekanā
23. A & C indrādi
24. B viśṛṣṭaṃ

dgaḥ baḥi tshal daṅ lha yi gnas rnams daṅ //
śar nub ri daṅ ñi zlaḥi khyim gnas daṅ //
ri bo kun la gaṅ dag gnas pa daṅ //
chu bo kun daṅ chu boḥi mdo rnams daṅ //
rin chen gnas na lhag par gnas pa daṅ //
mtsho daṅ rdziṅ bu[1] lteṅ[2] ka chu ṅogs daṅ //
g-yaḥ chu sil ma can daṅ khron par gnas //
groṅ daṅ phyugs lhas groṅ khyer stoṅ pa daṅ //
khaṅ stoṅ daṅ ni lha yi khaṅ par yaṅ //
gtsug lag khaṅ daṅ mdzod rten gnas dag daṅ //
dkaḥ thub gnas daṅ glaṅ chen bres daṅ ni //
rgyal poḥi skor khaṅ dag ni gaṅ gnas daṅ //
lam sraṅ bźi mdo dag daṅ gsum mdo daṅ //
gaṅ dag lam po che daṅ śiṅ gcig druṅ //
dur khrod chen po nags tshal chen po daṅ //
seṅ ge dred daṅ gcan zan gnas dag daṅ //
ḥbrog chen ḥjigs su ruṅ bar gaṅ gnas daṅ //
gaṅ dag gliṅ mchog dag na gnas pa daṅ //
lhun po dur khrod dag na gaṅ gnas rnams //
dgyes śiṅ mgu bas phreṅ ba byug pa dri //
bdug pa gtor ma mar me bstod pa ḥdis //
gus ḥbul snoms mdzod gsol mdzod ḥthuṅ mdzod cig //
las ḥdi rnams kyi ḥbras bu mchis par mdzod //
de ltar gdon la mchod byas nas [143a] //
rtse gcig yid kyis phyogs skyoṅ mchod par byas //
dbaṅ po rdo rje can gyi lha tshogs ḥkhor daṅ bcas //
gtor ma khyad ḥphags ḥdi dag bźes su gsol //
me daṅ gśin rje bden bral srin poḥi bdag //

1. P. ka
2. P. & N. steṅ

apāṃ patir vāyudhanādhipatiḥ //
īśānabhūtādhipatiś ca devāḥ //
ūrdhvaṃ tu candro 'rkaḥ pitā mahāṃś[1] ca //
devāḥ samastā bhuvi ye ca nāgāḥ //
dharādharā guhyagaṇaiḥ sametāḥ[2] //
pratipratitveka[3]nivedanaṃ tu[4] //
svaka[5]svakāś caiva diśāsu bhūtāḥ[6] //
gṛhṇantu tuṣṭāḥ sabalāḥ sasainyāḥ //
saputramitra[7]svajanaiḥ sametāḥ //
dhūpaṃ baliṃ dīpaṃ puṣpavilepanaṃ[8] ca //
bhuṃjantu jighrantu pibantu cedam //
idaṃ ca karmaṃ saphalaṃ juṣantu[9] // iti /
98a tatrāyaṃ sabāhyābhyantare (98a) balipradānamantraḥ / akāro mukhaṃ sarvadharmāṇāṃ ādyanutpannatvād iti /
tato paspṛśya[10] pūrvadvārābhimukhāvasthitaḥ sarvakarmikakuṇḍamadhye śrītrailokyavijayamaṇḍalasarvadevatāmantrān udāharan kusumair niveśya / homavidhinā śrīvajrahuṃkāramantreṇāṣṭottaraśataṃ go[11]ghṛtenāhutiṃ dadyāt / śrīvairocanādimantrair api vajrāveśakrodhaparyantaiḥ saptasaptāhutiḥ punaḥ /
tato yathāvad agnikuṇḍe vairocanādīn puṣpair avākṛṣya vairocanādimantrair[12] ālikhite[13] maṇḍale svasthāneṣu niveśayet /
tataḥ sarvatathāgatān praṇamya /
aham amuka[14]nāmnā ca vajrācāryo mahātapāḥ //
98b śiṣyān praveśayiṣyāmi (98b) sarvasattvahitārthataḥ //
atra ca maṇḍalapraveśe pātrāpātraparīkṣā na kāryā / tat kasya hetoḥ / santi bhadantas[15] tathāgatāḥ kecit sattvā mahāpāpakāriṇas ta idaṃ vajrahuṃkāramaṇḍalaṃ dṛṣṭvā praviṣṭvā[16] ca sarvāpāya[17]vigatā bhaviṣyanti /

1. G mahaś
2. B samantān, D & E samastāḥ
3. A pratipratye
4. A & C nivedayantu, B nivedayaṃ ca
5. B svakā
6. A & C bhūtvā
7. A & C maitrī, D & E samṛtra
8. A & C nivedayaṃ tu, D, E, F & G nivedanantu
9. A & C jugam, D yugaṃtu, E yugantu me
10. B pūrvavat
11. A, D, E & G omit
12. D & E mantra
13. B ālīḍete, D & E lālīṣyate
14. B amuko
15. A, C & G bhagavantas, B bhavantas
16. B, D & E praviṣṭā
17. A, D & E pāpa

chu bdag rluṅ bdag nor gyi bdag po daṅ //
dbaṅ ldan lha ste ḥbyuṅ poḥi bdag po daṅ //
steṅ gi ñi zla tshaṅs pa chen po daṅ //
lha rnams kun daṅ sa yi klu rnams gaṅ //
ri yi lha daṅ gsaṅ baḥi tshogs ḥdus rnams //
dpuṅ bcas te bcas bu daṅ bśes gñen bcas //
raṅ gi skye bo[1] tshogs śiṅ mñes pa rnams //
so so so soḥi thugs dgoṅs gcig mdzad nas //
raṅ raṅ phyogs su legs par byon nas ni //
raṅ gi bu smad mdzaḥ bśes gñen ḥdun daṅ //
naṅ mi dmag daṅ dpuṅ bcas thabs gcig tu //
me tog dri daṅ byug pa mar me daṅ //
źal zas gtor ma ḥdi dag bźes nas kyaṅ //
gsol mdzod snoms mdzod legs par ḥthuṅ mdzod cig //
las ḥdi rnams kyi ḥbras bu mchis par mdzad //
de la ḥdi ni phyi daṅ naṅ thams cad du gtor ma rab tu dbul baḥi sṅags te /
akāromukhaṃ sarvadharmāṇām ādyanutpannatvāt zes paḥo /
de nas ñe reg byas te śar sgor mṅon par phyogs te gnas pa la /
las thams cad paḥi thab khuṅ gi dbus su dpal ḥjig rten gsum rnam par rgyal baḥi dkyil ḥkhor gyi lha thams cad kyi sṅags brjod ciṅ me tog dmar pos ṅes par bkod la sbyin sreg gi cho gas dpal rdo rje HUṂ mdzad kyi sṅags kyis baḥi mar gyis bsregs blugs brgya rtsa brgyad dbul lo / dpal rnam par snaṅ mdzad la sogs paḥi sṅags rdo rje ḥbebs pa khro boḥi mthar thug par kyaṅ bsregs blugs bdun bdun slar yaṅ ṅo /
de nas ji lta ba bźin du thab khuṅ ni[2] rnam par snaṅ mdzad la sogs pa rnams me tog kho nas spyan draṅs la rnam par snaṅ mdzad la sogs [143b] paḥi sṅags kyis bris paḥi dkyil ḥkhor gyi raṅ gi gnas su dgod do /
de nas de bźin gśegs pa thams cad la phyag byas la / bdag miṅ che ge mo źes bgyi baḥi /
rdo rje slob dpon dkaḥ thub che // sems can kun la phan paḥi phyir // slob ma rnams ni gźug par bgyi // ḥdir yaṅ dkyil ḥkhor chen por ḥjug pa la snod daṅ snod ma yin pa brtag par mi bya ste /
de ciḥi slad du źe na /
btsun pa bcom ldan ḥdas sems can kha cig ni sdig pa chen po bgyid pa de rdo rje HUṂ mdzad kyi dkyil ḥkhor chen po ḥdi mthoṅ ste źugs nas ṅan soṅ thams cad daṅ bral bar ḥgyur ro /

1. P. & N. boḥi
2. P. & N. gi

santi bhagavantaḥ sattvāḥ sarvārthabhojanakāmaguṇagṛddhāḥ[1] samayadviṣṭāḥ puraścaraṇādīṣṭāśa[2]ktās[3] teṣām apy atra yathākāmakaraṇīyā praviṣṭānāṃ sarvāśāparipūrtir bhaviṣyati / santi ca bhagavantaḥ sattvā nṛtyagītahāsyalāsyāhāravihārapriyatayā sarvatathāgatamahāyānadharmatānavabodhād[4] anya[5]devakula-
99a maṇḍalāni praviśanti/ sarvāśāparipūrtīs[6]aṃgrahabhūteṣu (99a)niru[7]ttararatiprītiharṣasaṃbhavakareṣu sarvatathāgatakulamaṇḍaleṣu[8]-śikṣābhay[9]abhītān[10] na[11] praviśanti / teṣāṃ apāyamaṇḍalapraveṣe[12] yathā[13]vasthitasukhātmasamayam[14] eva vajrahuṃkāramaṇḍalapraveśo yujyate[15] / sarvaratiprītyuttama[16]sukhasaumanasyābhivarddha[17]-nārthaṃ sarvāpāyagatipraveśābhimukhapathavinivartanāya ca / santi ca punar bhagavanto dhārmikāḥ sattvāḥ sarvatathāgataśīlasamādhiprajñottamasiddhyupāyair buddhabodhiṃ prārthayanto dhyānavimokṣādibhir bhūmibhir yatnataḥ kliṣyante / teṣām atraiva vajrahuṃkāramaṇḍale prave[18]śamātreṇaiva[19]sarva[20]tathāgatatvam[21] api na durlabham / kim aṃga punar anyasiddhir iti vijñāpayet /
99b (99b)tataḥ śiṣyān praveśayet / tatra pañcaśikṣā[22]padaparigṛhītena[23] śrāmaṇe[24]rakabhikṣusaṃvaragṛhītena vā / ācāryābhiṣekārhe[25] nācāryapādayoḥ praṇipatyaivaṃ vaktavyam / tvaṃ me śāstā mahārataḥ //
icchāmy ahaṃ[26] mahānātha mahābodhi[27]nayaṃ[28] dṛḍham //
dehi me samayatattvaṃ saṃvaraṃ ca dadasva me // iti /
tato vajrayakṣaparijaptaṃ nīlavastra[29]nivasanottarīyaṃ vajrāṃkuśādidvārapālacatuṣṭayaparijaptaṃ mukhaveṣṭanaṃ śiṣyaṃ kṛtvā catuḥpraṇāmaṃ kārayet /

1. B, D & E samṛddhāḥ, G mṛddhāḥ
2. A, C, D & E ādiṣṭa, B ādiṣṭava
3. A & C śantās
4. B avabodhā
5. B omits
6. B paripūriṃ, D & E paripūrayi
7. D & E nanu
8. D & E maṇḍale
9. A, C & G śikṣāya
10. B & E bhitā
11. B, D & E omit
12. B praveśa, D praveśaya
13. E yaryasthā
14. A, C & G ātmayam
15. B pūjyate
16. A, C & G ubhaya
17. A & C anavivardhamdāna, B abdhivṛddharna
18. D praveśya, E praveśaḥ
19. B mātraiḥ naiva, D & E mantranaiva
20. A & C omit
21. B omits tvam & reads svaṃ
22. B & E śiṣyā
23. A & G parigrahena, C parigṛhena
24. A & C śrāvaṇeraka, B śrāmaṇera
25. B artheṇa, G anetuna
26. D & E icchā medaṃ
27. A, C, D, E & G bodhisattva
28. A & C padaṃ
29. B vastre

bcom ldan ḥdas nor daṅ / bzaḥ ba daṅ btuṅ ba daṅ / ḥdod paḥi yon tan thams cad la chags pa daṅ / dam tshig la mi ḥdaḥ ba daṅ / sṅar spyod la sogs pa ḥdod ciṅ mi nus paḥi sems can dag mchis te / de dag kyaṅ ḥdir ji ltar bya bar ḥdod pa bya baḥi phyir zugs pa rnams kyis bsam pa thams cad rdzogs par ḥgyur ro /
bcom ldan ḥdas sems can kha cig ni gar daṅ glu daṅ / gad mo daṅ / rtsed[1] mo daṅ / kha zas la spyod pa la dgaḥ ba ñid kyis de bzin gśegs pa thams cad kyi theg pa chen po chos ñid khoṅ du ma chud pas lhaḥi rigs daṅ dkyil ḥkhor gzan du ḥjug par ḥgyur gyi / de bzin du rigs thams cad kyi dkyil ḥkhor re ba thams cad yaṅ dag par rdzogs par ḥgyur ba bla na med paḥi dgaḥ ba daṅ / mgu ba daṅ / raṅs pa rnams ḥbyuṅ bar mdzad pa de na bslab paḥi gnas la ḥjigs śiṅ skrag nas mi ḥjug pa dag kyaṅ mchis te / ṅan soṅ gi dkyil ḥkhor gyi lam du ji ltar gnas paḥi bde baḥi bdag ñid kyi gnas skabs can de dag kyaṅ dgaḥ ba daṅ mgu ba dam pa daṅ bde ba daṅ / yid bde ba myoṅ par bgyi ba daṅ / ṅan soṅ gi rgyud thams cad du ḥjug par kha bltas baḥi lam las [144a] bzlog par bgyi baḥi slad du rdo rje HUṂ mdzad kyi dkyil ḥkhor du ruṅ ṅo /
bcom ldan ḥdas chos ldan gyi sems can de bźin gśegs pa thams cad kyi tshul khrim daṅ / tiṅ ṅe ḥdzin daṅ / śes rab dam pa ḥgrub paḥi thab skyis saṅs rgyas kyi byaṅ chub ḥtshol ba ni / bsam gtan daṅ rnam par thar pa la sogs pa daṅ / sa rnams la ḥbad pas ñon moṅs par ḥgyur ba dag kyaṅ mchis te / de dag kyaṅ HUṂ mdzad kyi dkyil ḥkhor ḥdi ñid du zugs ma thag tu de bzin gśegs pa ñid thams cad kyaṅ rñed par dkaḥ[2] ba yaṅ ma lags na / dṅos grub gźan lta smos kyaṅ ci ḥtshal źes gsol bar byaḥo /
de nas slob ma gźug par byaḥo / de la bslab paḥi [gzi] lṅa yoṅs su bzuṅ baḥi dge bsñen nam / dge sbyoṅ ṅam dge sloṅ gi sdom pa yoṅs su bzuṅ ziṅ slob dpon du dbaṅ bskur bar ḥos pa / slob dpon gyi źabs dag la phyag byas te / ḥdi skad ces brjod de /
bdag gi ston pa dgaḥ chen khyod // byaṅ chub chen poḥi tshul bstan pa //
mgon po chen po bdag ḥtshal lo //
dam tshig de ñid bdag la stsol // byaṅ chub sems kyaṅ bdag la stsol //
skyabs gsum dag kyaṅ bdag la stsol // źes paḥo /
de nas slob ma la rdo rje gnod sbyin yoṅs su bzlas paḥi gos dmar poḥi stod g-yogs smad g-yogs daṅ / rdo rje lcags kyu la sogs paḥi sgo skyoṅ bzi bzlas paḥi gdoṅ g-yogs bciṅ bar byas la phyag rgya bźi byed du gźug go /

1. P. rtsad N. rtsab
2. P. N dgeḥ

punaḥ puṣpakareṇa śiṣyeṇācāryaṃ puṣpakareṇaiva deśanānumodanādhyeṣaṇāyācanāṃ ca kṛtvā vaktavyam /
dehi me saṃvaraṃ vibho[1] //
100a samanvāharantu māṃ buddhā aśeṣā (100a) munibhāskarāḥ //
aham amukanāmnā vaī[2] ācārya[3]samakṣaṃ[4] sthitaḥ[5] //
praviśāmi mahāguhyaṃ[6] buddhanāṭakasaṃbhavam //
avaivartikacakrādyaṃ mahāmokṣapuraṃ[7] varam[8] //
praveśa māṃ mahācārya sarvaguhyakuloccayam //
dadasva me mahābhāgam avaivartyabhiṣecanam //
dadasva me mahācārya lakṣaṇasyānumodanam[9] //
anuvyañjanasaṃyuktaṃ buddhakāyaṃ[10] manoramam[11] //
dadasva me mahācārya abhiṣekaṃ mahādbhutam //
ācāryo 'haṃ bhaven nityaṃ sarvasattvārthakāraṇāt //
tata ācāryeṇa sarvakulavijñaptiḥ kāryā /
ayam evāmuka[12]nāmnā bodhicittaparigrahaḥ //
icchate guhyacakre 'smin praveṣṭāṃ samayasaṃvaram //
tata ācāryeṇa vaktavyam /
100b icchase tvaṃ mahātman[13] mahāguhya-(100b)-kulaṃ śuddhaṃ rahasyaṃ[14] parigṛhṇitum /
buddhaṃ dharmaṃ ca saṅghaṃ ca triratnaśaraṇaṃ vraja //
etad buddhakule ramye saṃvaraṃ bhavate dṛḍham //
vajraṃ ghaṇṭā ca mudrā ca tvayā grāhyā mahāmate //
yad bodhicittaṃ tad vajraṃ prajñā ghaṇṭā iti smṛtā //
ācāryaś ca gṛhītavyaḥ sarvabuddhasamo guruḥ //
etad vajra[15]kule śuddhe saṃvaraṃ samayocyate //
caturdānaṃ pradātavyaṃ tridive[16] ca trirātrike[17] //
āmī[18]ṣābhayadharmākhyā[19] maitrī ratnakuloccaye //

1. B bho
2. G only
3. A, B & C ācāryaṃ
4. A sācchina, B, C & G sākṣiṇa, D sāmana, E samana
5. B, D & E sthitaṃ
6. B suhyaṃ
7. B mayaṃ, D & E mathayaṃ
8. B, D & E puraṃ
9. B anumudraṇaṃ
10. A, B, C & G kāya, D kāma
11. A, C & G manorame, B manomaṃ, D manoramā E manoramāṃ
12. A, B & C amuko
13. A & C ātmana, B ātmaṃ, D & E mahan
14. A, C & G ramyaṃ
15. B buddha
16. D & E divye
17. B rātrike
18. B āmikhā
19. B ākhyaṃ, A & C ākṣaṃ, D āṣya, G omits

yaṅ lag me tog thogs paḥi slob mas slob dpon
la phyag byas la / lag na me tog thegs pa ñid kyis bśags pa daṅ /
rjes su yi raṅ ba daṅ / bskul ba daṅ / gsol ba gdab pa byas la ḥdi
skad ces brjod do /
gtso bo bdag la sdom pa stsol // thub paḥi ñi ma ma lus paḥi //
saṅs rgyas rnams ni bdag la dgoṅs //
bdag miṅ che ge źes bgyi ba // slob dpon dbaṅ du gnas pa la //
saṅs rgyas [144b] rol mo ḥbyuṅ ba yi // phyir mi ldog paḥi dge
ḥdun can //
thar pa chen poḥi groṅ khyer mchog // gsaṅ ba chen por ḥjug par
bgyiḥo //
gsaṅ ba thams cad rigs bsdus pa // slob dpon chen po bdag ḥjug
mdzod //
phyir mi ldog paḥi dbaṅ bskur ba // bskal pa chen po bdag la stsol //
mtshan rnams rjes su gsol btab pa // dpe byad rnams daṅ yaṅ dag
ldan //
saṅs rgyas sku ni yid ḥoṅ ba // slob dpon chen po bdag la stsol //
dbaṅ bskur ba ni rmad byuṅ che // sems can kun gyi don bgyid
phyir //
bdag ni rtag tu slob dpon gyur // slob dpon chen po bdag la gsol //
de nas slon dpon gyis rigs thams cad la gsol ba gdab par bya ste /
che ge mo źes bya ba ḥdi ñid ni //
byaṅ chub sems ni yoṅs ḥdzin pa // gsaṅ ba yi ni ḥkhor lo ḥdir //
ḥjug ciṅ byaṅ chub sdom pa ḥtshal //
de nas slob dpon gyis ḥdi skad ces brjod do /
saṅs rgyas chos daṅ dge ḥdun te // dkon mchog gsum la skyabs su
soṅ //
ḥdi ni saṅs rgyas rigs dag paḥi // dam tshig sdom pa brtan por gyur //
rdo rje dril bu phyag rgya yaṅ // blo gros chen po khyod kyis gzuṅ //
byaṅ chub sems gaṅ de rdo rje // śes rab dril bu źes bśad do //
slob dpon dag kyaṅ gzuṅ bar bgyi // bla ma saṅs rgyas kun daṅ
mñam //
ḥdi ni rdo rje rigs dag paḥi // sdom pa dam tshig yin par gsuṅs //
rin chen rigs ni bsdus pa ni // ñin mo gsum daṅ mtshan mo gsum //
zaṅ ziṅ mi ḥjigs chos daṅ byams// sbyin pa rnams bźi rab sbyin bya //

saddharmaṃ ca tvayā grāhyaṃ guhyaṃ triyānikam //
etat padmakule śuddhe saṃvaraṃ samayocyate //
saṃvaraṃ sarvasaṃyuktaṃ parigṛhṇīṣva[1] tattvataḥ //
pūjākarma yathāśaktyā mahākarmakuloccaye //
etat pārā[2]jikākhyātāś caturdaśam[3] ataḥ param //
na tyājyaṃ na ca kṣeptavyaṃ mūlāpattir iti smṛtam //
tridive ca trirātrau ca vartitavyaṃ dine dine //
101a yadā hānir (101a) bhaved yogī sthūlāpattyo bhaviṣyati //
prāṇinaś ca na te ghātyā adattaṃ naiva cāharet //
nācaret kāmamithyāyāṃ mṛṣā[4] naiva ca bhāṣayet //
mūlaṃ sarvasyānarthasya madyapānaṃ vivarjayet //
akriyāṃ varjayet sarvāṃ sattvārthaṃ vinayena[5] ca //
sādhūnām upatiṣṭheta[6] yogināṃ paryupāsanam //
trividhaṃ kāyikaṃ karma[7] vacasā ca caturvidham //
manasā triprakāraṃ ca yathāśaktyānupālayet //
manasā triprakāraṃ ca yathāśaktyānupālayet //
hīnayāna[8]spṛhā[9] naiva sattvārthaṃ vimukhaṃ na ca //
na saṃsāraparityāgī na nirvāṇaratiḥ sadā //
apamānaṃ na te kāryaṃ devatā[10] na ca guhyake //
na ca cihnaṃ samākramyaṃ mudrā vāhanam āyudham //
etat samayam ity uktaṃ rakṣitavyaṃ tvayā mate //
101b tasyaiva cāpi vaktavyam (101b) ācārya[11] tu śṛṇuṣva[12] me //
evam astu kariṣyāmi yathā jñāpayase vibho[13] //
utpādayāmi paramam ityādi yāvat sarvān sthāpayiṣyāmi nirvṛtāv iti /
yas tu saṁvaraṃ na gṛhṇāti tasya praveśamātram eva dātavyaṃ /
adya tvam ityādi na brūyād ācāryābhiṣekaṃ ca na kuryāt /
tataḥ / OṂ sarvayogacittam utpādayāmīty anena /
utpādayitvā paramaṃ bodhicittam anuttaram //
vajram asya[14] pratiṣṭhāpya hṛdaye[15] hṛdayena tu[16] //
surate samayas tvaṃ HOḤ vajrasiddhi [17]yathāsukham // ity anena /

1. B pratigṛhṇasva, D pratihṇāmi, E pratigṛhṇāmi
2. B pālā
3. B, D & E daśa
4. D mṛdhā
5. B & D vinayana
6. B upatiṣthet
7. A & B karmaṃ
8. B jāna, D prāṇa, E prāna
9. D & E prāha
10. B, D &/E devadā
11. A to E ācāryā
12. A & C śṛṇudhva
13. B prabho
14. G puṣpa
15. A, B & C hṛdaya, D & E omit
16. A, C & G hṛdaye dayaṃ tu
17. B & D siddhya, E siddhaya

phyi daṅ gsaṅ ba theg pa gsum// dam chos khyod kyis gzuṅ bar bya//
ḥdi ni padmaḥi rigs dag paḥi // dam tshig sdom pa yin par gsuṅs //
las chen rigs ni bsdus pa la // sdom pa gsum po yaṅ dag ldan //
mchod paḥi las kyaṅ ci nus bźin // yaṅ dag ñid du ṅes bzuṅ gyis //
de las gźan pa bźi po yaṅ // ḥdi dag [145a] phas pham par ni bśad //
mi spoṅ dor bar yaṅ mi bya // rtsa baḥi ltuṅ bar ḥdi bśad do //
ñin mo gsum daṅ mtshan gsum du // ñin re źiṅ ni brjod par bya //
gaṅ tshe ñams na rnal ḥbyor pa // ltuṅ ba sbom po dag tu ḥgyur //
khyod kyis srog chags bsad mi bya // ma byin pa yaṅ mi blaṅ ṅo //
ḥdod pas log par mi spyod ciṅ // brdzun yaṅ smra bar mi byaḥo //
ḥphuṅ khrol kun gyi rtsa ba yi // chaṅ ni btuṅ ba rnam par spaṅ //
sems can gdul phyir ma gtogs par // bya ba ma yin thams cad spaṅ //
dam paḥi druṅ du gnas bya źiṅ // rnal ḥbyor pa rnams bsñen bkur[1]
bya //
lus kyi las ni rnam pa gsum // ṅag gi rnam pa bźi rnams daṅ //
yid kyi rnam pa gsum dag ni // ci nus pas ni rjes su bskyaṅ //
theg pa dman la dgaḥ mi bya // sems can don la rgyab phyogs min //
ḥkhor ba dag ni kyaṅ mi spaṅ // rtag tu mya ṅan ḥdas mi chags //
lha daṅ lha min gsaṅ ba pa // khyod kyis rñas par mi bya źiṅ //
phyag rgya bźon pa mtshon cha daṅ // mtshan ma bgom par yaṅ mi
bya //
ḥdi dag dam tshig źes bśad do // de dag ni blo gros khyed kyis
bsruṅ bar bya /
des kyaṅ ḥdi skad brjod par bya // slob dpon khyod ni bdag la gson //
gtso bo ji ltar bkaḥ bsgo ba // de ltar bdag ni bgyid par ḥtshal //
ji ltar dus gsum mgon po rnams // byaṅ chub tu ni ṅes mdzad paḥi /
źes pa nas sems can mya ṅan ḥdas la dgod ces bya baḥi bar du brjod
par byaḥo //
gaṅ źig sdom pa mi ḥdzin pa de la ni gźug pa tsam sbyin par bya
źiṅ daṅ khyod bya ba la sogs brjod par mi bya ste / slob dpon du
dbaṅ bskur ba yaṅ mi byaḥo /
de nas
OṂ sarvayogacittam utpādayāmi źes pa ḥdis /
byaṅ chub sems ni bla na med // dam pa bdag gis bskyed par bgyi //
de yi sñiṅ khar sñiṅ pos ni // rdo rje rab tu bźag par bya // [145b]
surate samayas tvam HOḤ vajrasiddhi yathā sukham źes pa ḥdis so /

1. P. & N. bskur

tatas taṃ vajrahuṃkāram adhiṣṭhāya gandhapuṣpādibhir abhyarcya [1]sragviṇaṃ surabhitānanaṃ (102a) ca kṛtvo[2]ttamāṃ dakṣiṇām
102a ādāya bahiḥ sthitakalaśodakenābhiṣiñcya / OṂ gṛhṇa vajra[3]-samaya[4] HUṂ VAM ity anena krodhaterintirīṃ[5] svayaṃ baddhvā śiṣyeṇa bandhayet /
vajrabandhaṃ tale kṛtvā chādayet kruddhamānasaḥ //
gāḍham aṃguṣṭhavajreṇa krodhaterintirī[6] smṛtā //
tatas tayaivāṃguṣṭhābhyāṃ puṣpamālāṃ grāhayitvā praveśayed anena hṛdayena / OṂ vajrasamayaṃ praviśā[7]mīti / pūrvadvāre ca vajrāṃkuśena tam ākarṣayet / dakṣiṇena pāśena[8]praveśayet / paścimena sphoṭena badhnīyāt / uttare vajrāveśena veśayet[9] / punaḥ pūrvadvāreṇa praveśyaivaṃ vadet / abhyarcya[10] sarvatathāga-
102b takule praviṣṭas[11] tad ahaṃ[12] tu vajrajñānam utpādayiṣyāmi / yena (102b) jñānena sarvatathāgatasiddhir api prāpsyase / kim anyā[13] siddhiḥ / na ca tvayādṛṣṭamaṇḍalasya purato[14] vaktavyam / mā te samayo vyathed[15] iti /
tataḥ svayaṃ vajrācāryaḥ krodhaterintirīm evam ūrdhvamukhīṃ baddhvā vajraṃ śiṣyasya mūrdhni sthā[16]pyaivaṃ vadet / ayaṃ te samaya[17]vajro mūrdhniṃ[18] te sphārayed yadi tvaṃ kasyacid brūyāḥ[19] / tatas[20] tayaiva samayamudrayodakaṃ śayathā[21] hṛda yena satkṛtya parijapya tasmai vajraśiṣyāya pāyayed iti / tatredaṃ śayathā hṛdayam /
vajrasattvaḥ svayaṃ te 'dya hṛdaye[22] samavasthitaḥ //
nirbhidya tat kṣaṇaṃ yāyād yadi brūyā imaṃ nayam //
vajrodaka / iti / tataḥ śiṣyāya brūyād adya prabhṛti te 'haṃ vajra-pāṇir yad ahaṃ brūyām (103a) idaṃ kuru tat kartavyaṃ na ca
103a tvayāham[23] avamantavyo mā te viṣamā[24]parihāreṇa kālakriyāṃ kṛtvā narake patanaṃ syād iti /

1. A, C & G gandha
2. A, C & G kṛtya, B kṛta
3. D & E omit
4. D & E susiddhaya, B samayas tvaṃ
5. A & C teritiriya, B terantari, D tyalintiliṃ, E tyalintili, G teritiriyaṃ
6. A & C rintirī, B terentiri, D terinti E teriti, F terintira
7. B praviśomi
8. A & C omit, B pārśvena
9. A & C doṣayet, G toṣayet
10. D & E yavya
11. A, C & G praviṣṭa, B pravis, D & E praviṣṭā
12. A, C & G adaṃ
13. A, B, C, D & E anyāḥ
14. B puroto, other MSS omit·
15. D & E ved
16. B sthāpayet
17. B, D & E samayo
18. A & C mūrdhnā, D E & G mudhnā
19. G brūyāthas
20. D& E tatha
21. B sayathā, D śaṣṭhā, E śṛṣṭhā
22. A, C, D & E hṛdayaṃ
23. A, C & G me
24. A & C viṣaya, G vaṣayā

de nas rdo rje HUṂ mdzad du byin gyis brlabs la dri daṅ me tog la sogs pas mchod de me tog phreṅ ba gdags śiṅ / gdoṅ dri źim pos byugs la yon gyi mchog bzuṅ ste / phyi rol na gnas pa la bum paḥi chus dbaṅ bskur la /

OṂ gṛhṇa vajrasamaya HUṂ VAṂ źes pa ḥdis / khro bo tiritiri raṅ ñid bciṅs la slob ma ḥchiṅ du gzug go /

rdo rje bsdams pa naṅ byas la // mthe boṅ rdo rje dam pa yis // yid kyi khro bos dgaḥ bya bas // khro bo tiritiri dran /

de nas de ñid mthe boṅ dag gis me tog gi phreṅ ba ḥdzin du bcug la sñiṅ po ḥdis bźugs par bya ste /

vajrasamayaṃ pratīśyāmi źes paḥo /

śar gyi sgor yaṅ rdo rje lcags kyus de dgug ciṅ lhor źags pas gźug go / nub tu lcags sgrog gis bciṅ źiṅ // byaṅ du rdo rje ḥbebs pas dbab po// yaṅ śar gyi sgo nas de bźin du bcug la ḥdi skad ces brjod do / ded khyod de bźin gśegs pa thams cad kyi rdo rjeḥi rigs kyis ded nas ṅas khyod la rdo rjeḥi sems bskyed par bya /

ye śes gaṅ gis de bźin gśegs pa thams cad kyi dṅos grub kyaṅ thob par ḥgyur na / dṅos grub gźan rnams lta ci smos //

khyod kyis dkyil ḥkhor ma mthoṅ ba rnams kyi mdun du smra bar mi byaḥo / khyod dam tshig ñams par gyur ta re /

de nas rdo rje slob dpon raṅ ñid khro bo tiritiri kha gyen du blta ba daṅ bcas pas bciṅs la / rdo rje slob maḥi spyi bor bźag ste ḥdi skad ces smras te / ḥdi ni khyod kyi dam tshig gi rdo rje yin te gal te khyed ḥgaḥ źig la smras na spyi bo ḥgems par ḥgyur ro /

de nas dam tshig gi phyag rgya de ñid daṅ / mnaḥi sñiṅ po lan gcig bzlas paḥi chu rdo rje slob ma de ḥthuṅ du gźug go / de la maḥi sñiṅ po ḥdi yin te /

rdo rje sems dpaḥ deṅ khyod kyi // sñiṅ la yaṅ dag źugs [146a] par mdzod //

gal te tshul ḥdi smras na ni // de ma thag tu dral te gśeg //

vajra-udaka źes byaḥo //

de nas slob ma la ḥdi skad ces smraḥo / deṅ nas brtsams nas khyod kyi phyag na rdo rje ṅa yin gyis / ṅas ḥdi gyis śig ces gaṅ bsgo ba de bya dgos so / khyod kyis ṅa la brñas par ma byed cig // khyod yaṅ ba ma[1] spaṅs par tsheḥi dus[2] byas nas dmyal bar ltuṅ bar gyur ta re źes paḥo /

1. N. mi
2. N. bya ba

tad anu[1] akāraṃ[2] vajraraśmimālāyuktaṃ svahṛdi cintayet / tataḥ śiṣyahṛdūrṇākaṇṭhamūrdhniṣu[3] candramaṇḍalasthapañcasūcikaṃ jvālāvajraṃ ratnaṃ padmaṃ viśvavajraṃ ca cintayet / ebhir yathākrameṇa HUṂ TRĀṂ[4] HRIḤ AḤ iti /

kapāṭodghāṭanamudrayā svakīyaṃ śiṣyahṛdayaṃ codghāṭya svahṛdayād akāraṃ niścārya śiṣyahṛdgatavajramadhye buddhyā praveśya sarvakāyam[5] āpūryamāṇaṃ[6] cintayet / evaṃ vadet / brūhi sarvatathāgatāś cādhiṣṭhantāṃ vajrasattvo me āviśatu[7] / tatas vartamānena[8]

103b vajrācāryeṇa krodhaterintirīṃ[9] (103b) baddhvedam uccārayitavyam / ayan tat[10] samaya[11]vajraṃ vajra[12]sattva iti smṛtam //

āveśayatu te 'dyaiva vajrajñānam anuttaram //

vajrāveśa AḤ iti / 10 / 20 / 30 / 40 / 50 / 60 / 70 / 80 / 90 / 100 vārānuccārya niyatam āviśati /

tataḥ krodhamuṣṭiṃ baddhvā sattvavajrīmudrāṃ sphoṭayed idam udīrayet /

OṂ sumbhani sumbhani[13] HUṂ / OṂ gṛhṇa gṛhṇa HUṂ / OṂ gṛhṇāpaya gṛhṇāpaya HUṂ /

OṂ ānaya HOḤ bhagavan vajrarāja HUṂ PHAṬ / AḤ AḤ AḤ AḤ / 10 / 20 / 30 / 40 / 50 / 60 / 70 / 80 / 90 / śatavārān uccārayet / bhagavatā ca vajravātamaṇḍalyā ca vajrahuṃkāreṇa raktavarṇajvālā-

104a (104a)-prabheṇāpūryamāṇaṃ cintayet / punar api yady āveśo na bhavati / tato ghaṇṭāsahitāṃ vajrāveśasamayamudrāṃ baddhvā vāmapādena tasya dakṣiṇapādam ākramyopary ākāśadeśe vairocanaṃ śrīvajra[14]huṃkārasyopari tasyaivāveśanāya kruddhahuṃkāraraśmisamūhenākramyamāṇam adhastāc ca vajravātamaṇḍalyā[15] huṃkāreṇotthāpyamānam evaṃ pūrvādidiksthitair akṣobhyādibhiḥ[16] / HUṂ TRĀṂ[17] HRIḤ iti svabījaraśmivyūhaiḥ[18] sampātyamānaṃ cintayaṃs tam āveśayet / HUṂ vajrāveśa AḤ śatadho[19] ccārayet /

atha pāpabahutvād āveśo na bhavati / tadā pāpasphoṭanamud-

1. A, B, C & E anuḥ
2. A to E akāra
3. B madhneṣu, E mūdhnīṣu
4. A, B & C traḥ
5. D & E kāryaṃ
6. A, B, C & G āpūrayamānaṃ
7. D āviśayet
8. A varamānena, D tvaraṇena
9. A riṅtirīm, B terentirīm
10. B, D & E te
11. B samayo
12. C, D & E omit
13. A, C & G sumbha,
14. B śrīvajrasattva
15. B maṇḍalā, D & E valyā
16. B akṣobhyaditiḥ
17. A, B, C & G TRAḤ
18. A & C brūhiḥ
19. D śatatha, E satathagata

deḥi rjes la raṅ gi sñiṅ khar yi ge A rdo rjeḥi ḥod zer gyi phreṅ ba
daṅ ldan par bsam mo / de nas slob maḥi sñiṅ kha daṅ / mdzod spu
daṅ / mgrin pa daṅ spyi bo rnams su zla baḥi dkyil ḥkhor la gnas
paḥi rdo rje rtse lṅa pa ḥbar ba daṅ / rin po che daṅ / padma daṅ /
sna tshogs rdo rje bsam ste / OṂ TRĀṂ HRĪḤ AḤ źes pa ḥdi dag gi
rims bźin duḥo / sgo dbye baḥi phyag rgyas daṅ raṅ daṅ slob maḥi
sñiṅ khar phye la raṅ gi sñiṅ kar yi ge A las yi ge phyuṅ la / slob maḥi
sñiṅ kar gnas paḥi rdo rjeḥi dbus su blos bcug la lus thams cad gaṅ
bar bsam mo / ḥdi skad ces brjod do / de bźin gśegs pa thams cad
kyis kyaṅ byin gyis rlobs la / rdo rje sems dpaḥ bdag la ḥbab tu gsol
źes smos śig / de nas myur du rdo rje slob dpon gyis khro bo tiritiri
bciṅs la ḥdi skad ces brjod par bya ste /
ḥdi de dam tshig rdo rje yin // rdo rje sems dpaḥ źes byar grags //
rdo rje ye śes bla na med // khyod la de ñid ḥbab gyur cig //
vajra-āveśa źes pa / bcu daṅ / ñi śu daṅ / sum cu daṅ / bźi bcu daṅ /
lṅa bcu daṅ / drug cu / bdun cu daṅ / brgyad cu daṅ / dgu bcu daṅ /
lan brgyar brjod de ṅes par ḥbab par ḥgyur ro /
de nas rdo rjeḥi khu tshur bciṅs la sems ma rdo rje maḥi phyag rgya
dral bar bya ziṅ ḥdi dag brjod de /
OṂ sumbhani sumbhani HUṂ / gṛhṇa gṛhṇa HUṂ / gṛhṇāpaya
gṛhṇāpaya HUṂ / ānaya ho bhagavān vajra [146b] vidyā-
rāja HUṂ PHAṬ /
AḤ AḤ AḤ AḤ AḤ / bcu daṅ / ñi śu daṅ / sum cu daṅ / bźi bcu
daṅ / lṅa bcu daṅ / drug cu daṅ / bdun cu daṅ / brgyad cu daṅ /
dgu bcu daṅ / lan brgyar brjod par byaḥo /
bcom ldan ḥdas kyis kyaṅ rdo rje rluṅ gi dkyil ḥkhor la rdo rje HUṂ
gyi rnam paḥi ḥod zer gyi mdog dmar po ḥbar bar gaṅ bzin par
bsam mo / slar yaṅ gal te ḥbab par ma gyur na / deḥi tshe dril bu
daṅ bcas pas
rdo rje ḥbebs paḥi dam tshig gi phyag rgya bciṅs la rkaṅ pa g-yon
pas deḥi rkaṅ pa mnan la steṅ gi nam mkhaḥ phyogs su rnam par
snaṅ mdzad dpal rdo rje HUṂ mdzad kyi steṅ du de ñid la dbab
paḥi phyir khro bo HUṂ gi rnam paḥi ḥod zer gyi tshogs kyis mnan
bźin pa daṅ / ḥog nas kyaṅ rdo rje rluṅ gi dkyil ḥkhor daṅ HUṂ
gi rnam pas brdeg bźin pa daṅ / de bźin du śar la sogs paḥi phyogs
su bźugs paḥi mi bskyod pa la sogs pa rnams kyis HUṂ TRAṂ
HRĪḤ AḤ źes bya ba raṅ gi sa bon gyi ḥod zer gyi tshogs kyis
yaṅ dag par ḥbebs par mdzad par bsam źiṅ de la dbab ste / HUṂ
vajra-āveśa AḤ źes rnam pa brgyar brjod par byaḥo /
gal te sdig pa maṅ ba ñid kyis ḥbab par ma gyur na / deḥi tshe sdig
pa bral baḥi phyag rgya deḥi sdig pa rnams yaṅ daṅ yaṅ du bral
bar byaḥo /

rayā tasya pāpāni sphoṭayet / tataḥ /
samidbhir madhurair agniṃ prajvālya susamāhitaḥ //
nirdahet sarvapāpāni tilahomena tasya tu //
104b OṂ sarvapāpadahanavajrāya (104b) SVĀHĀ / iti dakṣiṇahas-
tatale kṛṣṇatilaiḥ pāpapratikṛtiṃ kṛtvā huṃkāraṃ madhye
vicintya / tarjanyaṃguṣṭhābhyāṃ homayet / tato homakuṇḍān
nirgatya jvālākulair vajrais tasya śarīre pāpaṃ dahyamānaṃ
cintayet / tataḥ punar vajrāveśaṃ tathaivaṃ baddhvāveśayet /
niyatam āviśati / evam api yasyāveśo na bhavati tasyābhiṣekaṃ
na kuryād iti / āviṣṭasya ca pañcābhijñā[1]dinispattis tat kṣaṇād
eva bhavati / tataḥ samāviṣṭaṃ jñātvā punaḥ / OṂ vajrasattva-
sattvasaṃgrahādigītim uccārya / krodhamuṣṭyā tathaiva sattva-
vajrīmudrāṃ sphoṭayet / sa[2] ced āviṣṭo vajrasattvakrodhamudrāṃ
badhnīyāt / tadācāryeṇa vajramuṣṭiṃ krodhamudrāṃ badhni-
105a yāt / evaṃ (105a) yāvat sa cet vajra[3]hāsamudrāṃ badhnīyāt /
tadā vajradharma[4]krodhamudrāṃ bandhayed[5] ity evaṃ sāṃni-
dhyaṃ[6] kalpayanti / tatas tasya jihvāyāṃ vajraṃ vicintya / brūhi
vajra[7] / iti vaktavyam / tataḥ sarvaṃ kathayati / tatas tāṃ mālāṃ
mahāmaṇḍale kṣepayet / praticcha vajra HOḤ / iti / tato yatra
patati[8] so 'sya siddhyati / tatas tāṃ mālāṃ tasyaiva śirasi bandha-
yet / OṂ pratigṛhṇa tvam imāṃ[9] vajrasattva[10] mahābala / iti /
tato mukhabandhaṃ muñced anena /
OṂ vajrasattvaḥ svayaṃ te 'dya cakṣūdghāṭanatatparaḥ //
udghāṭayati sarvākṣo vajracakṣur anuttaram // iti / he vajra
paśya[11] / iti / tato mahāmaṇḍalavajrāṃkuśād ārabhya yāvad vairo-
canaparyantaṃ darśayet / tatas tiṣṭha vajretyādinā (105b) śiṣya-
105b praveśamudrāṃ mokṣayet /
tato bāhyamaṇḍalābhyantare candramaṇḍalaṃ pūrvadvārābhi-
mukhaṃ saṃlikhya bāhyato vā śiṣyaṃ śrīvajrahuṃkāramudrayā[12]
sattvavajrādibhiś cādhiṣṭhāya mahāmudrayā tataḥ pratiṣṭhā-
pyābhiṣiñcet /

1. A & C abhijñatā, B abhijñātā
2. A & C yaś, G yaḥ yad
3. A, C & G vajrayā, D & E sarvavajra
4. B, D & E karma
5. A bandhanīyā, G badhnīyā
6. A sānityaṃ
7. B vatsa
8. B vadati
9. A, C & G imaṃ
10. B omits and reads vatsa instead
11. B he vajraṃ paśyati
12. G mantrayā

yam śiṅ ḥjag ma rnams kyis me // rab ḥbar rdo rje khro bo yi //
mñam par bźag pas dbul ba yis // de yi sdig pa thams cad ni //
til gyi sbyin sreg des ṅes sreg //

OṂ sarvapāpaṃ dahanavajrāya SVĀHĀ / źes bya ba daṅ / lag pa g-yas paḥi mthil du til nag po las sdig paḥi gzugs brñan byas la / yi ge HUṂ dbus su bsams te / mdzub mo daṅ mthe boṅ dag gis sbyin bsreg byaḥo / de nas sbyin sreg gi thab khuṅ las ḥbyuṅ baḥi ḥbar baḥi phreṅ ba kun tu ḥkhrugs paḥi rdo rje rnams kyis deḥi lus la sdig pa bsreg pa sreg bźin par bsams la / de nas yaṅ rdo rje ḥbebs pa de kho na bźin du [147a] bciṅs la dbab par bya ste / ṅes par ḥbebs par ḥgyur / de lta bus kyaṅ gaṅ la bab par ma gyur pa de la dbaṅ bskur bar mi byaḥo / babs na skad cig ma de ñid deḥi mṅon par śes pa lṅa la sogs pa rdzogs par ḥgyur ro / de nas yaṅ dag par babs par śes nas yaṅ

OṂ vajrasattvasusaṃgraha źes pa la sogs paḥi glu brjod la / khro boḥi khu tshur daṅ de bźin gśegs pa rdo rje meḥi phyag rgya dral bar byaḥo / de phebs na rdo rje sems dpaḥ khro boḥi phyag rgya bciṅ bar byaḥo / deḥi tshe slob dpon gyis rdo rje khu tshur khro boḥi phyag rgyas bciṅ bar byaḥo / de bźin du ji srid du gyur na deḥi tshe rdo rje bśad paḥi phyag rgya bciṅ ṅo / deḥi tshe rdo rje chos khro boḥi phyag rgya bciṅ ṅo / de lta bus ñe bar byon ciṅ dgoṅs par ḥgyur ro / de nas deḥi lce la rdo rje bsams te bruhi vajra źes pa brjod do / de nas thams cad smra bar ḥgyur /

de nas phreṅ ba de dkyil ḥkhor chen por dor te / pratīccha HOḤ źes byaḥo / de nas gaṅ du babs pa de ḥdis ḥgrub po /

de nas OṂ pratigṛhṇa tvām imām sattva[1] mahābala źes bya bas phreṅ ba de ñid kyi mgo bor bciṅ ṅo / de nas OṂ de riṅ rdo rje sems dpaḥ raṅ / khyod kyi[2] mig ni ḥbyed par brtson // rdo rjeḥi mig ni bla na med // thams cad mig ni phye bar ḥgyur // hevajra paśya źes pa ḥdis gdoṅ g-yogs dgrol lo /

de nas dkyil ḥkhor chen poḥi rdo rje lcags kyu nas brtsams te ji srid rnam par snaṅ mdzad kyi mthar thug par bstan no /

de nas tiṣṭha vajra źes pa la sogs pas slob maḥi sñiṅ khar gźug paḥi phyag rgya dgrol lo / de nas phyi rol gyi dkyil ḥkhor du ḥam / phyi rol du zla baḥi dkyil ḥkhor śar sgo la mṅon par phyogs pa legs par bris la slob ma dpal rdo rje HUṂ mdzad kyi phyag rgya sems ma rdo rje ma la sogs pas kyaṅ byin gyis brlabs la / phyag rgya chen po de la bźag ste dbaṅ bskur ro /

1. N. tvām imam sattvaṃ P. tvaṃ isamatva mahābala
2. P. & N. akyis

gandhapuṣpādibhir abhyarcyārghaṃ datvā / chatradhvajapatākādibhis turyaśaṃkhaninādaitaiś ca /
tato maala[1]gāthābhir abhina[2]ndyādau tāvad udakābhiṣekena tato mudrābhiṣekena mukuṭapaṭṭa[3]vajrā[4]dhipatināmābhiṣekaiś cābhiṣiñcet / punaḥ puṣpādibhir lāsyādyaṣṭavidhapūjayā ca pūjayet / śiṣyeṇācāryaṃ valitavajrāṃjalinā praṇamyottamāṃ dakṣiṇāṃ datvā puṣpādyabhiṣekāś ca grāhyā iti / (106a)
106a ācāryābhiṣekaṃ tu śrīvajrahuṃkāramudrayā tathaiva pratiṣṭhāpya yathā
nirdiṣṭeṣu sthāneṣu samayamudrābhis tasya kāye śrīvajrahuṃkārādīn nyasya / punar api anenāṣṭottaraśatasahasraparijaptaṃ vijayakalaśaṃ kṛtvā /
OṂ vajrādhipati tvām abhiṣiñcāmi dṛḍho me bhava JAḤ HUṂ VAṂ HOḤ HUṂ PHAṬ iti / tata imaṃ codīrayan / OṂ vajrābhiṣiñca / iti codakābhiṣekaṃ vajramuṣṭinodakaṃ vijayakalaśād gṛhītvā dadyād idaṃ ca brūyāt //
idaṃ te nārakaṃ vāri samayātikramād[5] dahet //
samayābhirakṣāt siddhiḥ[6] siddhaṃ vajrāmṛtodakam //
vajraghaṇṭāṃ ca mudrāṃ ca yady[7] amaṇḍalino vadet //
hased[8] vāśraddhadānena[9] janasaṃgaṇikāsthitaḥ // iti /
tataḥ sarvavidhim anuṣṭhāya nāmāṣṭaśatena saṃstutya gāthāpañcakenānujñāṃ datvo[10]dgata[11]vyākaraṇena (106b) sarvaśiṣyān
106b (106b) sarvaśiṣyān vyākuryād iti /
atha guhyābhiṣeko bhavati / ācāryābhiṣekārhaṃ[12] praveśya sarvamaṇḍalaṃ tu tat kuruṣva / iti /
anekakarmasaṃsiddhiṃ siddhiṃ cāpi yathepsitām //
prāpnoti niyataṃ kṛtsnām[13] adhamottamamadhyamām //
nirvighnena parāṃ bhūmiṃ kiṃ punaḥ kṣudrasiddhayaḥ //
buddhatvaṃ bodhisattvatvaṃ vajrasattvatvam adurlabham // iti /
yasya siddhir nirjāyate[14] yasya pāpā mahāgrahāḥ //
vighnā vināyakāś cāpi mṛtyavo[15] mārakāyikāḥ //

1. G maṇḍala
2. B abhivandya
3. A, B & C paṭū
4. A, B, C & D vastra
5. A, B & C atikramā, D atikramāṃ
6. A, C & G siddhe
7. B yadā
8. A & C daśe, D daśraddhā, G darśed
9. A & C dhānena
10. A, C & G datto
11. B aṃgata, D jñāta
12. A, B, D & G ahaṃ
13. A, B & C kṛṣṇā, D kṛsnā, E kṛṣṭā
14. A to E na jāyate
15. A, B, C & D mṛtyuvo

dri daṅ me tog la sogs pas mchod de mchod yon dbul / gdugs daṅ / [147b] rgyal mtshan daṅ / ba dan la sogs pa daṅ / duṅ daṅ rol mo la sogs paḥi sgra bsgrags pa daṅ / de nas bkra śis kyi tshigs bcad rnams kyis mṅon par dgaḥ bas daṅ po re śig chuḥi dbaṅ bskur ba daṅ / cod pan daṅ dar dpyaṅs daṅ / rdo rje daṅ / bdag po daṅ / miṅ gi dbaṅ bskur ba dag gis dbaṅ bskur la yaṅ me tog la sogs pa daṅ sgeg mo la sogs pa brgyad kyis mchod do / slob ma rnams kyis rdo rje thal mo sbyar bas slob dpon la rab tu btud la yon gyi mchog phul la me tog la sogs paḥi dbaṅ bskur ba yaṅ gzuṅ bar byaḥo / slob dpon gyi dbaṅ bskur ba ni dpal rdo rje HUṂ mdzad kyi phyag rgyas de kho na bźin du ji ltar ṅes par bstan paḥi gnas su bźag la / dam tshig gi phyag rgya rnams kyis deḥi lus la dpal rdo rje HUṂ mdzad la sogs pa bkod de slar yaṅ /

OṂ vajra-adhipati tvām abhiṣiñcāmi dṛḍho me bhava JAḤ HUṂ VAṂ HOḤ HUṂ PHAṬ źes pa ḥdis rnam par rgyal baḥi bum pa la brgya rtsa brgyad dam stoṅ yoṅs su bzlas pa byas la / de nas

OṂ vajra-abhiṣiñca źes pa ḥdi brjod ciṅ rdo rje khu tshur gyis rnam par rgyal baḥi bum pa nas chu blaṅs la chuḥi dbaṅ bskur ba sbyin no / ḥdi yaṅ brjod de /

ḥdi ni khyod kyi dmyal baḥi chu// dam tshig ḥdas na sreg par byed// dam tshig bsruṅ na dṅos grub ni // rdo rje bdud rtsiḥi chus ḥgrub paḥo //

rdo rje dril buḥi phyag rgya yaṅ // dkyil ḥkhor can min na mi smra // skye bo ḥdus pa gnas pa ni // rgod daṅ ma dad pa la min //

de nas cho ga thams cad ñams su blaṅs la mtshan brgya rtsa brgyad pas legs par bstod de tshigs bcad lṅas rjes su gnaṅ bar byin nas / gzeṅs[1] bstod pa daṅ luṅ bstan pas slob ma thams cad luṅ bstan no / de nas gsaṅ baḥi dbaṅ bskur ba ḥbyuṅ ste / slob dpon du dbaṅ bskur bar ḥos pa dkyil ḥkhor thams cad du bcug pa de ltar mdzod cig ces byaḥo /

ḥdi yi las kyi dṅos grub ni // ji ltar [148a] ḥdod paḥi dṅos grub kyaṅ //

tha ma ḥbriṅ daṅ mchog rnams ni// ma lus ṅes par thob par ḥgyur// mchog gi sa rnams bgegs med ḥgrub // dṅos grub phra tshegs slar ci śig //

saṅs rgyas ñid kyaṅ sems can ñid // rdo rje sems ñid rñed mi dkaḥ // gaṅ la dṅos grub ṅes ḥbyuṅ daṅ // gaṅ la sdig pa gdon chen daṅ // bgegs daṅ log ḥdren rnams daṅ yaṅ // ḥchi bdag daṅ ni bdud sde rnams //

1. P. & N. gzaṅ

nānābhayaśastrais[1] tīvrāḥ siddhikarmavidhāriṇaḥ //
te tasya naśyanti nāpi jāyante ca mahottamā //
homakarmavidhānena dhruvam[2] āśu prasiddhayaḥ[3] //
devatāś ca mahātuṣṭīṃ pralabhanti kṣaṇena ca //
ityupadravadoṣādi[4] dūraṃ gurutaraṃ bhṛśam //
107a naśyanti tatra deśe 'smin (107a) vyādhijvara[5]grahādikam //
paracakrā vinaśyanti durbhikṣāś ca sarauravāḥ //
devā nāgā mahotsāhāḥ pālayantī sukhena tu //
caturaś ca mahārājāḥ pālayanti maharddhikāḥ //
lokapālāḥ sanakṣatrā yakṣāś cāpi grahādikāḥ //
atha śakrabrahmādayo devāḥ praṇipatya muhuḥ[6] //
pūjāṃ nānāvidhāṃ kṛtvā ratnachatrādibhir varām //
vajrapāṇiṃ jinādhṛṣṭaṃ[7] saṃstuvur muditāśrayāḥ //
sarvabuddhādisambuddhaṃ sarvājñānamalāpaham //
vajravajradharo rājā vajravajrasavajradhṛk //
vajrakāyo mahākāyo vajrapāṇir namo namaḥ //
vajravajrāgravajrāgro vajrajvālo mahājvalaḥ //
108a vajrāveśo mahāveśo vajrāyudho mahāyudhaḥ // (108a)
vajrapāṇir mahāpāṇir vajravāṇaḥ[8] suvedhakaḥ //
vajratīkṣṇo mahātīkṣṇo mahāmahān mahodadhiḥ //
vajrapadmo mahābodho baudhibuddhaḥ svayaṃ bhuvaḥ //
vajrodāro mahodāro vajramāyāviśodhakaḥ //
vajrahetur mahāyakṣo vajrapadmaviśodhakaḥ //
vajrakrodho mahācaṇḍo vajrāriduṣṭahā vibhuḥ //
vajrabhīmo mahārakṣo vajrāṃkuśaś cāmoghakṛt //
vajravetālo[9] vetālo vajrarākṣasabhakṣakaḥ //
vajrayakṣo mahāyakṣo vajragraho grahottamaḥ //
bhīṣaṇo raudro rudro bhairavabhīkaraḥ //
asādhyaḥ sādhakaḥ sādhuḥ vajrasādhupraharṣakaḥ //
vajraprītir mahāprītir vajrāyudhavaśaṃ karaḥ //
vajratejo mahātejo jvālāprabhayamāntakṛt[10] //
vajraghoro mahāghoro ghanaprabho mahāghanaḥ //

1. B samastais
2. A & B druvam
3. A, C & G prasiddhaye
4. A, C & G doṣāś ca
5. A, C & G jvala, B jva
6. A, B & C repeat muhuḥ
7. B adhṛkṣaṃ, D & G adhyakṣaṃ
8. A omits and reads vajrapāṇi
9. A to E veṭaḍa
10. B yamākaṣatah

ḥjigs pa sna tshogs bstan chos rno // dṅos grub las ḥjoms de dag ni //
bdag ñid chen po de la ni // mi ḥbyuṅ skye bar mi ḥgyur ro //
sbyin sreg las kyi cho ga yis // ṅes par dṅos grub myur rabḥ byuṅ //
lha rnams kyaṅ ni cher mñes śiṅ // skad cig gis kyaṅ rab rñed ḥgyur //
yams daṅ ñer ḥtshe skyon la sogs // ches lci ṅes par riṅ du ḥgyur //
de yi yul du nad daṅ gdon // rims la sogs pa mi ḥbyuṅ źiṅ //
mu ge ca ce che rnams daṅ // pha rol dmag tshogs ñams par ḥgyur //
lha daṅ klu rnams spro chen gyis // bde bar yaṅ ni skyoṅ bar ḥgyur //
rgyal po chen po bźi rnams daṅ // ḥjig rten skyoṅ ba rgyu skar bcas //
gnod sbyin rnams daṅ gzaḥ la sogs // rdzu ḥphrul chen po rnams kyis skyoṅ //
de nas brgya byin la sogs lhas // yaṅ daṅ yaṅ du phyag ḥtshal nas //
rin chen gdugs sogs mchog rnams ni // rnam pa sna tshogs mchod byas te //
phyag na rdo rje rgyal dbaṅ la // dag paḥi bsam pas yaṅ dag bstod //
saṅs rgyas kun pas sṅar saṅs rgyas // mi śes dri ma kun bcom pa //
rdo rje rdo rje ḥdzin rgyal po // rdo rje rdo rje rdo rje ḥdzin //
rdo rjeḥi sku ste sku che ba // phyag na rdo rje phyag ḥtshal ḥdud //
rdo rje yan lag rdo rje mchog // rdo rje ḥbar ba cher ḥbar ba //
rdo rje śugs te śugs che ba // rdo rje mtshon cha mtshon cha che //
phyag na rdo rje phyag chen po // rdo rje mdaḥ ste rab ḥjigs pa //
rdo rje rnon po rnon po che // che baḥi che ba rgya mtsho che //
rdo rje padma byaṅ chub che // byaṅ chub saṅs rgyas raṅ byuṅ ba //
rdo rje rgya [148b] chen rgya chen cha // rdo rje sgyu ma rnam sbyoṅ ba //
rdo rje rgyu ste gnod sbyin che // rdo rje padma rnam sbyoṅ ba //
rdo rje khro bo gtuṅ po che // rdo rje dgra sdaṅ ḥjoms paḥi gtso //
rdo rje ḥjigs byed bsruṅ ba che // rdo rje lcags kyu don yod byed //
rdo rje ro laṅs ro laṅs che // rdo rje srin po za ba po //
rdo rje gnod sbyin gnod sbyin che // rdo rje gdon te gdon gyi mchog //
ḥjigs ruṅ skrag byed ma ruṅs pa // drag po ḥjigs byed rnam byed pa //
bsgrub dkaḥ bsgrub pa legs pa ste // rdo rje legs pa dgyis mdzad pa //
rdo rje dgaḥ ba dgaḥ ba che // dgaḥ baḥi rdo rje dbaṅ byed pa //
rdo rje gzi brjid gzi brjid che // ḥbar ḥod gśin rje mthar byed pa //
rdo rje drag po drag po che // ḥod mthug pa ni mthug pa che //

ākāśasamasarvāśaḥ sarvāśāparipūrakaḥ //
vajrābhiṣekatattvāgro[1] vajradhvajo guṇodadhiḥ //
107b vajrajñānaṃ mahājñānaṃ vidyākoṭiganārcitaḥ //
hālāhalamahākālaḥ kolāhalavilāsakaḥ //
vajrakāmo mahākāmaḥ kaṣāy[2]akarināśakaḥ //
velācapaladolāgro[3] vidyujjihvāsphuradmukhaḥ //
vajrānalo pracaṇḍāsyaś caṇḍapradyotadyotakaḥ //
sahasrasūryaprabhāsyo lohitākṣo bhayānakaḥ //
krodhānekaspharadraśmir bhujānekaśatāyudhaḥ //
mukhānekasahasrāṃgaḥ kuṭilaḥ[4] kuṭilāṃgakaḥ[5] //
anaṃgaś cittadharmātmā vikalpāśeṣavarjitaḥ //
avidyāghātako brahmā rāgadveṣamalāntakaḥ //
108b rāgo dveṣo mahāmoho bhavābhavaviśodhakaḥ // (108b)
śānto dānto mahāśuddho buddho buddhaprabodhakaḥ //
buddhātmā buddharūpī ca vajrasattvaḥ suvajrajaḥ[6] //
samantabhadro mahābhadraḥ sarvalakṣaṇalakṣitaḥ //
sarvadhātumayo vyāpī sarvavajramayaḥ śuciḥ // iti /
yena likhet paṭhed vāpi dhārayed arthataḥ sadā //
smaret śṛṇuyād vāpi vajrapāṇisamo bhavet // iti /
idam avocad bhagavān āttamanaḥ /
śakrabrahmādidevaparṣat sadevamānuṣāsuragandharvayakṣasādibhir hita[7]sukhaprāptaye[8] bhagavato bhāṣitam abhyanandan iti//
āryasarvadurgatiparišodhanatejorājasya tathāgatasyārhataḥ samyaksambuddhasya kalpaikadeśaḥ samāptaḥ //

1. F arya
2. A & B kāśāya
3. E caparādvalāgra
4. B kurddhilo
5. A agrataḥ, B aṃgada
6. A suvajraka
7. A tat
8. B avāptaye

nam mkhaḥ daṅ ni mñam pa yi // re ba thams cad rdzogs mdzad pa //
rdo rje dbaṅ bskur rin chen mchog // rdo rje rgyal mtshan yon tan
mtsho //
rdo rje ye śes ye śes che // rig pa bye baḥi tshogs kyis mchod //
halāhala nag po che // sgra chen rnam par sgeg pa po //
rdo rje ḥdod pa ḥdod pa che // sñigs maḥi rñog ma ḥjoms pa po //
ṅus kyi g-yo baḥi gcod paḥi mchog // ź̇al ni ljags kyi glog ḥphro ma //
rdo rje me ste rab tu gtum // gtum paḥi rab snaṅ ḥjoms pa po //
ñi ma stoṅ gi ḥod zer ź̇al // spyan dmar ḥjigs par mdzad pa po //
khro bo du maḥi ḥod ḥphro ba // phyag ni du maḥi mtshon cha
brgya //
du maḥi ź̇al te sku yaṅ stoṅ // ḥkhyil ciṅ sku yaṅ ḥkhyil pa lags //
thugs chos bdag ñid sku mi mdaḥ // rnam par rtogs pa ma lus spaṅs //
ma rig ḥjoms pa tshaṅs pa ste // ḥdod chags ź̇e sdaṅ dri mthar mdzad //
sgyu ma khyab ḥjug rdo rje can // mduṅ can rtse gsum ḥchaṅ ḥph-
rog byed //
ḥdod chags ź̇e sdaṅ gti mug che // srid daṅ srid min rnam sbyoṅ pa //
ź̇i ź̇iṅ dul la dag pa che // saṅs rgyas saṅs rgyas rab rtogs mdzad //
saṅs rgyas bdag ñid saṅs rgyas sku // rdo rje legs skyes rdo rje sems //
kun tu bzaṅ po [149a] cher bzaṅ ba // mtshan rnams kun gyis
mtshan pa po //
khams kun bdag ñid khyab pa po // thams cad rdo rjeḥi bdag ñid
gtsaṅ //
gaṅ gis ḥdi bri klog pa daṅ // rtag tu don ni ḥchaṅ byed dam //
dran nam ñan par byed kyaṅ ruṅ // phyag na rdo rje mñam par
ḥgyur //
bcom ldan ḥdas kyis de skad ces bkaḥ stsal ba daṅ / brgya byin daṅ
tshaṅs pa la sogs pa lhaḥi ḥkhor daṅ bcas paḥi lha daṅ / mi daṅ /
lha ma yin daṅ / dri za daṅ / gnod sbyin daṅ / srin po la sogs pa
phan pa daṅ bde ba thob paḥi phyir bcom ldan ḥdas gsuṅs pa la
mṅon bar dgaḥo //
de bź̇in gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas
ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid rgyal poḥi rtags pa
phyogs gcig pa rdzogs so //

PART III

TIBETAN TEXT OF VERSION A

CHAPTER I

[52b] rgya gar skad du / sarvadurgatipariśodhanatejo rājasya tathāgatasya arhato samyaksambuddhasya kalpa nāma /
bod skad du / de bzhin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal poḥi brtag pa źes bya ba /

I

1a bam po daṅ po / dpal rdo rje sems dpaḥ la phyag ḥtshal lo / ḥdi skad bdag gis thos pa dus gcig na / bcom ldan ḥdas lhaḥi tshogs thams cad kyi dgaḥ baḥi tshal mchog tu yid du ḥoṅ ba na nor bu daṅ / gser gyi śiṅ gi yal ga daṅ lcug ma bcas pa daṅ / sman daṅ / me tog kamala daṅ / utpala daṅ / karnika daṅ / bakula daṅ / tilaka daṅ / aśoka daṅ / mandārava daṅ / mandārava chen po la sogs pa sna tshogs pa daṅ / dpag bsam gyi śiṅ rnams kyis mdzad par byas pa / rgyan sna tshogs kyi brgyan pa / bya sna tshogs maṅ po skad ḥbyin pa / rṅa daṅ / caṅ teḥu daṅ / karko daṅ / gliṅ bu daṅ / rṅa bo che la sogs paḥi sgra grag pa / brgya byin daṅ / tshaṅs pa la sogs paḥi lha daṅ / lhaḥi bu mo sna tshogs rnam par rtse ba / saṅs rgyas daṅ byaṅ
1b chub sems dpaḥ thams cad kyis byin gyis brlabs pa na / brgya byin daṅ tshaṅs pa la sogs pa lha daṅ / rig ḥdzin daṅ / lhaḥi bu mo ḥkhor bye ba khrag khrig brgya stoṅ phrag du ma daṅ / gnod sbyin daṅ / srin po daṅ / lha ma yin daṅ / dri za daṅ / miḥam ci daṅ / lto phye chen po daṅ / klu la sogs pa ḥkhor du ma daṅ / byaṅ chub sems dpaḥ sems dpaḥ chen po bye ba khrag khrig brgya stoṅ phrag brgyad la / ḥdi lta ste/ byaṅ chub sems dpaḥ sems dpaḥ chen po blo gros tshad med pa daṅ / blo gros mig-yo ba daṅ / blo gros yaṅs pa daṅ / kun tu blo gros daṅ / blo gros mthaḥ yas daṅ / blo gros kamala daṅ/blo gros chen po daṅ / blo gros lha rdzas daṅ/byaṅ chub sems [53a] dpaḥ sems dpaḥ chen po blo gros sna tshogs la sogs pa phyir mi ldog paḥi byaṅ chub

The notes are based mainly on Vajravarman's commentary, the *mDzes paḥi rgyan* (Sundarālaṃkāra) in TT vol 76, pp 105-1-1 to 202-1-3, and Tsoṅ-kha-pa's Commentary, the *ṅan soṅ sbyoṅ baḥi rgyal poḥi rgyud rjeḥi gsuṅ gi mchan daṅ bcas pa,* in his complete works vol THA. I note that Tsoṅ-kha-pa often refers to Kāmadhenu's Commentary the *Cho-ga źib moḥi rgyal po chen poḥi rgya cher ḥgrel ba,* in TT vol 76, pp 52-2-7 to 105-1-1.

Vajravarman and Tsoṅ-kha-pa are however especially helpful in that they both reproduce the full text of the Tantra within their Commentaries.

sems dpaḥ sems dpaḥ chen poḥi dge ḥdun mthaḥ thug pa med pa
2a rnams kyis sti staṅ du byed / bla mar byed mchod ciṅ brjed la rab tu mchod ciṅ spel te / ḥkhor maṅ poḥi dbus na tshaṅs pa chen po padmaḥi gdan la bźugs te / ṅan soṅ gi rgyud thams cad yoṅs su sbyoṅ ba źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs te / ṅan soṅ gsum gi rgyud las rnam par grol ba źes bya baḥi byaṅ chub sems dpaḥ sems dpaḥ chen poḥi tiṅ ṅe ḥdzin gyi ḥod zer ḥphro ba daṅ bsdud pa maṅ poḥi phreṅ ba nyid kyi dpral baḥi mdzod spu nas byuṅ nas / des stoṅ gsum gyi stoṅ chen poḥi ḥjig rten gyi khams ḥdi dag thams cad kun tu snaṅ bar byas so / kun tu snaṅ bar byas pas sems can thams cad kyi sems ñon moṅs paḥi ḥchiṅ ba las rnam par grol te / bde ba so sor thob nas dgaḥ baḥi tshal thams cad kun tu snaṅ bar byas pas mchod paḥi sprin sna tshogs kyis mṅon par mchod te / lan brgya phrag stoṅ du bskor ba byas nas mgo bos lan brgya phrag stoṅ du phyag ḥtshal nas / bcom ldan ḥdas kyi spyan sṅar nor bu dri ma med paḥi steṅ
2b du ḥkhod de / ḥdi skad ces gsol to /

kye maḥo saṅs rgyas kye saṅs rgyas // kye maḥo saṅs rgyas mdzad pa legs //
gaṅ phyir ṅan soṅ bdag cag sbyaṅs // byaṅ chub spyod pa ñid la bkod//

de nas lha chen gyi dbaṅ po brgya byin gyis bcom ldan ḥdas la lan brgya phrag stoṅ du bskor ba byas te / phyag ḥtshal nas bcom ldan ḥdas la ḥdi skad ces gsol to / bcom ldan ḥdas gaṅ gi slad du saṅs rgyas kyi ḥod zer kun tu snaṅ bas ṅan soṅ gi rgyud las rnam par grol źiṅ / rnam par grol baḥi lam la bkod pa ni bcom ldan ḥdas ṅo mtshar lags so / bde ba gśegs pa ṅo mtshar lags so //

bcom ldan ḥdas [53b] kyis bkaḥ stsal pa / lhaḥi dbaṅ po ḥdi ni ṅo mtshar mi cheḥo / lhaḥi dbaṅ po ḥdi ni ṅo mtshar mi che ste / saṅs rgyas bcom ldan ḥdas ni tshad med paḥi bsod nams kyi tshogs rnams yaṅ dag par bsags paḥo / lhaḥi dbaṅ po yaṅ dag par rdzogs paḥi saṅs rgyas rnams ni tshad med paḥi yon tan rin po cheḥi ḥbyuṅ khuṅs su gyur paḥo / lhaḥi dbaṅ po yaṅ dag par rdzogs paḥi saṅs rgyas ni tshad med paḥi thabs yaṅ dag par rdzogs paḥo / lhaḥi dbaṅ po saṅs rgyas bcom ldan ḥdas rnams ni śes rab tshad med pa bsags paḥo /
3a saṅs rgyas bcom ldan ḥdas rnams spyod pa ni tshad med paḥo / saṅs rgyas bcom ldan ḥdas rnams ni gdul byaḥi skye bo tshad med pa rnams snod du gyur par mdzad paḥo / saṅs rgyas bcom ldan ḥdas rnams ni mi mñam pa daṅ mñam paḥi rdzu ḥphrul daṅ ldan pa / saṅs rgyas bcom ldan ḥdas rnams ni mi mñam pa daṅ mñam paḥi smon lam gyi stobs daṅ ldan pa ste / lhaḥi dbaṅ po de lta bas na saṅs rgyas bcom ldan ḥdas rnams kyi snod pa ji lta ba bźin du sems can gyi don mdzad pa daṅ / ji ltar ḥdul ba bźin du sems can rnams kyi don mdzad pa daṅ / mos pa ji lta ba bźin du sems can rnams kyi don mdzad pa yin par rig par bya

ste / ḥdi la the tshom daṅ / som ñid daṅ / yid gñis ma byed cig / gaṅ de bźin gśegs pa rnams kyis ḥdul bar mi ḥgyur baḥi gnas ni med do /

3b de nas lhaḥi dbaṅ po brgya byin raṅ gi stan las laṅs nas bcom ldan ḥdas la mchod pa che ba rgya che ba byas te / phyag ḥtshal nas bcom ldan ḥdas la ḥdi skad ces gsol to / sems can thams cad la phan ñid du bgyi ba daṅ / sems can thams cad la sñiṅ brtse ba ñid du bgyi ba daṅ / sñiṅ brtse [54a] can ñid du bgyi ba daṅ / sñiṅ brtse ba chen por bgyi ba daṅ / bsam pa thams cad yoṅs su rdzogs par bgyi baḥi slad du / bcom ldan ḥdas bdag spobs pa bskyed par gsol / bde bar gśegs pa bdag spobs pa bskyed par gsol / bcom ldan ḥdas sum cu rtsa gsum paḥi lhaḥi ris ḥdi ñid nas lhaḥi bu nor bu dri ma med paḥi ḥod ces bgyi ba źig śi ḥphos te / dus las ḥdas nas dguṅ bdun lon lags na bcom ldan ḥdas de gaṅ du skyes / bde ba daṅ sdug bsṅal ni ci źig myoṅ bar gyur / bcom ldan ḥdas luṅ bstan du gsol / bde bar gśegs pa luṅ bstan du gsol //

bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po deḥi dus la bab par śes na ñon cig /

lhaḥi dbaṅ pos gsol pa / bcom ldan ḥdas dus ḥdi ni lags so / bde bar gśegs pa dus daṅ tshod ni ḥdi lags so /

bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po lhaḥi bu nor bu
4a dri ma med paḥi ḥod ces bya ba de ḥdi nas śi ḥphos nas mtshams med paḥi sems can dmyal ba chen por skyes nas / des der lo stoṅ phrag bcu gñis kyi bar du sdug bsṅal ma ruṅs śiṅ mi bzad pa myoṅ nas sems can dmyal ba chuṅ ṅu rnams su yaṅ lo brgya phrag brgyar sdug bsṅal myoṅ ṅo / de nas byol soṅ daṅ yi dags kyi skye gnas su yaṅ lo brgya phrag brgyar sdug bsṅal myoṅ ṅo / de nas yul mthaḥ khob kyi mir skyes nas kyaṅ ḥon pa daṅ / dig pa daṅ / lkugs paḥi raṅ bźin can daṅ/ smra ba mi gsal bar lo stoṅ phrag drug bcuḥi bar du myoṅ nas lo stoṅ phrag brgyad bcu rtsa bźir nad rnag khrag ḥdzag pa daṅ mdze daṅ phol mig rnams kyis gzir ba daṅ / skye bo maṅ pos smad pa daṅ yoṅs kyis spaṅs pa daṅ / rigs dman paḥi rigs can rjes su myoṅ źiṅ sdug
4b bsṅal daṅ / sdug bsṅal brgyud pa daṅ / [54b] gźan la gnod pa byed pa daṅ / las kyi sgrib pa bar chad med pa rnam pa sna tshogs byed pa daṅ / gźan yaṅ sdug bsṅal gcig nas gcig tu brgyud pa myoṅ źiṅ myoṅ bar gyur ro //

de nas brgya byin la sogs pa lhaḥi bu thams cad kyis thos nas śin tu sṅaṅs śiṅ skrag ste / skyo nas kha bub tu ḥgyel to / de nas yaṅ laṅs nas ḥdi skad ces gsol to // bcom ldan ḥdas sdug bsṅal chen po brgyud pa ḥdi las ji ltar ḥdi thar par ḥgyur / bde bar gśegs pa ji ltar thar par ḥgyur / bcom ldan ḥdas ci nas kyaṅ sdug bsṅal gyi phuṅ po ḥdi las rnam par grol bar ḥgyur ba ḥdi bskyab tu gsol /

bde bar gśegs pa ḥdi bskyab tu gsol //
bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po saṅs rgyas bye ba phrag brgyad bcu rtsa bźis kyaṅ bśad pa ḥdi ṅas kyaṅ bśad kyis ñon cig //

de nas lhaḥi dbaṅ po brgya byin gyis yaṅ bcom ldan ḥdas la me tog mandārava daṅ / mandārava chen po daṅ/ me tog rnam pa sna tshogs daṅ / rin po cheḥi dbu rgyan daṅ/phyag gdub daṅ / dpuṅ rgyan daṅ/
5a sñan cha daṅ / do śal daṅ / se mo do la sogs paḥi rgyan gyi khyad par rnam pa sna tshogs kyis mṅon par mchod de / lan brgya stoṅ phrag du mar ḥkhor ba byas śiṅ phyag ḥtshal to / bcom ldan ḥdas legs so / bde bar gśegs pa legs so / źes bya bas mñes par byas nas / bcom ldan ḥdas lha daṅ bcas paḥi ḥjig rten la phan pa daṅ / bde bar bgyi ba daṅ / ma ḥoṅs paḥi sems can rnams ṅan soṅ gi rgyud gsum las rnam par thar bar bgyi baḥi slad du legs par bśad du gsol //

de nas yaṅ tshaṅs pa la sogs pa lha maṅ po rnams kyis kyaṅ ḥdi skad ces gsol to // bcom ldan ḥdas legs so / bde bar gśegs pa legs so / ci nas kyaṅ ma ḥoṅs paḥi sems can rnams kyis mtshan tsam thos pas [[55a] kyaṅ ṅan soṅ gsum gyi lam las rnam par grol te / bde ḥgro lhaḥi ḥjig rten nam / miḥi ḥjig rten du skyes nas bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub thob par bgyi baḥi slad du bśad du gsol /
5b de nas bcom ldan ḥdas kyis brgya byin daṅ / tshaṅs pa la sogs paḥi lhaḥi bu de dag de bźin gśegs pa thams cad kyi sñiṅ po ḥdis byin gyis brlabs par bya baḥi phyir don yod gdon mi za baḥi rdo rjeḥi byin gyis brlabs źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs so // de nas yaṅ de ñid kyi thugs ka nas snags ḥdi phyuṅ nas lha de dag dam tshig can du byin gyis brlabs so /

OṂ sarvavid vajra-adhiṣṭhānajñānasamaya HŪṂ[1] /
de ltar tiṅ ṅe ḥdzin la sñoms par źugs nas kyaṅ gdon mi za bar mi choms paḥi rdo rjeḥi byin gyi rlabs kyis byin gyis brlabs nas ṅan soṅ thams cad yoṅs su sbyoṅ baḥi rgyal po źes bya ba de bźin gśegs pa thams cad kyi sñiṅ po ḥdi raṅ gi thugs ka nas phyuṅ ṅo /

OṂ śodhana śodhane sarvapāpaṃ viśodhane / śuddhe viśuddhe / sarvakarma-avaraṇaviśuddhe SVĀHĀ /
rig pa chen po ḥdi bśad ma thag tu sems can thams cad kyi ṅan soṅ gi rgyud kyi ḥchiṅ ba thams cad rnam par chad do / ṅan soṅ thams cad rnam par sbyaṅs so / sdug bsṅal mi zad pa rnams rab tu źi ste /

1. Here and wherever *sarvavit* occurs in mantras, Text A reads *sarvavidyā*. The commentaries however prefer *sarvavit* which I accept as correct. In the present instance *sarvavit* is absent from the commentaries. This particular mantra is explained by Ts ($10a_4$) who follows Vv (118-3-5) as bestowing the consecration on the whole assembly of the Buddhas of the Ten Directions and of all four *Mudrās*. OṂ VAJRA represents *Mahāmudrā*, ADHIṢṬHĀNA the Karmamudrā, JÑĀNA the *Dharmamudrā* and SAMAYA the *Samayamudrā*. For these see glossary in Part I.

6a skye bo maṅ po rnams bde ba daṅ ldan par gyur to / de nas gźan yaṅ
gsaṅ baḥi sñiṅ po ḥdi gsuṅs so /OṂ śodhane śodhaya sarva-apayana /
sarvasattvebhyo HUṂ /
lhaḥi dbaṅ po gźan yaṅ ḥdi ni de bźin gśegs pa thams cad kyi sñiṅ
po / 5
OṂ sarva-apāyaviśodhane HUṂ PHAṬ /
lhaḥi dbaṅ po gźan yaṅ ḥdi ni de bźin gśegs pa thams cad kyi sñiṅ
poḥo /
OṂ TRAṬ[2] /
lhaḥi dbaṅ po gźan yaṅ ḥdi ni ṅan soṅ thams cad rnam par sbyoṅ 10
baḥi sñiṅ po / HUṂ /
lhaḥi dbaṅ po gźan yaṅ [55b] mdor na dran pa tsam gyis kyaṅ bsod
nams chuṅ baḥ: sems can rnams ṅan soṅ gi rgyud thams cad las dbe
blag du rnam par grol bar ḥgyur ba ni / ḥdi yin no /
namo bhagavate sarvadurgatipariśodhanarājāya / tathāgatāya / 15
arhate samyaksambuddhāya /
tadyathā /
OṂ śodhane śodhane / sarvapāpaṃ viśodhane / śuddhe viśuddhe
6b sarvakarma-āvaraṇaviśuddhe SVĀHĀ / rtsa baḥi rig paḥo /
OṂ sarvavit sarva-āvaraṇaviśodhanaya hana HUṂ PHAṬ / 20
OṂ sarvavid HUṂ /
OṂ sarvavit PHAṬ /
OṂ sarvavid A /
OṂ sarvavit TRAṬ /
OṂ sarvavid OṂ / -SA / -A / -HUṂ / -TRAṬ / -ŚA / BHA[3]/ 25

2. Text A:OṂ TRATHA.Vv: OṂ TRATHAYA (119-3-1). TS: TRAṬ (11a[1]). The same spell occurs in line 16, where it is written TRĀTA by Text A, TRATHA by Vv (120-1-4) and again TRAṬ by TS (see next note). Here as there he says that this is the syllable of *Me-tog cher-rgyas*, but it is defined in the text as the seed-syllable 'of all the Tathāgatas' and presumably it begins life as *TRĀTAR*, vocative of *trātṛ* 'O Saviour'. Vv refers below to disagreements over the application of some seed-syllables and says that according to certain people *TRATHA* (as he writes it at this point) is the seed-syllable of Śākyamuni (120-2-2). Here however he refers the set of spells to the Tathāgatas of the Four Families Thus from the eyes of Vairocana there emerges Sarvadurgatipariśodhanarāja of the Vajra Family, from his ears emerges Ratnaketu of the Ratna Family, from his nostrils Śākyamuni of the Lotus Family and from his mouth Vikasitakusuma of the Karma Family. The only time I have come upon the Sanskrit form of this last named Buddha was in Vajravarman's Commentary (138-3-7) where it is given in a *mantra* : OṂ VIKASITAKUSUME TRATHA AGACCHA PĀPAṂ ŚĀNTIṂ KURU SVĀHĀ. The Tibetan form of his name occurs as *Me-tog cher rgyas* or *Me-tog chen-po rgyas-pa*; what is probably the same Buddha name occurs in the *Mahāvairocana Sūtra* as *Me-tog kun-rgyas*.

3. Line 3-25. Vajravarman informs us that these spells are the *upahṛdayas* of the Tathāgatas of the Four Families (actually five with the inclusion of the central Buddha Vairocana) and the *bīja* for the producing of the forms. The basic *vidyā* (line 3-17) purifies the whole *maṇḍala*. The first *upahṛdaya* is that of *Vairocana*, the next (HUṂ) is of *Sarvadurgatipariśodhanarāja*, the next (PHAṬ) is of *Ratnaketu*, the next (A) is of *Śākyamuni* and the next (TRAṬ) is of Vikasitakusuma. The next five given by Text A and by Ts as OṂ SVA (or SA)A HUṂ TRAṬ, and by Vv as OṂ HUṂ SVA A TRATHA

lhaḥi dbaṅ po de bźin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi
8b gzi brjid kyi rgyal poḥi gsaṅ baḥi sñiṅ po ḥdi rigs kyi bu ḥam rigs kyi
bu mo gaṅ yaṅ ruṅ bas miṅ tsam yaṅ ñan tam / bcaṅs sam / klags sam/
bris nas kyaṅ / mgo bo ḥam / gtsug phud dam / dpuṅ pa ḥam / mgul
tu btags te / ḥchaṅ na tshe ḥdi ñid la du ma yin par ḥchi ba brgyad
dam / dus ma yin par ḥchi ba daṅ ḥbrel baḥi rmi lam gyi rnam pa
ḥam / ṅan soṅ daṅ ḥbrel baḥi mtshan ma de dag thams cad rmi
lam tsam du yaṅ mi ḥbyuṅ na / dkyil ḥkhor du ji lta ba bźin du
źugs la / źugs nas kyaṅ dbaṅ bskur la sñiṅ po yaṅ bzlas / brjod byed
ciṅ sṅags kyi don yaṅ sgom pa gaṅ yin pa lta smos kyaṅ ci dgos te /
de dag la ni sdig pa gaṅ yaṅ ñe bar mi ḥgyur / ṅan soṅ du ḥgro bar
mi ḥgyur ro / skyes pa ḥam / bud med dam / lha ḥam klu ḥam /
gnod sbyin nam / srin po ḥam / byol soṅ ṅam / yi dags sam / sems can
dmyal ba la sogs te / gaṅ yaṅ ruṅ ba śi baḥi lus dkyil ḥkhor du bcug
9a ste dbaṅ bskur na / de sems can dmyal bar skyes na yaṅ de ma thag tu
rnam par thar nas lhaḥi rigs su skye bar ḥgyur ro / lhaḥi rigs der
[56a] skyes nas kyaṅ de bźin gśegs pa thams cad kyi chos ñid mṅon
sum du byed / de bźin gśegs pa thams cad la bsñen bkur la sogs pa
yaṅ byed / phyir mi ldog par yaṅ ḥgyur / rgyud ṅes pa can du yaṅ
ḥgyur / de bźin gśegs paḥi rigs su yaṅ skye / sgrib pa rnams rab tu spaṅs
nas de bźin gśegs pa thams cad kyi rigs sam / lhaḥi rigs sam / gźan
gaṅ yaṅ ruṅ bar bde ba myoṅ bar ḥgyur ro / lhaḥi dbaṅ po mdor na
ḥjig rten daṅ / ḥjig rten las ḥdas paḥi phan pa daṅ bde ba thams cad
myoṅ bar ḥgyur ro /

de nas lha rnams kyi dbaṅ po brgya byin gyis bcom ldan ḥdas la de
bźin du bskor ba byas te / phyag ḥtshal nas ḥdi skad ces gsol to /
bcom ldan ḥdas ṅan soṅ thams cad kyi dbaṅ du gyur pa rnams la
phan pa daṅ / bde ba bgyi ba daṅ / ci nas kyaṅ sems can de dag ṅan
soṅ thams cad la rgyab kyis phyogs par bgyi ba daṅ / bla na ma mchis
9b pa yaṅ dag par rdzogs paḥi byaṅ chub bde blag ti rtogs par bgyi baḥi
slad du bśad du gsol / rje gcig bśad du gsol /

de nas bcom ldan ḥdas śakya thub pas de bźin gśegs pa thams cad kyi
ṅan soṅ thams cad yoṅs su sbyoṅ baḥi ye śes rdo rje źes bya baḥi tiṅ

are said to be the seed-syllaables (*bīja*) of the same five Buddhas. As for the last two, ŚA recalls the voidness (*śūnyatā*) of all the dharmas and BHA recalls their illusory manifestation (*bhava*). Apart from the last two ŚA and BHA, the rest are probably applied arbitrarily to fit the given maṇḍala which follows and we may be dealing with two basic spells : HUṂ PHAṬ TRAṬ and OṂ HUṂ SVĀHĀ TRAṬ applied first to Śākyamnni as TRATĀ 'Saviour'. The application to the Five Buddha set would be secondary. One may note that the *sNaṅ baḥi rgyan* (TT 209-3-1 to 4-2) includes not only the Tathāgatas but also the Four Buddha Goddesses, *Locanā* etc. and even mentions the Sixteen *Vajrasattvas* and the *Uṣṇīṣas*, but without precise identification of the seed-syllables. There is no trace in Text A and the Commentaries of the sets of *mantras* which now follow in Text B.

ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyi ṅan soṅ
thams cad yoṅs su sbyoṅ baḥi gzi brjid kyi rgyal po źes bya baḥi dkyil
ḥkhor chen po ḥdi gsuṅs so /[4]
saṅs rgyas kun gyi byaṅ chub sems // bla na med pa rtogs gyur pa //
rgyal bas gsuṅs paḥi ye śes gaṅ // de ni dkyil ḥkhor sñiṅ por gsuṅs //
de nas yaṅ bcom ldan ḥdas kyis sems can thams cad la thugs rtse baḥi
slad du phyiḥi dkyil ḥkhor ḥdi gsuṅs so /
gtsug lag khaṅ daṅ skyed mos tshal // mchod rten lha khaṅ kun dgaḥ
sogs //
(56b] ji bźin pa yi cho ga yis // gnas ni byin gyis brlab par brtsam //
byin gyis brlabs paḥi gnas der ni // phyi yi dkyil ḥkhor bri bar bya //
gru bźi pa la sgo bźi pa // rta babs bźi daṅ ldan pa daṅ //
them skas bźi yi phreṅ ba daṅ // seṅ ge glaṅ chen rnams kyis brgyan //
dar gyi lda ldi do śal phreṅ // dril bu daṅ ni rṅa mas brgyan //
rdo rje rin chen padma daṅ // rgya gram pa yi phyag rgyas brgyan //
srad bu brgyad daṅ ldan pa daṅ // phyi yi sgo khyud rnams kyis brg-
yan //
dgu yi char ni bgos pa las // sgo daṅ sgo khyud sum char bya //
dbus kyi dkyil ḥkhor thig gdab pa // chos kyi ḥkhor lo ḥdra ba la //
lte bar bcas śiṅ rtsibs bcu drug // rim pa gsum daṅ ldan pa la //
rtsibs ni ñis ḥgyur ñid du bya // dbus kyi phyogs su kun rig ni //[5]

4. Here the texts diverge again

5. *The description of the basic maṇḍala.* Vv 124-1-8 ff :

Centre : *Sarvavit* (*kun rig*), *Vairocana* (r*Nam-par snaṅ mdzad*). He has four faces towards the four cardinal points, white in colour, seated on an unfolded five-tipped *vajra*; adorned with all ornaments and making the gesture of meditation.

East: *Sarvadurgatipariśodhanarāja* (*Ṅan-soṅ thams-cad yoṅs-su sbyoṅ-baḥi rgyal-po*). He is seated on an elephant throne, pale red in colour; adorned with the thirty two marks of *Mahāpuruṣa* and making the gesture of meditation.

South: *Ratnaketu* (*Rin-po che tog*). He is seated on a horse throne; blue in colour, adorned with all ornaments. His left hand rests on the lap and his right one makes the gesture of giving.

West: *Śākyamuni* (*Śākya thub-pa*). He is seated on a peacock throne; red in colour and adorned with all ornaments. His left hand rests on the lap and his right one makes the gesture of preaching. The description of the gestures given by *Kāmadhenu* (55-2-4) differs from that of *Vajravarman*. According to *Kāmadhenu Śākyamuni* makes either the gesture of giving or meditation with his right hand and with his left one he holds a bowl.

North: *Vikasitakusuma* (*Me-tog chen-po rgyas pa*). He is seated on a *garuḍa* throne. He is green in colour and is adorned with all ornaments. With his right hand he is making the gesture of fearlessness and his left hand rests on the lap.

West-east: *Māmakī*. She is red in colour and seated on a lotus throne. With her right hand she is holding a *vajra* at the heart and her left hand is resting on the lap.

South-west: *Locanā* (*Saṅs-rgyas spyan*). She is golden -red in colour and is seated on a lotus throne. With her right hand she is holding a jewel resting on a lotus.

North-west: *Pāṇḍuravāsinī* (*Gos dkar-mo*). She is holding a lotus in her right hand.

North-east : *Tārā* (*sGrol-ma*). She is green in colour and holds an *utpala* with her right hand.

On the sixteen spokes there are the Sixteen *Vajrasattvas*. *Vajravarman* and other commentators do not give their detailed description. The description given here below is from *rGyud-sde kun -btus* edited by '*Jam-dbyangs Blo-gter dbang-po* under the inspiration of his guru-*mKhyen-*

duṅ daṅ kunda zla ḥdra la // ža̍l bźi pa la rdo rje yi//
seṅ ge gdan la bžugs pa daṅ // tiṅ ḥdzin phyag rgyar ldan pa daṅ //

brtse dbang-po, reprinted by N. Lungtok and N. Gyaltsan, Delhi 1971, folio 212³.

East : (1) *Vajrasattva* (*rDo-rje sems dpaḥ*), white in colour, holding a vajra and a bell. (2) *Vajrarāja* (*rDo-rje rgyal-po*), yellow in colour, holding a hook. (3) *Vajrarāga* (*rDo-rje chags*) red in colour, holding a bow and an arrow. (4) *Vajrasādhu* (*rDo-rje legs-pa*), green in colour, holding a five tipped vajra.

South : (1) *Vajraratna* (*rDo-rje rin-chen*), yellow in colour, holding a gem and a bell. (2) *Vajratejas* (*rDo-rje ñi-ma*), red-yellow in colour, holding a solar disc. (3) *Vajraketu* (or (*Vajradhvaja*, *rDo-rje rgyal-mtshan*), blue in colour, holding a banner of victory. (4) *Vajrahāsa* (*rDo-rje bžad-pa*), white in colour, holding a rosary of ivory.

West : (1) *Vajradharma* (*rDo-rje chos*), red in colour, holding a lotus. (2) *Vajratīkṣṇa* (*rDo-rje rnon-po*), blue in colour, holding a sword and a book. (3) *Vajrahetu* (*rDo-rje rgyu or rDo-rje ḥkhor lo*), yellow in colour, holding an eight-spoke wheel. (4) *Vajrabhāṣa* (*rDo-rje gsuṅ ba or smra ba*), red-yellow in colour, holding a *vajra* tongue-tip.

North: (1) *Vajrakarma* (*rDo-rje las*), variagated in colour, holding a crossed *vajra* and a bell. (2) *Vajrarakṣa* (*rDo-rje sruṅ ba or go cha*), yellow in colour, holding a *vajra*-armour. (3) *Vajrayakṣa* (*rDo-rje gnod-sbyin*), black in colour, grasping his protruding fangs on both sides of his face. (4) *Vajrasandhi* (*rDo-rje khu-tshur*), yellow in colour, holding two crossed vajras.

All the *Vajrasattvas* are adorned with all kinds of jewel ornaments, wearing upper and lower garments, having tranquil appearance and seated with crossed legs.

In the four corners there are the Eight Goddesses of the Offerings :

South-east : *Lāsyā* (*sgeg-mo*) and *Dhūpā* (*sPos-ma*)

South-west : *Mālā* (*Phreṅ-ba-ma*) and *Puṣpā* (*Me-tog-ma*)

North-west : *Gītā* (*Glu-ma*) and *Dīpā* (*sNaṅ-ba-ma*=ālokā or *mar-me-ma*)

North-east : Nṛtyā (*Gar-ma*) and Gandhā (*Dri-chab-ma*)

In the *rGyud-sde Kun-btus* vol 6 (see the note above with reference to the Sixteen Vajrasattvas) folio 213², the Eight Goddesses of the Offerings are described as follows :

Lāsyā, white in colour, holding two *vajras*. *Mālā*, yellow in colour, holding a garland with both hands. *Gītā*, white-red in colour, holding a *pi-waṅ*. *Nṛtyā*, green in colour, holding a three tipped vajra. *Dhūpā*, white in colour, holding a censer. *Puṣpā*, yellow in colour, holding a flower. *Dīpā*, red in colour, holding a lump of fresh butter. *Gandhā*, green in colour, holding a conch shell filled with scent.

The four Guardians of the Gates :

Eastern gate : Vajrāṅkuśa (*rDo-rje lcags-kyu*), white in colour, holding a hook.

Southern gate : Vajrapāśa (*rDo-rje ža̍gs-pa*), yellow in colour and holding a noose.

Western gate : Vajrasphoṭa (*rDo-rje lcags sgrog*), red in colour and holding a fetter.

Northern gate : Vajraghaṇṭā (*rDo-rje dril bu*), green in colour and holding a bell.

The Sixteen Bodhisattvas of the Good Age are distributed on both sides of the Four Gates in sets of four :

East : *Śūraṃgama* (*dPaḥ-bar ḥgro-ba*); *Samantabhadra* (*Kun-tu bzaṅ-po*); *Candraprabha* (*Ža̍-ba ḥod gźon-nu*); *Bhadrapāla* (*bZaṅ skyoṅ*).

South : *Jālinīprabha* (*Dra-ba-can gyi ḥod*) ; *Gaganagañja* (*Nam-mkhaḥ mdzod*); *Vajragarbha* (*rDo-rje sñiṅ-po*); *Amṛtaprabha* (Vv *ḥod-dpag med*).

West : *Sarvaśokatamonirghātanamati* (Vv *Ṅan-soṅ kun ḥjoms*); *Jñānaketu* (*Ye-śes tog*); *Akṣayamati* (*Blo-gros mi bzad-pa*); *Pratibhānakūṭa* (*sPobs-pa brtsegs-po*).

North : *Maitreya* (*Byams-pa*) ; *Sarvāpāyajaha* (*Ṅan-soṅ kun ḥdren*) *Gandhahasti* (*sPos kyi glaṅ-po*); *Amoghadarśin* (*Don-yod grub-pa*).

The four sets of Bodhisattvas bear the colour of the Four Families.

I note that the destribution of Bodhisattvas as described above by *Vajravarman* differs from the one given in Version B, pp 29-31.

On the outside of the above composition there is a circle of thirty two :

rgyan rnams kun gyis brgyan par bri //
de yi spyan sṅar ṅan soṅ kun // sbyoṅ baḥi rgyal po bri bya ste //
phyag gñis tiṅ ḥdzin tshul du bsnol // zla ba rgyas daṅ padmaḥi mdog //
rgyan rnams kun gyis legs rdzogs la // rgyan mchog skyes bu gan bar bri // 5
rgyab tu śākyaḥi rigs dbaṅ po // gtso bo thub pa bri bar bya //
g-yon daṅ g-yas kyi phyogs char ni // rgyal mchog rin chen me tog gñis //
locanā daṅ māmakī // de bźin dkar mo sgrol ma rnams //

To the east there are 8 *Śrāvakas* : *Ānanda* (*Kun-dgaḥ-bo*), *Śāriputra* (*Śāriḥi bu*), *Kāśyapa* (*Ḥod-bsruṅ*), *Mahākāśyapa* (*Ḥod bsruṅ chen-po*), *Ājñāta-kauṇḍinya* (*Kun-śes kauṇḍinya*), *Upāli* (*Ñe-bar ḥkhor*), *Maudgalyāyana* (*Maudgal gyi bu*), *Khakkhara* (*ḥKhar-gsil bsnams-pa*).

To the south there are 8 *Pratyekabuddhas* : *Ser-skya*, *Ḥod-mdzes*, *Kun-ḥgrogs*, *Lag-brkyaṅ*, *Ni-maḥi tog*, *Śākya ḥod*, *Padma-can*, *Legs-bzaṅ*.

Pratyekabuddhas have the appearance of *Tathāgatas* and are seated on lotus thrones.

To the west there are the 8 Mighty Wrathful Ones (*Khro-bo chen-po*): (1) *sTobs-po che*, (2) *Mig yo mgon*, (3) *gŚin-rje gśeg*, (4) *rTa-mgrin*, (5) *bDud-rtsi ḥkhyil-ba*, (6) *dByug-pa sṅor po*, (7) *gŻan-las rgyal-ba*, (8) *Khams-gsum rnam-par rgyal-ba*.

They all are resting on lotuses. Their bodies are adorned with five snake-ornaments. They are showing their fangs and lower parts of their bodies are wrapped in tiger's skins.

To the north there are the 8 Messengers of the Wrathful Ones : (1) *Seṅ-geḥi mgo*, (2)*sTag gi mgo*, (3) *ḥug-paḥi mgo*, (4) *Bya-rog gi mgo*, (5) *Khyu-mchog-mgo*, (6) *sBrul-mgo*, (7) *Śa-baḥi mgo can*, (8) *Phag gi mgo-can*.

On the outside of the above there is a circle of 64 divinities :

In the first place of each quarter there is one of the Four Great Kings: east—*Yul-ḥkhor bsruṅ-ba*; south-*ḥPhags skyes-po*; west-*Mig mi bzaṅ*; *north-rNam-thos sras*. For their descriptions see the maṇḍala of the Four Great Kings (Part I, p. 49).

On the left sides of the Four Great Kings there are two divinities belonging to the Guardians of the Ten Directions. For the description of the Guardians of the Ten Directions see their maṇḍala in Part I, p. 61.

Following the above order we have the Eight Planets, the Lunar Mansion (*Nakṣatras*, four to each quarter), the Eight Great *Ṛṣis* and finally in the same circle we have the Eight Leaders of the lesser divinities namly *Asuras*, *Gandharvas*, *Garuḍas*, *Yakṣas*, *Nāgas*, *Rākṣasas*, *Mahoragas*, *Bhūtas* and also *Pretas* (added by VV as ninth).

Then there are the Four Continents: (1) Eastern Continent, *Pūrva-videha* (*Śar gyi lus-ḥphags*) presided by *Indra* (*brGya byin*); (2) Southern Continent, *Jambudvīpa* (*ḥDzam-buḥi gliṅ*) presided by *Brahmā* (*Tshaṅs pa*); (3) Western Continent, *Aparagodānīya* (*Ba-laṅ spyod*) presided by *Viṣṇu* (*Khyab ḥjug*); Northern Continent, *Uttarakuru* (*sGra mi sñan*) presided by *Maheśvara* (*dBaṅ-phyug chen-po*).

Then there are the Six Spheres of Existence: Heavens, *Asuras*, Men, Animal Realm, *Preta* Realm and Hells.

Between the Four Continents there are *Rakṣasīs* (*Srin-mo*), Dākiṇīs (*Mkhaḥ ḥgro*) and *Yoginīs* (*rNal-ḥbyor-ma*).

Between the Six Spheres of Existence there are woods, waterfalls, houses and temples.

It is worthwhile noting that *Buddhaguhya* (23-1-8) associates the whole *maṇḍala* with the Five Wisdoms. In the centre is *Vairocana*, the Omniscient One (Sarvavit—*Kun-rig*). He is the essence of everything. *Sarvadurgatipariśodhanarāja* is associated with *ādarśajñāna* (*meloṅ lta buḥi ye-śes.*), *Śākyamuni* with *pratyavekṣaṇājñāna* (*so-sor rtog-paḥi ye-śes*), *Ratnaketu* with *samatājñāna* (*mñam-pa-ñid kyi ye-śes*) and *Vikasitakusuma* with *kṛtyānusthānajñāna* (*bya-ba nan-tan-du grub paḥi ye-śes*). Similarily the Sixteen *Vajrasattvas* are associated with the Five Wisdoms.

raṅ gi rigs kyi mtshan ma bźin // grva yi phyogs ni kun tu bri //
rtsibs kyi naṅ ni thams cad du // rdo rje sems sogs sems dpaḥ mchog //
rdzu ḥphrul chen poḥi sems dpaḥ rnams // go rims bźin du bri bar bya //
mkhas pas lāsyā la sogs pa // mchod pa grva yi phyogs su bri //
sgo yi phyogs ni thams cad du // sgo ba bźi ni bri bar bya //
rta babs khyams ni thams cad du // byams pa la sogs bri [57a] bar bya //
ñan thos rgyal ba thams cad daṅ // de bźin raṅ rgyal gtso bo rnams //
khro bo mṅag po pho ña sogs // bri bya yaṅ na miṅ yaṅ ruṅ //
phyi yi dkyil ḥkhor phyi rol tu // gliṅ bźi po ni bri bar bya //
ḥdzam bu gliṅ du tshaṅs pa bri // byaṅ phyogs su ni dbaṅ phyug che //
śar daṅ nub kyi gliṅ du ni // rgya byin khyab ḥjug[6] thams cad ni //
ḥkhor daṅ bcas par bri byar bya //
gźan rnams dag kyaṅ de bźin te // lha min dri za nam mkhaḥ ldiṅ //
gnod sbyin sriṅ po lto ḥphye che // ḥbyuṅ po yi dags ḥdre rnams daṅ //
klu daṅ sbrul daṅ ri rnams daṅ[7] // rgyal po bźi rnams byi bar bya //
gzaḥ daṅ skar ma rgyu skar daṅ // khro bo ma ruṅs ḥtshe ba yi[8] //
gnod par byed daṅ de bźin du // bgegs daṅ vinayaka daṅ //
sems can kun la phan byed paḥi // draṅ sroṅ bskal pa chen po rnams //
ḥphra men ma[9] daṅ bud med bri // de bźin sriṅ mo rnal ḥbyor ma //
ḥbyuṅ ba bźi yi lha chen po // khyim daṅ ri la gnas pa daṅ //
śiṅ daṅ kun dgaḥi nags la sogs // dur khrod groṅ khyer gnas pa rnams //
miṅ daṅ brda ḥam yaṅ na ni // thig le rnams kyaṅ bri bar bya //
de nas mkhas pas dkyil ḥkhor la // bla re rgyal mtshan lhab lhub daṅ //
gdugs daṅ rṅa ma lda ldi daṅ // ḥphan daṅ sna tshogs na bzaḥ[10] mchog //
gser la sogs paḥi bum pa mchog[11] // brgyad dam bcu drug lhag kyaṅ ruṅ //
dbaṅ bskur rin chen chus bkaṅ baḥi // bum pa lṅa ni gźag par bya //
mar me gtor maḥi bum pa daṅ // mdzes paḥi bśos rnams gźag bya ste //
bzaḥ ba btuṅ ba sbyar legs daṅ // bcaḥ ba sna tshogs bźag par bya //
gnod sbyin srin poḥi kha zas su // gtor ma rnam pa sna tshogs gźag //
ḥbyuṅ po kun daṅ lha daṅ klu[12] // mi daṅ mi min de bźin te //

6. Text A has gtogs ḥdod for ḥkhyab ḥjug.

7. Ts 19a[6]: klu daṅ sbrul daṅ ri rnams daṅ / where ri rnams is explained as : gser gyi ri bdun la gnas paḥi lha rnams.
Text A: klu daṅ grul bum ri rnams daṅ, and Vv-: klu rnams sbrul daṅ ri dags daṅ.

8. First half of the line is not in Text A and Ts. For the second half Vv reads:bgegs daṅ log ḥdren drag po daṅ.

9. Vv has mkhaḥ ḥgro ma for ḥphra men ma

10. Text A and Ts read:ḥphen daṅ sna tshogs na bzas mchod.

11. Thus Vv. Text A and Ts 20a[3-4] : gser las byas paḥi bya rnams ni. Ts notes that other commentaries take the meaning as *bum-pa*. But compare the note 30 below where both *bya* and *bum-pa* occur in all versions.

12. Thus Vv. Text A: ḥbyuṅ po dag kyaṅ klu dag daṅ.
Ts 20b[1]:ḥbyuṅ po dag daṅ klu daṅ lha.

me tog dri rnams sna tshogs daṅ // ḥo ma mar daṅ kha rar bcas //
rnam rgyal bum pa dri yi chus // rab tu bkaṅ ba gžag par bya //
[57b] de nas khrus la sogs byas la // dri daṅ rgyan mchog phreṅ ba can[13] //
dri źim kha bkaṅ mchog mdzes pa // rdo rje ḥdzin mas źugs nas kyaṅ[14] //
me tog thogs te sgo phyogs ḥdug // gtso bo rgyal ba sras kyi ḥkhor //
maṅ po rnams ni spyan draṅs te // phyag rgya sṅags daṅ bdag ldan žiṅ //
lca gs kyu la sogs rnal ḥbyor gyis // JAḤ HUṂ VAṂ HOḤ thugs rjeḥi bdag //
tshur gśegs ces ni brjod nas kyaṅ // gsaṅ baḥi bciṅ ba bciṅs nes ni //
mdzub gñis lcags kyuḥi tshul du bya // źags pa bžin du sbyar nas kyaṅ //
de ñid lcags sgrog tshul du bya // mtheb gñis naṅ du bkug nas ni //
bskyod par gyur nas dbaṅ du ḥgyur //
de nas rtags byuṅ dgyes nas ni // dbus mthaḥ med par mṅon sum blta //
argha la sogs lha rdzas daṅ dbyaṅ sñan paḥi bstod pa daṅ mchog gi dam pa rnams kyis mchod[15] /
de nas ḥbyuṅ po kun gyi gtor ma bya //
sems can bkres śiṅ skom pas gduṅs pa daṅ //
phyogs na gnas pa rnams la rnam par brtag //
de yi gtor ma ji ltar mthun par bya //
de nas sṅags pas bla med byaṅ chub kyi //
gnas su slob ma yoṅs su smin par bya //
ḥgro la phan phyir myur du byaṅ chub par //
de dag byaṅ chub sems mchog bskyed du gźug //
de rnams byin brlab byaṅ chub smon lam gdab //
zab ciṅ rgya che ba yi chos bsgrags la //
bsruṅ ba byas nas brtul źugs sdom gnas pa //
rab źi kha nas sṅags brjod gźug par bya //
dar la sogs pas mig gñis g-yogs nas ni //
rdo rje ḥdzin maḥi phyag rgyar lag gñis bya[16] //

13. Thus Vv. Text A: dri daṅ phreṅ mchog phreṅ ba can.
Ts 20b[4]: drī daṅ me tog phreṅ ba ca.

14. ....'approaching with *rDo-rje Ndzin ma*' is explained as having a twofold meaning. In one case one envisages this white and beatutiful goddess who arises from a blue lotus (utpala) on a lunar disc which in turn arises from the syllable A beneath the celebrant, and she is happily engaged in the worship of all the *Tathāgatas*, or in the other case she may be represented by the gesture (*mudrā*) known as the Mother of all the *Tathāgatas*, *Vajradhātvīśvarī* and with a garland of flowers in the hands which are held in this precise hand-gesture, the celebrant stands at the eastern entrance of the *maṇḍala*. Vv 126-4-1/4.

15. Thus Vv. Text A and Ts 21a[5]: de nas mtshan ma skyes nas mgu nas ni // theg ma thā ma med par mṅon sum mthoṅ // arga mchog brtags gsaṅ la sogs pa yi // dbyaṅ bsñan pa yo stod daṅ lha rdzas kyi // mchog gi dam pa rnams kyis legs par mchod // Ts explains brtags here as raṅ bźin stoṅ pa, 'imagined, viz void of self-nature. Ts 21a[6]

16. Text A: rdo rje ḥdzin ma dpal gyi pad mor lag gñis bya / Ts 23a[3] : rdo rje (ḥdzin ma) dpal (gyis ni sems ma rdo rje ma) padmar (dam tshig phyag rgyas) lag gñis (ldan par bya). My version follows Vv 128-3-2.

me tog rin chen la sogs de brgyan la //
g-yon gyi lag pa bkaṅ ste gźug par bya //
sṅags ni ḥdi rnams yin no /
OṂ vajra-adhitiṣṭha HUṂ / OṂ vajrasamaya HUṂ /
OṂ vajra [58a] praveśa HUṂ / asame trisame[17] mahāsamaye HUṂ /
de nas sṅags ḥdis me tog la sogs pa dor bar byaḥo //
saṅs rgyas dṅos grub thob byaḥi phyir // bdag la thugs brtser dgoṅs nas ni //
ḥgro la phan paḥi gtso chen gyis // sman par dgoṅs nas bśes su gsol //
OṂ vajra pratigṛhṇa HUṂ / OṂ vajra praticcha vajrasamaya HUṂ /
me tog rin chen la sogs pa // gaṅ ka bab pa rigs kyi lha //
ṅes paḥi rigs te bsgrubs nas ni // dṅos grub gyur te the tshom med[18] //
de nas sṅags pa mkhas pa yis // sṅags ḥdis dam tshig sbyin par bya //
OṂ vajrasamaya HUṂ PHAṬ / OṂ vajrasamaya hṛdaye me praveśa dṛdha tiṣṭha HUṂ / de nas ḥdis dam tshig bsgrag par bya //
ḥdi ni khyod kyi dmyal baḥi chu // dam tshig ḥdas na sreg par byed //
dam tshig bsruṅs na dṅos grub ni // rdo rje bdud rtsiḥi chu ḥdis ḥgrub[19] //
rdo rje sems dpaḥ ñid kyaṅ ni // deṅ nas khyod kyi sñiṅ la gnas //
ci ste dam tshig ḥdas na ni // de ma thag tu bkas nas gśeg //
rdo rje ḥdzin rgyal khros nas kyaṅ // bdun rgyud rigs ni brlag par mdzad //
71b de bas rtag tu bu khyod kyis // rgyal bas gsuṅs paḥi dam tshig daṅ //
sdom pa daṅ ni bla maḥi bkaḥ // śin tu mos pas bsruṅ bar bya //
khyod kyis srog chags gsad mi bya // ma byin par yaṅ blaṅ mi bya //
brdzun daṅ ḥdod log spyod pa rnams // dṅos grub ḥdod na bya ma yin //
chaṅ ni btuṅ bar mi bya źiṅ // śa la sogs pa bzaḥ mi bya //
sems can gnod paḥi sbyor ba ni // nam yaṅ bya ba ma yin te //
dkon mchog gsum ni yoṅs mi spaṅ // dus kun tu ni byaṅ chub sems //
sñiṅ po sṅags daṅ phyag rgya daṅ // lha daṅ bla ma de bźin no //
sdig la sogs pa gaṅ yin daṅ // bla maḥi bkaḥ las ḥdaḥ mi bya //
lha la phul baḥi sñiṅ pa daṅ //[20] de yi grib ma ḥgom mi bya //

17. asame trisame are interpreted by Ts as *mi mñam pa*, unequal, *gsum mñam pa*, 'three equal', adding: dkyil ḥkhor du źugs paḥi tshe rigs gsum gyi lha skal mñam du byas so='at the time of entering the maṇḍala, the gods of the three families are made with equal shares'. Vv says however: this is the *mantra* for proclaiming the oath, thus: 'This will burn you as the waters of hell, if you break your vow, but if you keep your vow it is the effective *vajra*-ambrosia. This drink', Vv 128-3-6/7.

18. Vv followed which is rather better worded. Text A and Ts: me tog rin chen la sogs gaṅ // bab par gyur pa rigs kyi lha //gtso boḥi rigs de bsgrubs nas ni // dṅos grub ḥgyur te the tshom med //

19. Ts as Text A. Vv 128-4-8: rdo rje bdud rtsi chu ḥthuṅ źig /

20. Ts:lha la phul baḥi (mchod rdzas) sñigs ma daṅ / Vv 129-3-6:lha la phul

phyag rgyaḥi (58b] gzugs laḥaṅ de bźin te // sṅags daṅ lha laḥaṅ smad mi bya //
gdon gyi las sogs bya ma yin // mu stegs can laḥaṅ smad mi bya //
mdor na yid gñis som ñid the tshom mi bya ste //
bdag gi de ñid daṅ ni sṅags sogs de bźin no //
mos pa brtan daṅ ldan pas dam bcas nas //
sarvavit kyis ji ltar dbaṅ bskur te //
bum pa la sogs ji sñed maṅ thogs pas //
bcu po rnams kyis dbaṅ bcu ci dgar bskur //
72a de nas lag tu dril bu rdo rje sbyin //
ḥkhor lo la sogs rin chen bdun thogs la //
mi yi dbaṅ phyug ḥkhor los sgyur ba bźin //
sdig pa gźom phyir dbaṅ ni bskur bar bya //
sṅags bsgrub phyir ni mos ldan slob ma la //
sṅags pas bkaḥ ni rab tu bsgo bar bya //
des kyaṅ mos pas spyi bos phyag ḥtshal te //
ci ste nor yod bla mar dbul bar bya //
nor daṅ gter daṅ ḥbru daṅ dbyig daṅ gser //
bźon daṅ khyim daṅ bu pho bu mo rnams //
skyes pa dag daṅ bud med yaṅ na ni //
groṅ daṅ groṅ khyer de bźin ci bźed rnams //
raṅ gi sems ni rab tu daṅ ba yis //
yon gyi mchog ñid dbul ba ñid du bya //
myur du grub phyir mos pas bla ma la //
mdor na raṅ gi lus kyaṅ dbul bar bya //
phyag rgya ḥdi yi rnal ḥbyor gyis // saṅs rgyas ñid kyaṅ thob ḥgyur na //
tshe ḥdiḥi bde ba ma lus daṅ // ḥjig rten phyi maḥi bde mchog daṅ //
lha yi bde ba smos ci dgos[21] //
saṅs rgyas kun daṅ bla ma mñam // des na slob dpon brñas mi bya //[22]
rdo rje slob dpon brñas na ni // rtag tu sdug bsṅal thob par ḥgyur //
cuṅ zad tsam yaṅ brñas mi bya //
72b rdo rje spun daṅ sriṅ mo daṅ // rdo rje ma rnams ñid la ni //
rnal ḥbyor can gyis brñas ma yin // rtag tu ḥkhon gyis gcug mi bya //
dkon mchog gsum la gnod byed daṅ // bla ma smod byed ma ruṅs pa//
dam tshig las ni ḥdas pa daṅ // de la sogs paḥi gnod byed la //
bzod pa bsgom par mi bya ste //
de ltar gyur na kun rig gis // gsuṅs paḥi dṅos grub thob par ḥgyur //
[59a] sems can kun la phan pa daṅ // rtser ldan dṅos grub thob par ḥgyur //

baḥi rñiṅ pa ni me tog gi phreṅ ba daṅ / mchod paḥi rdzas thams cad de / le las mi ḥgom pa ñid do /

21. Vv 130-4-5 is followed as giving rather better sense than Text A: tshe ḥdiḥi bde ba ma lus daṅ / ḥjig rten phyi maḥi bde mchog daṅ/ saṅs rgyas ñid kyaṅ thob ḥgyur na / lhaḥi bde ba smos ci dgos /

22. Text A omits second half of the line.

de nas bcom ldan ḥdas kyis lha rnams kyi dbaṅ po rgya byin daṅ lhaḥi ḥjig rten du bcas pa rnams kyi don daṅ / phan pa daṅ / bde baḥi phyir bsgrub paḥi cho ga ḥdi gsuṅs so / ras la bcom ldan ḥdas thams cad rig pa de bźin du bris la / g-yas su ni de bźin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ ba gzi brjid kyi rgyal po / g-yon phyogs su ni śākya thub pa / ṅan soṅ thams cad sbyoṅ baḥi ḥog tu ni kun tu bzaṅ po spyan ras gzigs dbaṅ phyug mdog zla ba lta bu phyag na padma
73a bsnams paḥo / śākya thub paḥi ḥog tu ni phyag na rdo rjeḥo / de gñis kyi bar du sman gyi bla mdog sṅon po la phyag g-yas la aruraḥi ḥbras bu ḥdzin pa / phyag g-yon pa mchog sbyin du bya[23] / rta mgrin daṅ / ḥjig rten gsum las rnam par rgyal ba ma ruṅs pa ḥjoms pa la brtson pa gñis ni raṅ gi lha la brten par bri / de gñis kyi dbus su locanā māmakī daṅ / gos dkar mo daṅ / sgrol ma rnams raṅ raṅ gi phyag mtshan thogs par bri / de dag gi ḥog tu padmaḥi rdziṅ bu chu daṅ / chu srin daṅ / ña dan / rus sbal daṅ / sbal pa dkar po daṅ / ña ḥkhar ba la sogs par bcas pa daṅ / chu las skyes paḥi me tog rnam par du mas yoṅs su gaṅ bar bri / deḥi ḥog tu bdug pa daṅ / mar me daṅ / dri daṅ/ phreṅ ba daṅ / bśos daṅ / me tog daṅ / ḥbras bu rnam pa sna tshogs pa bri / deḥi ḥog tu sgrub pa po ñid thal mo sbyar te phyag ḥtshal źiṅ ḥdug par bri / de nas ri moḥi sku gzugs de mṅon par mchod de / bdag ñid kyi spyan dbye bar bya źiṅ / bden paḥi byin gyis brlab la dmigs par byaḥo / de nas ci ste mtshan ma źig mthoṅ na ni myur du dṅos grub thob par ḥgyur / ḥon te ma mthoṅ na ni riṅ mo źig nas dṅos grub tu ḥgyur te /
73b bźad pa daṅ ni rṅa sgra daṅ // dril buḥi sgra daṅ ḥbrug sgra daṅ // dge sloṅ bram ze bu [59b] mo daṅ // ḥbras bu mthoṅ na myur du ni// mchog daṅ bar ma tha ma ḥgrub // de nas gzugs de gsaṅ sṅags daṅ // phyag rgya mṅon par byin brlabs nas // ci bdog pas ni mchod par bya// rtag tu mṅon sum ḥdug nas kyaṅ // ḥjig rten gsum las rnam rgyal gyis// bdag bsruṅ la sogs byas nas kyaṅ // bdag gi de ñid bsams nas su // dṅos grub mtshan ma byuṅ bar du // ḥbum phrag gsum mam drug ḥbum bzlas // de nas dben paḥi gnas su ni // brgya brgyad ñid du tshaṅ bar bya // sṅags ni ḥkhral ḥkhrul med par bzlas[24] // de nas bzlas paḥi ḥjug tu ni // dkyil ḥkhor sṅa ma bźin bsams la // mchod pa rgya chen byas nas kyaṅ // mtshan cig thog thag bzlas par bya //

23. Vv 131-2-7 is followed. Text A: phyag gcig la ḥbras bu arura bsnams / phyag gcig ni mchog sbyin du bya /

24. Vv 131-5-7 to 132-1-1 has a slightly different version: de nas gzugs de bdag gis ni / sṅags daṅ phyag rgyas byin brlabs te // ci ḥbyor pas ni mchog par bya // rtag tu mṅon sum dmigs byas la // khro bo khams gsum rnam rgyal gyis // bdag bsruṅ la sogs byas nas kyaṅ // bdag gi de ñid dren byed ciṅ // ḥbum phrag gsum mam yaṅ na drug // dṅos grub mtshan ma byuṅ bar du // mñam par bźag pas tshaṅ bar bya // de nas dben paḥi gnas su ni //

ci ste gtso ḥam de yi sras // yaṅ na lha rnams mthoṅ ḥgyur na //
bsod nams snod la ci dgaḥ ba // dṅos grub mchog ni gsol bar bya //
74a lha ni dṅos grub ḥbras bu ni // de la rtag tu dgyes nas stsol //
phyag mtshan dṅos grub la sogs blaṅ // dkon mchog gsum daṅ bla ma la //
skal pa re re phul nas ni // de nas rtag tu bdag spyod ciṅ //
med na mkhas pa bdag ñid kyis // blaṅs nas bdag ñid spyad par bya//
sems can kun la phan brtson par // bskal pa du mar gnas par ḥgyur//
ci ste dṅos grub ma gyur na // las rnams thams cad nus par ḥgyur //
gnod sbyin skar maḥi gdon la sogs // chad pas bcad ciṅ bkaḥ tsam gyis //
źi ba la sogs las kun ni // bran bźin thams cad byed par ḥgyur //
de nas lha rnams kyi dbaṅ po brgya byin gyis bcom ldan ḥdas la
ḥdi skad ces gsol to / bcom ldan ḥdas sdig pa bgyis pas sems can
dmyal ba la sogs paḥi dbaṅ du gyur pa rnams ji ltar na sems can
dmyal ba la sogs paḥi dbaṅ du gyur paḥi sdug bsṅal spaṅ baḥi slad
du bsgrub par bgyi //
bcom ldan ḥdas kyis bkaḥ stsol pa // lhaḥi dbaṅ po ñon cig // sems
74b can dmyal ba la sogs paḥi [60a] dbaṅ du gyur paḥi sems can sdig
pa byed pa / sdig pa chen po byed pa de dag ci nas kyaṅ sems can
dmyal baḥi sdug bsṅal las thabs sla bas grol bar ḥgyur ba ñon cig /
de bźin dkyil ḥkhor bris nas ni // sṅa ma bźin du bum pa la //
brgya rtsa brgyad du bzlas nas ni // dbaṅ skur ba ni rab tu brtag //
de nas sdig pa kun sbyaṅs te // dmyal ba la sogs sdug bsṅal las //
de ni myur du rnam par thar // sdig las rnam grol bdag ñid de //
dag par gyur paḥi lha rnams kyi // rigs su skyes par gyur nas kyaṅ //
de ni rtag tu saṅs rgyas daṅ / chos bgro ba ni thos par ḥgyur //[25]
phyir mi ldog paḥi sa la gnas // rim gyis byaṅ chub thob par ḥgyur //
de yi gzugs brñan bri ba ḥam // gur gum gyis ni miṅ yaṅ ruṅ //
ṅan soṅ gsum gyi bdug bsṅal[26] las // sems can rnams ni dgrol baḥi phyir //
sṅags mkhan gźan la phan brtson źiṅ // sñiṅ rje can gyis dbaṅ bskur ro//
de nas rnal ḥbyor can gyis ni // sṅags daṅ phyag rgyas de dbaṅ bskur //
lhaḥi gzugs su brtags nas kyaṅ // mchod rten dbus su gźag par bya //[27]
75a raṅ gi lha ḥam lha gźan gyi // sñiṅ po sñiṅ kar bris nas kyaṅ //
lha ḥdra bar ni sems bskyed de // khyim gyi naṅ du gźag par bya //
de yi miṅ yaṅ smos nas ni // gur gum bzaṅ po sṅags bris la //
rim gyis ḥbum ni tshaṅ tsam du // mchod rten las ni rab tu bya //
sdig can sdig ni zad byaḥi phyir // bye ba sñed ni tshaṅ bar bya //

sṅags ni ḥkhral ḥkhrul med pa yis // brgya rtsa brgyad du tshaṅ bar bya //

25. Vv 136-1-3/4: de ni rtag tu saṅs rgyas daṅ // chos daṅ dge ḥdun mthoṅ bar ḥgyur //
26. Vv 136-1-6: ḥjigs chen for sdug bsṅal.
27. Vv 136-1-8: mchod rten dbus su bźag paḥam // is omitted here and inserted two lines below before: khyim sogs naṅ du bźag par bya /.

de ltar byas na ṅes par ni // dmyal ba las ni grol bar ḥgyur //[28]
yi dags byol soṅ sdug bsṅal las // grol te lha yi gnas su skye //
de nas miṅ nas brjod nas ni // ji skad gsuṅs paḥi sṅags bzla źiṅ //
ḥbum phrag stoṅ ṅam yaṅ na ni // brgya phrag stoṅ du tshaṅ ba daṅ //
bye ba stoṅ du rab bzlas na // lha yi gnas su ṅes par skye //
de yi miṅ nas brjod nas kyaṅ // mkhas pas ḥbum phrag brgya ḥam ni //
yaṅ na brgya phrag stoṅ sñed du // [60b] sbyin sreg byas par gyur na ni //
dmyal ba chen por gyur pa yi // sdig pa de las thar bar ḥgyur //
ji srid mtshan ma śin tu ni // ḥbar baḥi gnas na skyes gyur par //
75b til daṅ yuṅs kar ḥbras rnams daṅ // ra yi ḥo ma ldan par daṅ //
dri yis bskus paḥi yam śiṅ gis // cho ga bźin du sbyin bsreg bya //
de nas de ni ṅes par yaṅ // lha yi gnas su skyes gyur nas //
de yi mtshan ma ston par byed // yaṅ na lha yi mchog tu ḥgyur //
yaṅ na hom khuṅ naṅ du ni // mi yi ltas ni ston byed ciṅ //
lha yi gnas su skyes pa daṅ // sdig pa bcom paḥi mtshan mar ni //
dkar po ñid daṅ g-yas su ḥbar // gyen du ḥbar źiṅ dri ma med //
zlum źiṅ rnam par mi ḥphro la // brten la glog bźin mdaṅs daṅ ldan //[29]
yaṅ na me lha ñid kyis ni // bdag ñid de bźin ston byed de //
zla ba dri med dkar ḥdra la // bźin mdog dkar źiṅ lam me ḥbar //
de ni mtshan ma ḥdi dag gis // dmyal sogs gnas nas rnam grol źiṅ //
sdig pa bcom nas bde ḥgror ni // skyes pa yin par śes par bya //
khru bźi pa yi tshad du ni // cho ga bźin du khuṅ brkos la //
76a rdo rjes mthaḥ ma bskor ba yi // ḥkhor lo dbus su bri bar bya //
rigs lṅa yi ni phyag rgya rnams // ji bźin pa yi phyogs su bri //
de bźin sems dpaḥ rnams daṅ ni // ḥjig rten gtso la sogs pa bri //
bya[30] daṅ bum pa gaṅ ba daṅ // gtor mas snod rnams bkaṅ ba daṅ //
brgyad sñed tsam du gźag pa ḥam[31] // yaṅ na bcu drug sñed du gźag //
bzaḥ ba daṅ ni bzaḥ baḥi bśos // me tog phreṅ sogs de bźin te //
bla re rgyal mtshan dar la sogs // gdugs mchog rnams kyis legs par brgyan //
mkhas pas dkyil ḥkhor dam par ni // sbyin sreg rab tu bya ba yin //[32]
cho ga śes pas bris nas kyaṅ // lha rnams maṅ po spyan draṅs la //
sṅags śes pas ni sṅags phyag rgyas // arga ḥbul bar śes nas kyaṅ //

28. Vv 136-2-6: de yi miṅ nas smos nas ni // gur gum bzaṅ poḥi sṅags bris la // sdig can sdig ni zad byaḥi phyir // rims kyis ḥbum mam bye ba yis // graṅ ni rab tu tshaṅ bar du // mchod rten las ni rab tu bya // de ni ṅes par dmyal gnas las // ḥdis byas pa yis grol bar ḥgyur //

29. Text A: tan la glog bźin dri ma med /
Ts 29b[6]: brtan la glog bźin dri ma med; Vv 136-4-6: mdaṅs daṅ ldan

30. Commentary on birds, Vv 137-2-3: de la ḥdir bya ni yid du ḥoṅ baḥi sgra ḥbyin pa rma bya ḥam ṣaṅ śaṅ ṅam karabita (? for karabaka) la sogs pa bźag par byaḥam yaṅ na de dag gi gzugs bris la / dkyil ḥkhor gyi stegs buḥi steṅ du bźag par byaḥo /

31. Vv 137-2-1:brgya rtsa brgyad du bźag paḥam /

32. Text A : sbyin bsreg dkyil ḥkhor dam par ni // sbyin sreg rab tu bya ba yin //

mdor na mchod pa byas nas ni // [61a] lha yi sbyor bas rab gnas la //
ga bur gur gum la sogs pas // mar daṅ ḥo ma til bsgos la //
til daṅ yuṅs kar ḥbras rnams daṅ // dri yi chus ni legs bkaṅ ste //
ḥbras chen yos daṅ la du daṅ // sbraṅ rtsi śa ka rar ldan pa //
brgya phrag du mar yoṅs bzlas la // yam śiṅ la yaṅ de bźin te //[33]
raṅ gi sṅags kyis btab paḥi śiṅ // khuṅ buḥi naṅ du gźag par bya //
ro la sṅags kyis btab nas kyaṅ // chu mchog gis ni bkrus nas su //[34]
bzlas paḥi dri yis byug par bya // gos daṅ rgyan gyis klubs nas kyaṅ //
76b me tog phreṅ la sogs pas mchod // gtsug phud dpuṅ par de bźin du //
sṅags bris nas ni gdags par bya // sñiṅ kha lkog ma kha phyogs su //
sarvavit kyis byin gyis brlab // dpral ba mdzod spu rna ba gñis //
mgo bo gtsug phud dpuṅ pa gñis // sna daṅ rked pa pus mo bol //
loṅ bu sna yi rtse mo daṅ // mig gñis daṅ ni gsaṅ ba yi //
dbaṅ po rnams kyi gnas la ni // de ltar gźan du yi ge sṅags //
mchog tu dge ba rnams gźag go //
de nas ṅan soṅ sbyoṅ baḥi phyir // stan daṅ bcas te thab dbus su //
gźag pa ñid du bya ba yin //
de nas sṅags ḥchaṅ sṅags kyis ni // btab paḥi gos kyis g-yog par bya//
de nas byin za dag pa rab sbar la//[35]
me lce stoṅ gis ḥkhrigs śiṅ ḥbar baḥi lus //
zla dkar kunda źi la źi baḥi lus // mthaḥ yas pa yi gzugs kyi me bkug la //
arga dbul bar brtags nas de bźin du //
blo mchog ldan paḥi mdun du gzugs sogs gźag //
de bźin gśegs tshogs de bźin spyan draṅs la //
77a arga la sogs brtags te de bźin du // der gśegs gsuṅs paḥi mchod pa la sogs bya //
de nas byin za la ni rab brtags nas //
bsreg rdzas bkaṅ ste de yaṅ sbar baḥi phyir //
de nas bsreg byas [61b] bkaṅ ste rim gyis ni //
rgyal baḥi tshogs la brgya rtsa brgyad du brtag //
de nas sbyoṅ baḥi sṅags kyi rgyal po la //
bsreg par bya bo ñi śu rtsa gcig brtag //
de nas spyan draṅs yo byed lan gsum daṅ //

33. Vv 137-2-8: brgya phrag du mar yoṅs bzlas te // sreg śiṅ daṅ ni yam śiṅ la //

34. Vv 137-5-2/5: ro la sṅags kyis btab nas kyaṅ // chu mchog gis ni bkrus nas ni // bzlas paḥi dri yis byug par bya // gos daṅ rgyan gyis brgyan nas ni // sṅags kyis btab paḥi bdug pas bdugs // me tog phreṅ la sogs pa gdags // de bźin bde bar gśegs rnams kyis // sṅags bris pa ni gdags bya ste // sñiṅ kha lkog ma kha phyogs daṅ // dbral ba mchod spu rna ba gñis // mgo ba gtsug phud dpuṅ pa gñis // rna daṅ rked pa pus ma daṅ // loṅ bu gru moḥi rtse mo daṅ // mig gñis daṅ ni gsaṅ ba yi // dbaṅ po rnams kyi gnas rnams su // sarvavit kyis byin gyis brlab //

35. Vv 138-2-1/2: de nas byin za dge ba sbar bar bya baḥi phyir // me lce phuṅ po dpag med dkyil ḥkhor la // zla dkar kunda źi baḥi cha lugs can // mthaḥ yas pa yi gzugs kyis me bkug la // Ts 31a[4] follows Text A but with two improved readings:ḥbar baḥi dbus and: zla dkar kundaḥi źal la źi baḥi lus.

arga la sogs padmaḥi dkar źal mchod //
phyag na rdo rje padma źags bsnams paḥi //
ḥjig rten gsum las rnam par rgyal baḥi gzugs //
źabs kyi padmas sdig mnan ciṅ // rgyan rnams kun ni rab rdzogs la //
rdzogs saṅs rgyas ni dbu rgyan mtho // bsams sam yaṅ na bris kyaṅ ruṅ //

de yi sñiṅ pos de bźin du // brgya phrag stoṅ ṅam yaṅ na ni //
bye baḥi tshad du sbyin bsreg bya //
ci ste mtshan ma la sogs ḥbyuṅ // de bźin sdig can rgyud śes bya //
77b de nas thal bar gyur pa daṅ // rdo rje bsdu baḥi sṅags kyis ni //
cho ga bźin du bsdu bar bya //
thal ba de daṅ rus paḥi rdul // sṅags kyis btab paḥi dri chu daṅ //
ba skyes ḥo ma la sogs lṅas // sbyoṅ baḥi sṅags kyis blo ldan gyis //
ḥbum du bzlas pas brdzis nas ni // ga bur dri daṅ bsgos pa yis //
ḥjim pa daṅ ni bsres nas kyaṅ // gzugs su bya baḥam yaṅ na ni //
mchod rten du ni rab byas la[36] // gcig gam gñis sam gsum mam lṅa //
yaṅ na brgya rtsa brgyad bar du // sṅags daṅ phyag rgyas btab nas ni //

ḥbum phrag gñis kyi bar du bzlas //
de nas mchod rten ḥbar gyur tam // yaṅ na gzugs kyi źal ḥdzum mam //
dri daṅ bdug pa ḥod kyaṅ ruṅ // saaṅ ṅam yaṅ na ṅad ldaṅ ṅam //
lha la sogs paḥi rnam pa ni // sna tshogs par ni snaṅ gyur tam //
rdzu ḥphrul rnam par ḥphrul pa daṅ // me tog la sogs ḥdor ba daṅ //
duṅ daṅ rṅa la sogs paḥi sgra // gliṅ bu pi waṅ la sogs rnams //
ci ste mtshan ma ḥdi dag ni // sdig can blos ni mthoṅ na //
ḥbum phrag gis ni brgyad stoṅ ṅam // ji srid mtshan ma byuṅ bar du //
de bźin gśegs [62a] pa mchod nas ni // mñam par gźag pas bzlas par bya //
78a de yi mthar ni mkhas pas kyaṅ // mtshan cig thog thag mi ñal bzlas //
de nas de yi sdig pa ni // dag pa ñid du ṅes par mthoṅ //
lha yi lus kyi gzugs gyur la // raṅ gi rgyud du ṅo śes ḥgyur //
mtshan ma ḥdi dag śes nas ni // rnam par mi rtog sems kyis kyaṅ //
byams daṅ sñiṅ rjer ldan pa yis // las rnams thams cad byed par ḥgyur[37] //

yaṅ na med par gyur na yaṅ // bzlas śiṅ sgom paḥi tshul gyis ni //
miṅ tsam legs par bris nas kyaṅ // mchod rten phreṅ ba bya ba daṅ //
yaṅ na gzugs su bris kyaṅ ruṅ // sbyin sreg mṅon par dbaṅ bskur na //
gdon mi za bar bde ḥgror skye // thal ba yuṅs dkar bye ma sogs //
raṅ gi miṅ smos sṅags btab nas // bzlas pa byas te soṅ nas kyaṅ //
rgya mtshor ḥbab paḥi kluṅ du dor //
de ltar na ni sdig can yaṅ // ṅan soṅ las ni thar ḥgyur na //

36. Ts and Text A : mchod rten gyi ni ltar byas la // Ts 32a^{5}
37. Vv 140-3-3: las rnams thams cad bcol bar bya.

dge baḥi mchog ni bskyed pa daṅ // byaṅ chub sa bon bskyed paḥi bdag //
saṅs rgyas ḥbras buḥi rgyu ldan pa // sbyin paḥi pha rol phyin pa daṅ //
tshul khrim rgyu daṅ rab ldan pa // bzod pa brtson ḥgrus mñam gźag daṅ //
śes rab rnams kyis rgyu bsgoms paḥi // ḥjig rten bsod rnams ldan ci smos //
78b myur du de yi ṅan soṅ ni // bcom par gyur te the tshom med //
dge baḥi rtsa ba ma bskyed la // med par lta ba gaṅ yin daṅ //
byaṅ chub lam las rnam log pas // bstan la źe sdaṅ gnod byed ciṅ //
sdig paḥi raṅ bźin ma mthoṅ la // ma daṅ pha la sñiṅ riṅ źiṅ //
byaṅ chub sems la brten pa daṅ // ḥdod chags bral ba bsad pa rnams //
ci ste lha rnams med gyur tam // saṅs rgyas dge ḥdun chos de bźin //
sṅags daṅ phyag rgyaḥi tshogs la sogs // śes rab thabs rnams med na ni //
sdig can de dag mi thar źes // bder gśegs rgyal ba [66b] ñid kyis gsuṅs //
de nas brgya byin la sogs lha // pad ma lta buḥi mig phye nas //
legs śes bya bas mñes byas te // rab tu mgu bas mchod byas nas //
brgya byin gźan la phan brtson pas // ji skad gsuṅs paḥi bkaḥ bźin du //[38]
śākyaḥi gtso bas bkaḥ stsal pa // bden pa ñid du byas gyur nas //[39]
de nas de ni dmyal ba yi // sdug bsṅal las ni thar nas kyaṅ //
dgaḥ ldan gnas su sems can kun // phan phyir bde gśegs ḥdra bar skyes //
de nas dbaṅ por bcas pa yis // grags chen lha rnams gar byed ciṅ //
mchod paḥi sprin ni mthaḥ yas pas // de bźin gśegs la mṅon par mchod //[40]
lha tshogs gźan gyis mdun byas te[41] // tshe ḥdi ñid la mchod paḥi phyir //
byaṅ chub tu ni sems bskyed nas // lha rdzas rnam pa sna tshogs daṅ //
me tog bdug pa byug pa daṅ // gdugs daṅ rgyal mtshan ḥphan pa sogs //

38. Vv 141-1-2: ji ltar gsol baḥi bkaḥ bźin du /

39. Text A and Ts 34a[1] bden pa ñid du byas gyur nas / Vv 141-2-3 quotes as bde na ñid du and explains as bden pa ñid du.

40. Text A and Ts 34a[3]: de bźin gśegs la mchod byaḥi phyir /

41. The half line lha yi tshogs kyis mdun byas te / as it occurs in Text A and Ts 34a[3] is not quoted by Vv but it is interpreted in his commentary thus : 'If you wonder why the other gods so act, it is because they rejoice at the thought that fears of evil rebirths do not arise just on account of the truth of the Buddha's word' and then it continues as though quoting the basic text: de nas lhaḥi bu de yis byaṅ chub tu ḥaṅ sems bskyed nas / tshe ḥdi ñid la mchod paḥi phyir / lha rdzas rnam pa sna tshogs daṅ / etc. The commentary goes on to identify' 'that god' as *Vimalamaṇiprabha*. Vv 141-3-3/6.

rgyan la sogs pa rab mdzes daṅ // na bzaḥ rin chen char la sogs //
dgaḥ baḥi tshal ni gaṅ bar byas // de nas ya mtshan cher gyur te //
lha rnams kyis kyaṅ phyag ḥtshal nas // dgaḥ baḥi tshal ni yid ḥoṅ ba //
kun nas gaṅ bar gyur pa yi // sna tshogs ḥbyuṅ ba ḥdi ci lags //
bcom ldan ḥdas kyis bkaḥ stsal pa / grogs po dag śes par gyis śig /
rdzu ḥphrul rnam par ḥphrul pa ḥdi ni lhaḥi bu nor bu dri ma med paḥi ḥod ces bya ba de yin no /
mtshams med paḥi dbaṅ du gyur pa yaṅ myoṅ źiṅ mthoṅ baḥi chos ḥdi ñid la bde ḥgroḥi dbaṅ du gyur pa gaṅ lags pa de ni bcom ldan ḥdas ṅo mtshar lags so / bde bar gśegs pa ṅo mtshar lags so /
de nas brgya byin pa sogs paḥi lhaḥi bu thams cad kyis mgrin gcig tu tshig ḥdi skad ces smras so /
saṅs rgyas ḥdra baḥi ston pa med // chos daṅ ḥdra baḥi dge ba med //
dge ḥdun ḥdra baḥi snod med de // sṅags daṅ ḥdra baḥi [63a] ḥdren pa med //
bla med bźi la bdag skyabs mchi //[42]
de nas lhaḥi bu de dag gis bcom ldan ḥdas la ḥdi skad ces gsol to
bcom ldan ḥdas bcom ldan ḥdas kyis byin gyis brlabs paḥi dgaḥ ldan gyi lhaḥi ris su skyes paḥi lhaḥi bu de ci ḥdra ba źig deḥi rdzu ḥphrul daṅ mthu ni ji lta bu lags / lhaḥi bu nor bu dri ma med paḥi ḥod ces bgyi ba de bdag cag lta bar ḥtshal lo /
de nas bcom ldan ḥdas kyis lha thams cad kyi sñiṅ bskul bar byed pa źes bya baḥi ḥod zer gyi phreṅ ba ṅid kyi źabs kyi mthe bo gñis las phyuṅ ṅo byuṅ nas kyaṅ nor bu dri ma med paḥi ḥod ces bya baḥi lus thams cad snaṅ bar byas nas sñiṅ khar źugs te bskul nas kyaṅ de ñid du mi snaṅ bar gyur to / de nas lhaḥi bu de ñid rab tu dgaḥ bar gyur nas lus kyi ḥod zer gyis dpag tshad brgya phrag stoṅ tshun chad kyi nam mkhaḥi ṅos thams cad snaṅ bar byas nas lhaḥi bu stoṅ phrag du maḥi ḥkhor gyis bskor ciṅ mdun du byas te lhaḥi rdzu ḥphrul chen pos mi snaṅ bar byas te ḥoṅs nas dgaḥ baḥi tshal thams cad gsal źiṅ snaṅ bar byas te / bcom ldan ḥdas daṅ / brgya byin gñis ma gtogs par lha rnam ni ḥod zer gyis mnan to / de nas lhaḥi bu des bcom ldan ḥdas kyi źabs gñis la phyag ḥtshal nas ched du brjod pa ḥdi ched du brjod do /
kye ma śākya mgon po yis // saṅs rgyas mdzad pa ya mtshan che //
gaṅ phyir ṅan soṅ lhuṅ ba yi // sems can myur du glog bźin grol //
de nas skad cig ma de ñid kyi tshe śiṅ rtaḥi ḥphaṅ lo tsam gyi padma thams cad rin po che las byas pa / dpag tshad brgya phrag stoṅ du driḥi ṅad ldaṅ ba / lnaḥi glu sñan paḥi sgra grags pa / ya mtshan du ma yaṅ dag par ston pa / lḥaḥi glu daṅ / gar daṅ brduṅ ba[43] daṅ gliṅ bu daṅ rṅa daṅ / ker ka rnams kyi sgra sñan pa [63b] ḥbyin pa

42. Vv 141-5-4: bla med bźi la bdag skyabs mchi / is missing in Text A and Ts 35a^2 but commented on by Vv 142-1-6.

43. Vv 142-4-2 has rol mo for brduṅ ba.

źig bcom ldan ḥdas kyi spyan sṅar byuṅ ste / de mthoṅ nas kyaṅ
śin tu ya mtshan skyes te ḥdi skad ces smras so /
de bźin gśegs paḥi mthu ni bsam mi khyab //
sṅags kyi yon tan sna tshogs bsam mi khyab //
byaṅ chub brten pa rnams kyaṅ bsam mi khyab //
tshaṅs spyod tshul khrims dri med skye mthaḥ yas //
de nas lhaḥi bu de dag gis blta bar ḥdod nas yaṅ bcom ldan ḥdas la
ḥdi skad ces gsol to / lhaḥi bu de daṅ / deḥi ḥkhor kyi dkyil ḥkhor
blta bar ḥtshal lo / bcom ldan ḥdas blta bar ḥtshal lo / bcom ldan
ḥdas bde bar gśegs pa blta bar ḥtshal lo / de nas bcom ldan ḥdas kyis
yaṅ mthe bo gñis nas ḥod zer phyuṅ ste / ḥod zer dri ma med pa des
lhaḥi bu de daṅ lhaḥi ḥkhor de dag kun tu snaṅ bar byas te bskul nas
de ñid du mi snaṅ bar gyur to/ de nas nor bu dri ma med paḥi ḥod ces
bya ba de la sogs pa gnas gtsaṅ maḥi ris kyi lhaḥi rnams kyis bcom
ldan ḥdas daṅ / brgya byin gñis kyi gdan ma gtogs par dgaḥ baḥi
tshal thams cad g-yos par byas te / lan brgya stoṅ du mar bskor ba
byas nas yaṅ daṅ yaṅ ḥdi skad ces gsol to /
kye ma saṅs rgyas rnams kyi ni // sṅags kyi byin brlabs ya mtshan
che //
gaṅ phyir mtshams med lhuṅ ba yi//sems can lha gnas myur du skyes//
de nas lhaḥi bu nor bu dri ma med paḥi ḥod ces bya ba la sogs paḥi
lhaḥi bu de dag gis bcom ldan ḥdas la nor bu daṅ / gser daṅ / dṅul
daṅ / do śal daṅ / se mo do daṅ / gdu bu daṅ dpuṅ rgyan daṅ / sñan
cha la sogs pa rgyan gyi khyad par rnam pa sna tshogs du ma daṅ
gdugs daṅ rgyal mtshan daṅ / ḥphan daṅ / lda ldi daṅ / rṅa ma la
sogs pa yo byad kyi khyad par sna tshogs pa daṅ / seṅ geḥi gdan daṅ
gzims cha daṅ / pho braṅ daṅ / gźal med khaṅ daṅ / khaṅ [64a] bu
brtsegs pa la sogs pa gnas kyi khyad par sna tshogs pa daṅ / me tog
daṅ spos la sogs pa mchod paḥi khyad par sna tshogs pa daṅ / raṅ gi
lus daṅ / ṅag daṅ / sems rnams kyaṅ phul te / ba glaṅ daṅ / rta daṅ
seṅ ge daṅ / stag daṅ / spreḥu daṅ / rgo ba daṅ / thug re daṅ /
ma he daṅ / boṅ bu daṅ / rṅa mo daṅ / chu srin daṅ / phag daṅ /
ra daṅ / glaṅ daṅ / ba daṅ ḥdod paḥi gźon pa la sogs pa ḥdod pa
khyad pa can du ma yaṅ phul nas / bcom ldan ḥdas kyi ḥkhor gyi
dkyil ḥkhor rnams kyaṅ mṅon par mchod / lha rnams kyi dbaṅ po
brgya byin gyi ḥkhor gyi dkyil ḥkhor rnams kyaṅ mṅon par mchod
de / legs so źes bya ba gsol nas / bcom ldan ḥdas daṅ / brgya byin
gñis la bla ma daṅ sti staṅ du byas te phyag btsal nas de bźin du soṅ
ṅo / de nas brgya byin daṅ tshaṅs pa la sogs pa lha rnams mchog tu
ya mtshan du gyur te / bcom ldan ḥdas la yaṅ daṅ yaṅ du legs so źes
bya ba bstod ciṅ mchod de phyag btsal nas ḥdi skad ces gsol to /

bcom ldan ḥdas gaṅ gi slad du ma ḥoṅs paḥi byis pa so soḥi skye bo
rnams ḥchaṅ ba daṅ / klog pa daṅ spro bar bgyi baḥi slad du de bźin
gśegs paḥi mtshan brjod paḥi yon tan bśad du gsol /
brgya byin daṅ tshaṅs pa la sogs paḥi lhaḥi bu rnams ṅas bśad kyis

legs par ñon la yid la zuṅs śig / lhaḥi bu rnams dge ba bcu daṅ ldan paḥi sems can rnams kyi rna lam du thos par ḥgyur gyi sems can ma rabs rnams kyi ni ma yin no / pha rol tu phyin pa bcu la mos paḥi sems can rnams kyi rna lam du ñe bar ḥgro bar ḥgyur gyi / sems can phal pa ma rabs kyi ni ma yin no / sems can bsam pa ṅes pa rnams daṅ phyir mi ldog paḥi yon tan maṅ po la mṅon par ḥdod paḥi sems can rnams kyi rna lam du ḥgro bar ḥgyur te / mdor na thams cad [64b] mkhyen paḥi ye śes la rten paḥi sems can rnams kyi rna lam du ḥgro bar ḥgyur ro /

de nas brgya byin daṅ tshaṅs pa la sogs paḥi lhaḥi bu de dag yaṅ dag par dgaḥ ba skyes nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag ni snod du gyur paḥo / bde bar gśegs pa bdag cag ni snod du gyur pa ste/gaṅ gi slad du bdag cag gis de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ṅan soṅ thams cad yoṅs su sbyoṅ baḥi gzi brjid kyi rgyal po źes bgyi baḥi mtshan brjod pa ḥdi bcom ldan ḥdas kyi źal gyi padma ñid nas thos pas bdag cag ni ṅan soṅ gis ḥjigs par mi ḥgyur dus ma lags par ḥchi bas ḥjigs par mi ḥgyur / ḥchi ba daṅ / ltuṅ ba daṅ / rnam par mthoṅ ba daṅ / rnam par ḥjigs pa la sogs pas ḥjigs par mi ḥgyur te bcom ldan ḥdas bdag cag ni gdon mi ḥtshal bar saṅs rgyas ñid du ḥgrub paḥi snod du gyur pa lags so/ bcom ldan ḥdas brtag paḥi rgyal po ḥdis sems can rnams kyi don bgyid pa gaṅ lags paḥi skyes bu dam pa de dag gi ḥbras bu ni cir ḥgyur / rnam par smin pa ni cir ḥgyur /

bcom ldan ḥdas kyis bkaḥ stsal pa / lhaḥi dbaṅ po de dag ni skyes bu dam pa ḥbaḥ źig tu ma zad kyi / yaṅ dag par rdzogs paḥi saṅs rgyas ñid du blta bar bya ste / de ciḥi phyir źe na / lhaḥi dbaṅ po gaṅ gi phyir ḥjig rten pha rol tu soṅ nas mtshams med pa la sogs paḥi sems can dmyal ba chen por skyes paḥi sems can rnams kyi sdug bsṅal rnam pa sna tshogs rab tu źi bar byed pa daṅ /[44] byaṅ chub la gdon mi za bar brten par byed pa daṅ / byaṅ chub sems dpaḥi sa la phyir mi ldog par rab tu ḥjog paḥi phyir te / lhaḥi dbaṅ po dper na / khyod kyis lhaḥi bu nor bu dri ma med paḥi ḥod ces bya ba mtshams med paḥi sems can dmyal ba chen por [65a] skyes paḥi don byas pa bźin no / lhaḥi dbaṅ po de ltar gźan yaṅ ma ḥoṅs paḥi sems can rnams kyi don byed paḥi sems can de dag / cis so soḥi skye bo yin sñam sems sam / gsol pa / bcom ldan ḥdas ma lags so / bde bar gśegs pa ma lags so / lhaḥi dbaṅ po sems can de dag ni skyes bu dam pa chen po / gźan la phan ḥdogs pa ste / de bźin gśegs pa rnams kyis kyaṅ / phyag bya ba mchod pa brjed pa / sti staṅ du bya ba / phrag la bkur bar bya ba yin na / lhar bcas paḥi ḥjig rten gyis lta smos kyaṅ ci dgos / de nas brgya byin daṅ tshaṅs pa la sogs pa lhaḥi bu rnams daṅ / rgyal po chen po bźi daṅ phyogs skyoṅ ba bcu daṅ / gnod sbyin gyi sde dpon ñi śu daṅ brgyad daṅ/gnod sbyin chen po nor bu bzaṅ po daṅ nor bu chen po la sogs pa byaṅ chub sems dpaḥ chen poḥi sa la rab tu gnas pa rnams daṅ

44. Tib A : rab tu spaṅ bar byed pa. Vv as above.

kluḥi rgyal po dgaḥ bo daṅ / bsñen dgaḥ bo gñis daṅ / ḥphrog maḥi bu lṅa brgyas bskor ba rnams daṅ gnod sbyin gyi sde dpon chen po lṅas rtsen daṅ / lṅas rtsen chen po la sogs pa daṅ / gźan yaṅ rgya che źiṅ rgya che baḥi lha daṅ klu daṅ gnod sbyin daṅ srin bu daṅ lha ma yin daṅ nam mkhaḥi ldiṅ daṅ dri za daṅ miḥam ci daṅ lto ḥphye chen po daṅ ḥbyuṅ po daṅ yi dags daṅ ḥdre daṅ rims daṅ gdon daṅ dug daṅ skar ma la sogs pa thams cad kyis mgrin gcig tu ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag ḥdus śiṅ tshogs pa thams cad kyis skyes bu dam pa chen poḥi rkaṅ pa gñis mgo bos blaṅ bar bgyiḥo / mdor na rtag par rgyun du dus thams cad du bsruṅ ba daṅ bskyab pa daṅ sba bar bgyiḥo / bcom ldan ḥdas gaṅ du brtag paḥi rgyal po ḥdi rigs kyi buḥam rigs kyi bu mos dad pas ḥchaṅ ṇam / klog gam/ gźan la rgya cher [65b] yaṅ dag par ḥchad par ḥgyur ram / gdugs daṅ / rgyal mtshan daṅ / ba dan la sogs pas / mchod par ḥgyur ram / rgyal rigs sam / bram zeḥi rigs sam / rjeḥu rigs sam / dmaṅ rigs sam / gźan yaṅ rgyal poḥam / rgyal paḥi buḥam / rgyal poḥi bu moḥam / rgyal poḥi btsun moḥam / rgyal poḥi ḥkhor phoḥam / rgyal poḥi ḥkhor moḥam / gaṅ su yaṅ ruṅ bas ḥchaṅ źiṅ klog pa daṅ gźan la rgya cher yaṅ dag par ḥchad ciṅ ston paḥi bar du bgyid na / bcom ldan ḥdas bdag cag ḥdus śiṅ tshogs pa thams cad deḥi bran du gyur pa lags so / gźan yaṅ mi deḥi raṅ gi skye bo daṅ/gñen gyi skye bo daṅ / yoṅs kyi skye bo daṅ / groṅ daṅ groṅ khyer daṅ / groṅ rdal daṅ ljoṅs daṅ rgyal poḥi pho braṅ ḥkhor rnams suḥaṅ bskyaṅ bar bgyi / dus dus su char dbab par bgyi / ḥbru la sogs pa bskyed par bgyi / skyes bo maṅ po la phan pa daṅ bde baḥi slad du bsgrub par bgyi / pha rol gyi phrum[45] maṅ po gźom par bgyi / sems can mo ruṅs pa gnod ciṅ ḥtshe ba bo rnams kyis de la mi phan paḥi sems bskyed pa gaṅ yin pa de dag brlag par bgyi baḥi slad du bsgrub par bgyi / ma ruṅs par bgyi / de la bdud kyi las kyaṅ bgyi / gnod par bgyi ba la yaṅ ñe bar gnas par bgyi ste bcom ldan ḥdas mdor na ma ḥoṅs paḥi sems can rnams la brtag paḥi rgyal po ḥdi ni / saṅs rgyas kyi mdzad pa lta bur gnas pa lags pas / bcom ldan ḥdas bdag cag gi bu bźin du bskyaṅ bar bgyiḥo / lhaḥi dbaṅ po khyod kyis ji ltar smras pa de bźin te brtag paḥi rgyal po ḥdi de bźin du blta bar byaḥo / lhaḥi dbaṅ po legs kyis ḥdzam bu gliṅ du gnas paḥi sems can sdig paḥi chos la kun tu spyod pa sems can dmyal baḥi dbaṅ du gyur pa ḥkhor ba mi gtsaṅ baḥi dam du byiṅ baḥi sems can rnams phan pa daṅ bde bar bya baḥi phyir yun riṅ por bag yod par byos la sgrubs śig /

45. Vv 145-2-3 : pha rol gyi phrum.

CHAPTER II

[66a]

ṅan soṅ thams cad yoṅs su sbyoṅ baḥi gzi brjid kyi rgyal poḥi brtag pa las[46] brtag pa daṅ po //

II

bam po gñis pa /
de nas bcom ldan ḥdas byaṅ chub sems dpaḥ chen po phyag na rdo rje bcom ldan ḥdas kyi mthus brtag paḥi rgyal po brtag pa phyi ma ḥdi bśad do /
dpaḥ po gdan las bźeṅs nas ni // dgyes śiṅ rdo rje gsor nas kyaṅ // śākyaḥi dbaṅ po dgyes mdzad pa // thub paḥi gtso la phyag ḥtshal nas //
sgrib pa thams cad rnam par dag paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas / ṅan soṅ thams cad rnam par sbyoṅ ba źes bya ba raṅ gi sñiṅ po ḥdi raṅ gi thugs ka nas phyuṅ ṅo/
OṂ sarva pāpaṃ hana daha vajra HUṂ PHAṬ / (bde bar gśegs paḥi sñiṅ po)[47]
OṂ HRĪ sarva-apāyaviśodhanavajra HUṂ PHAṬ (phyag na rdo rjeḥi—)
38a OṂ sarva-karma-āvaraṇāni me vasīkuru HUṂ PHAṬ / (rgyal baḥi gtsug gtor gyi—)
OṂ BHRUṂ vināśaya-āvaraṇāni HUṂ PHAṬ / (gtsug tor ḥkhor lo sgyur baḥi—)
OṂ DRUṂ viśodhaya-āvaraṇāni HUṂ PHAṬ / (rnam par rgyal baḥi—)
OṂ jvala jvala dhaka dhaka hana hana sarva-āvaraṇāni HUṂ PHAṬ / (gzi brjid phuṅ poḥi)
OṂ SRUṂ sara sara prasara prasara sarva-āvaraṇāni HUṂ PHAṬ / (gdugs kar poḥi—)
OṂ HUṂ hara hara sarva-āvaraṇāni HUṂ PHAṬ/ (rnam par ḥthor baḥi—)

46. Vv 145-4-7/8 ends his commentary on this first part thus : de dag gis ni de bźin gśegs pa ṅan soṅ thams cad yoṅs su sbyoṅ baḥi rgyud phyi ma źes bya baḥi bźad pa gñis pa rdzogs so. Ts 39a[5] ends thus : de ltar rtsa baḥi rgyud kyi don rnams ni brjod bya bslab źiṅ śin tu dkaḥ bas źib tu bśad do / ga la yaṅ śin tu che bar snaṅ ste / rtsa rgyud kyi don rnams la ṅes pa rñed na / ḥog gi don dkaḥ ba rnams kyaṅ deḥi khog nas thon par snaṅ ṅo / bam po daṅ po ni ḥog gi gñis pa sogs la ltos paḥo / Vv has no reference to *bam po* daṅ po confirmed by Ts and he refers to this first part as *rgyud phyi ma*.

47. The identifications are inserted from Vv commentary.

OṂ HUṂ PHAṬ sarva-āvaraṇāni sphoṭaya sphoṭaya HUṂ PHAṬ/ (rnam par ḥjoms paḥi—)
OṂ bhrita bhrita sarva-āvaraṇānī HUṂ PHAṬ / (sgeg moḥi—)
OṂ trata trata sarva-āvaraṇāni HUṂ PHAṬ / (phreṅ ba maḥi—)
OṂ chinda chinda sarva-āvaraṇāni HUṂ PHAṬ / (glu mkhan maḥi—)
OṂ cala cala sarva-āvaraṇāni HUṂ PHAṬ / (gar mkhan maḥi—)
OṂ daha daha sarva-naraka-gati-hetu HUṂ HUṂ PHAṬ /
OṂ paca paca sarva-pretaka-gati-hetu HUṂ HUṂ PHAṬ /
OṂ matha matha sarva-tiryak-gati-hetu HUṂ HUṂ PHAṬ /
de nas de dag rnams kyi yo byad bśad do /
38b OṂ sarva-apāya viśodhani / dhama dhama dhūpaya HUṂ PHAṬ/ (bdug pa maḥi—)
OṂ sarva-durgati-viśodhani puṣpavilokini HUṂ PHAṬ / (me-tog maḥi—)
OṂ sarva-apāya viśodhani jñāna-ālokakari HUṂ PHAṬ / snaṅ ba maḥi—)
OṂ sarva-apāya-gati gandha vinaśani gandhavati HUṂ PHAṬ / (dri chab maḥi—)
sgo ba rnams kyi sṅags la /
OṂ sarva naraka gatya-ākarṣaṇi HUṂ PHAṬ / (lcags kyu maḥi—)
OṂ sarvanarakagaty-uddharaṇi HUṂ PHAṬ / (ẓags pa maḥi—)
OṂ sarva-apāyabandhanamocani HUṂ PHAṬ / (lcags sgrog maḥi—)
OṂ sarva-apāya ghaṇṭā ghaṭṭana vinaśani HUṂ PHAṬ / (dril ba maḥi—)
de nas dkyil ḥkhor bśad bya ste /
ḥkhor lo ḥdra baḥi dkyil ḥkhor la//śin tu mdzes pa rtsibs brgyad can//
lte bar bcas śiṅ mu khyud ldan // naṅ gi rim pa bris nas ni //
lte baḥi naṅ du śākya yi // bdag po thub pa gẓag par bya //
phyag na rdo rje stobs chen ni // dpaḥ bo de yi spyan sṅar bri //
39a rgyab tu ḥkhor los bsgyur ba bri // g-yas phyogs rgyal baḥi gtsug tor la //
g-yon par rnam par rgyal ba bri // gzi brjid phuṅ po me yi phyogs //
dbaṅ poḥi phyogs su gdugs dkar po // rnam par thor ba rluṅ gi phyogs //
rnam par ḥjoms pa bden bral du // bris nas phyi rol bri bya ste //
gru bẓi pa la sgo ba bẓi // seṅ geḥi rta babs brten par bya //
dpaḥ bo lcags kyu ẓags pa daṅ // lcags sgrog dril bu brñen rnams gẓag //
grva yi phyogs ni thams cad du // bdug pa la sogs bri bar bya //
de nas dri ẓim dri la sogs // raṅ gi lus ni bskus nas kyaṅ //
rdo rje ḥdzin mas ẓugs nas ni// (OṂ) JAḤ HUṂ VAṂ (HRĪ HE) bhagavan //
mahākāruṇika driṣya HO samayas tvaṃ ẓes pas lha rnams thams cad
spyan draṇ ṇo / de nas gśegs par mos pa bskyed de / mchod pa byas

nas / de bźin du bcug ste dbaṅ skur na ṅan soṅ thams cad las rnam par grol te bde ḥgro mtho ris kyi ḥjig rten daṅ / goṅ nas goṅ du sa rnams su skye bar ḥgyur ro / dṅos grub thams cad kyaṅ hgrub par ḥgyur ro / saṅs rgyas su[48] yaṅ gdon mi za bar ḥgyur ro / sṅa ma bźin
39b du las thams cad kyaṅ byed ciṅ thams cad la thogs par[49] med par ḥgyur ro / bya ba byas pas ni rims nad thams cad daṅ / gdon daṅ / dug la sogs pa las thar par hgyur ro / phyag na rdo rje HUṂ źes bya bas las thams cad byed par ḥgyur ro[50]/brtag pa gźan gyi cho ga thams cad kyaṅ ḥgrub par ḥgyur ro / lha daṅ / klu daṅ / srin po[51] la sogs pa[52] ṅan soṅ gi rgyud kyi dbaṅ du gyur pa rnams (67a) kyi śi baḥi roḥam / gzugs brñam nam /miṅ la sogs pa bris te bzlas pa daṅ / sbyin bsreg daṅ dbaṅ rnams kyis sṅa ma[53] bźin du ṅan soṅ thams cad las yoṅs su grol bar byed do //

de nas bcom ldan ḥdas phyag na rdo rjes[54] seṅ geḥi lta staṅs kyis bcom ldan ḥdas kyi źal du bltas te / phyag ḥtshal[55] nas ḥdi skad ces gsol to // bcom ldan ḥdas[56] phyag rgya dam paḥi mtshan ñid bśad par bgyiḥo // thugs rjes bskul baḥi thugs mnaḥ baḥi rgyal ba kun gyis byin gyis rlobs // mñam par gźag pas dpral bar ni // phyag ḥtshal baḥi thal mo sbyar //

40a saṅs rgyas bder gśegs skyes rnams kyi[57] // phyag ḥtshal baḥi phyag rgyar bśad //

rnal ḥbyor rig pas[58] mgrin phyogs su// thal mo sñim par sbyar ba ni // rtag tu pad moḥi rigs ñid kyi // pad maḥi phyag rgya yin par bśad // rdo rje thal mo sbyar nas[59] kyaṅ // sñiṅ kar guṅ moḥi mthaḥ sbyar ba //[60]

48. Vv 147-4-2: saṅs rgyas rnams su.
49. Vv 147-4-3: thams cad thogs pa.
50. Vv 147-4-8 comments: ḥdir rnam pa gsum ste rgyu daṅ lam daṅ ḥbras buḥo de la rgyu ni rnam par śes pa ste / de las yaṅ dag par byuṅ źiṅ raṅ ñid lhaḥi sku phyag rgya chen por bskyed la / rtag par dus thams cad du mñam par bźag paḥi sbyor bas huṃ zes bya bas las thams cad byas nas ḥjig rten ḥdir rims daṅ dug daṅ gdon la sogs pas mi ḥjigs śiṅ bla na med paḥi ḥbras bu yaṅ dag par bskyed pa kho naḥo / de bas rnam par śes pa huṃ yin paḥi phyir bde bar gśegs pas kyaṅ raṅ gi sa bon las ḥod zer spros te źes sems can thams cad la dgoṅs paḥo / lam ñid de yin la ḥbras bu ni rtags lṅaḥi ṅo bos chos kyi sku ye śes rnam pa lṅaḥi bdag ñid huṃ ste / des ḥgro ba sems can thams cad kyi don mdzad pa ñid do / brtag pa gźan gyi źes pa ni rgyud phyi maḥi brtag pa ste / de yis kyaṅ de bźin du ḥbras bu yoṅs su smin par byed ces paḥi don to /
51. Tib A has srin bu.
52. Vv 147-5-4: sogs paḥi.
53. Vv 147-5-5: dbaṅ rnams sṅa ma.
54. Vv 148-1-5: de nas byaṅ chub sems dpaḥ chen phyag na rdo rje.
55. Vv 148-1.6: btsal.
56. Vv as above: bdag gis.
57. Tib A: kyis
58. Vv 148-3-2: rigs
59. Vv 148-3-3 byas
60. Vv as above: nas

rdo rje rigs kyi phyag rgya ḥdi // dam tshig thams cad ḥdzin byed paḥo //
lag pa g-yon paḥi thal mo gan rkyal du paṅ du gźag la // de yi steṅ
du g-yas pa bźag ste / mthe boḥi ṅos gñis[61] sprad la źi baḥi lta bas
blta ba ḥdi ni/de bźin bśegs paḥi rigs kyi tiṅ ṅe ḥdzin gyi phyag rgya
ste / dam tshig yin par bśad do // de ñid las bzlog ste lta ḥog bsnol la
mthe boṅ daṅ mtheḥu chuṅ gñis gcig la gcig lu gu rgyud kyi tshul
du bsnol te sñiṅ la gźag pa ḥdi ni rdo rjeḥi rigs kyi dam tshig gi phyag
rgyaḥo //
thal mo rdzogs par sbyar ba[62] las mthe bo daṅ mtheḥu chuṅ gñis
bsñams la lhag ma rnams brkyaṅ ba ḥdi ni pad maḥi rigs kyi dam
40b tshig gi phyag rgyaḥo // rdo rje bsnam pa bsdams pa las / guṅ mo
gñis rdor je ḥdra bar bsñams la // mthe bo daṅ mtheḥu gñis brkyaṅ
ba ḥdi ni phyag na rdo rjeḥi phyag rgyaḥo // de ñid las mthe bo daṅ
mtheḥu chuṅ (67b) gñis de bźin du byas la /
ḥdzub mo gñis daṅ srin lag pad mo ḥdra bar bkug pa ni ṅan soṅ
thams cad yoṅs su sbyoṅ baḥi rgyal poḥi phyag rgyaḥo // de ñid las
mdzub mo daṅ srin lag gñis rin po che ḥdra bar byas pa ni/dbaṅ skur
baḥi phyag rgyaḥo // mtheḥu chuṅ daṅ mthe bo so sor bsnams la /
lhag ma rnams brkyaṅ ba ni / sdig pa thams cad sreg paḥi phyag rg-
yaḥo // lag pa g-yon pas de bźin du bsgyur źiṅ bya ba ni lha thams
cad kyi phyag rgyaḥo//sñim pa bźed la gyen du ḥthor ba ni bdug paḥi[63]
phyag rgyaḥo // de las ḥog nas gyen du ḥthor ba ni me tog gi phyag
rgyaḥo//de ñid la mthe bo gñis gyen du bsñams la mdun na ḥdzin pa
ni mar meḥi phyag rgyaḥo // de ñid las duṅ ḥdra bar byas pa ni driḥi
phyag rgyaḥo // de ñid las rab tu brkyaṅ ste ḥdzin pa ni gtor maḥi
phyag rgyaḥo // de ñid las guṅ mo gñis naṅ du bcug pa ni argaḥi
phyag rgya // rdo rje bciṅs pa las guṅ mo gñis bstan te / tshigs daṅ
po bcag la sor mo thams cad brkyaṅ ba ni rnam par ḥthor baḥi phyag
rgyaḥo // de ñid las mthe boṅ mtheḥu chuṅ gñis bkug pa ni rnam par
ḥdzoms paḥi phyag rgyaḥo de ñid las ḥod zer ḥbar ba ḥdra ba ni gzi
brjid phuṅ poḥi phyag rgyaḥo // de ñid las spyi bor bskor ba ni gdugs
dkar moḥi phyag rgyaḥo // rdo rje khu tshur gñis las mdzub mo gñis
daṅ mtheḥu chuṅ gñis bsnol te / mdud la gyen du bskor ba ni ḥkhor
loḥi phyag rgyaḥo // rdo rje bsnams pa la guṅ mo gñis rin po che lta
bur byas te // lhag ma rnams ḥod zer ḥdra bar byas pa ni / rgyal baḥi
gtsug tor gyi phyag rgyaḥo // de bźin du mdzub mo gñis rdo rjer
byas la/sor mo lhag ma rnams bsdams nas rdo rje ḥdra bar byas pa ni
41b rnam par rgyal baḥiḥo // g-yas pa mchog sbyin du byas la (68a)
g-yon pa mi ḥjigs pa sbyin pa ni de bźin gśegs paḥi yin no // rdo rje
bsdams pa las mdzub mo gñis kyaṅ ste rdo rje ḥdra bar byas pa ni
rdo rjeḥi phyag rgyaḥo //de ñid las mdzub mo g-yas pa bkug pa ni

61. Vv 148-3-7: mthe boṅ gi rtse mo gñis
62. Vv 148-4-2: byas ba
63. Vv 148-5-7: bdug pa maḥi

lcags kyuḥo//de ñid las me tog ḥdra bar byas pa ni mdaḥ ḥo//de ñid las slar bkug ste/ mthe bo gñis rtse mo sprad pa ni blo gros legs paḥi ḥo // de ñid las tshigs par ma bcag pa ni rin po cheḥi ḥo // de ñid las sor mo rnams ḥod zer ḥdra bar ḥgyed pa ni gzi brjid kyiḥo // de ñid las spyi bor gźag pa dpal gyiḥo // de ñid bdun du bźag pa bźad paḥo// de ñid las padma ḥdra bar byas ba ni padmaḥi ḥo// de bźin ñid las rtse mo gñis bkug pa ni ral griḥo // de ñid las gdu bu ḥdra bar byas pa ni ḥkhor loḥi ḥo//de ñid las padmaḥi ḥdab ma ḥdra bar lceḥi ḥo // de ñid las rtse mo yid tsam bkyed pa ni rgya gram gyiḥo // de ñid las śin tu bkyed pa ni bsruṅ baḥi ḥo //

de ñid las rtse mo gñis slar bkug pa ni gnod sbyin gyiḥo //

dam du bkug pa ni bsdams paḥi ḥo // bsdams pa ñid mdun du bkum pa ni bdug paḥi ḥo // de ñid gyen du bstod pa ni phreṅ baḥi ḥo // mdun du mthe bo gñis bsdams te bskor ba ni mar meḥi ḥo // de ñid byug pa ltar byas pa ni driḥi ḥo // de ñid las mdzub mo gñis bkug pa ni lcags kyuḥi ḥo // de ñid las rtse mo gñis sprad pa ni źags paḥi ḥo // de ñid las gcig la gcig ḥdud pa ni lcags sgrog giḥo// de ñid las bskyoṅ ba ni mñes[64] maḥi ḥo // sku gzugs kyi cho ga yaṅ ḥdir de bźin du byas te[65] / cuṅ zad du na bcom ldan ḥdas ḥjig rten gsum las rnam par rgyal baḥi gzugs briḥo //

yaṅ na sku gzugs ni dkyil ḥkhor gyi tshul du bris la me tog la sogs pas mchod de // deḥi spyan sṅar ḥbum tsam źig sṅar bsñen pa byas nas las thams (68b) cad byaḥo //

de nas tshams pa la sogs pa lhaḥi tshogs rnams kyis bcom ldan ḥdas phyag na rdo rje la ḥdi skad ces gsol to / bcom ldan ḥdas las kyi rnam par smin pa gaṅ gis lhaḥi bu nor bu dri ma med paḥi ḥod ces bgyi ba de dmyal ba la sogs paḥi sdug bsṅal gyi dbaṅ du gyur[66] / de nas bcom ldan ḥdas phyag na rdo rjes bcom ldan ḥdas śākya thub paḥi byin gyis rlabs kyis ḥdi skad ces bkaḥ stsal to/ lhaḥi dbaṅ po ñon cig / ḥdi ni sṅon gyi las kyi sgrib pa yin te[67] / ḥdzam buḥi gliṅ gi ris ḥdi ñid na[68] / mthaḥ ḥkhob paḥi rigs sṅon (ṅan) du gtogs paḥi rgyal po lus mi bde źes bya ba źig tu gyur te[69] des mi śes paḥi dbaṅ gis mi dge baḥi bśes gñen la brten pas rgyal po[70] ḥdod paḥi phyir raṅ gi pha ḥtsho ba daṅ phral bar gyur pa daṅ/ma[71] deḥi mya ṅan gyis

64. Vv 149-4-6: ñes paḥi

65. Vv 149-5-5: śes par bya ste

66. Vv 150-4-3: gyur lags pa bcom ldan ḥdas bstan du gsol / bde bar gśegs pa bstan du gsol. And makes this comment : ḥdi ltar skabs ḥdir lhaḥi dbaṅ po la sogs pas lhaḥi bu nor bu dri ma med paḥi sdug bsṅal gyi rgyu ḥdri ba ste / de yaṅ rtsa baḥi rgyud du ni lhaḥi bu sems can dmyal baḥi gnas su soṅ baḥi gleṅ bslaṅ ṅo / rgyud phyi mar ni sdug bsṅal nas bton nas bde baḥi lam la bkod do /

67. Vv 150-5-2: sṅon gyi sgrib pa las yaṅ dag par gyur pa yin te.

68. Vv as above: ḥdi ltar ḥdzam bu gliṅ ḥdi ñid ni.

69. Vv 150-5-3: sṅon mthaḥ ḥkhob tu gtogs paḥi rgyal po zla baḥi tog ces bya baḥi bu lus mi sdug pa źes bya ba źig yod de.

70. Vv 150-5-4: rgyal srid

71. Vv as above: pha

gzir bas ma yaṅ dus las ḥdas so / lan cig ci źig gi rkyen gyis nags tshal (sdug pa gźan źig tu) rtse źiṅ dgaḥ baḥi phyir ñe bar soṅ ṅo[72] // de na draṅ sroṅ dgos pa med par byams pa[73] źes bya ba źig gnas te / de mthoṅ ba daṅ rgyal po śiṅ tu ya mtshan skyes nas / kye ma ḥdi lta bu seṅ ge daṅ / stag daṅ ri dvags daṅ / phag rgod daṅ ba laṅ daṅ ma he la sogs pa daṅ / sbrul daṅ / srin mo daṅ / sbraṅ bu daṅ / sbraṅ bu mchu riṅs daṅ / sbrul gdug pa can rnams kyis ḥtshe ba / bzaḥ ba daṅ btuṅ ba daṅ / bgo ba daṅ / loṅs sbyod rnams daṅ rnam par bral ba / rluṅ daṅ graṅ bas yoṅs su gduṅ źiṅ ḥtshe ba de na bdag ñid chen po ḥdi gnas so / sñam par sems kyis brtags[74] deḥi druṅ du ñe bar soṅ ste phyin pa daṅ de la ḥdi skad ces smras so //

draṅ sroṅ chen po khyod ciḥi phyir rluṅ daṅ tsha ba la sogs paḥi sdug bsṅal gyis bdag la gnod par byed / draṅ sroṅ gis smras pa skyes bu chen po bskal pa brgya stoṅ phrag du (69a) ma bsgrib paḥi[75] sdug bsṅal myoṅ bar ḥgyur ba las/ sdug bsṅal gyi khur bu chuṅ zad tsam źig blaṅs na bla na med pa yaṅ dag par rdzogs paḥi byaṅ chub du mṅon par rdzogs par ḥtshaṅ rgya bar ḥgyur bas ḥdi ni sdug bsṅal ma yin gyi[76] skad cig tsam ḥam / yud tsam źig gi yul gyi bde ba rjes su myoṅ bas[77] bskal pa brgya stoṅ phrag du ma mthaḥ thug pa med par dmyal ba la sogs paḥi sdug bsṅal[78] rjes su myoṅ bar ḥgyur ro / yul gyi bde ba ḥdod paḥi phyir pha ma la sogs pa yaṅ gsod par ḥgyur na srog chags gźan lta ci smos te / saṅs rgyas daṅ /chos daṅ / dge ḥdun yoṅs su mi śes paḥi phyir sdig pa thams cad byed par ḥgyur ro // draṅ sroṅ gis smras paḥi tshig de skad ces thos pa daṅ śin tu ḥjigs skrag skyo ste /

sdug bsṅal thams cad kyis gzir nas ḥdi skad ces smras so[79] / saṅs rgyas daṅ / chos daṅ / dge ḥdun źes bya ba de ci źig deḥi raṅ bźin ji lta bu yin pa dkaḥ thub chen po smos śig daṅ / de la kho bo yaṅ skyabs su mchiḥo // pha ma la gtses pa daṅ / srog chags rnams kyi srog bcad na sdig pa[80] ji lta bu źig ḥthob par ḥgyur saṅs rgyas daṅ / chos daṅ dge ḥdun[81] źes bya ba ci źig deḥi raṅ bźin ji lta bu yin pa yoṅs su śes na

72. Vv 150-5-5: ḥoṅs pa
73. Vv as above: draṅ sroṅ dogs pa med pa
74. Vv 150-5-7: rnam par brtags nas
75. Vv 151-1-1: ñon moṅs paḥi
76. Vv as above: gyi saṅs rgyas daṅ chos daṅ dge ḥdun yoṅs su mi śes pas.
77. Vv 151-1-2: myoṅ bar ḥdod paḥi phyir pha ma la sogs pa ḥaṅ gsod par ḥdod par ḥgyur na / srog chags gźan lta ci smos te / de dag la sogs paḥi sdig paḥi las byas pa las bskal etc.
78. Vv as above: mi bzad pa chen po rjes su myoṅ bar ḥgyur ba ni śin tu sdug bsṅal baḥo źes smras so
79. Vv 151-1-4: dkaḥ thub chen po
80. Vv 151-1-6: sdig paḥi ḥbras ji lta bu
81. Vv as above: ḥdun śes pa ni bsod nams ji lta bu źig thob pha ma bsad pa daṅ srog chags rnams kyi srog bcad na sdig paḥi rnam par smin paḥi ḥbras bu ci ḥdra ba źig thob ḥdod paḥi loṅs spyod spaṅs na bsod nams daṅ ḥbras bu ci ḥdra ba źig thob pa bdag la smros śig smras pa daṅ

bsod nams ci ḥdra źig yoṅs su ḥthob pha ma ma gsad pa daṅ / srog chags rnams kyaṅ ma gsad na bsod nams ci ḥdra ba źig ḥthob/ ḥbras bu ji lta bu źig ḥthob/ ḥdod paḥi loṅs spyod spaṅs na bsod nams daṅ ḥbras bu ci ḥdra ba źig ḥthob //
de nas draṅ sroṅ des de la ḥdi skad ces smras so //
ci ste sems can chen po khyod // ṅa yi tshig ḥdi ñan ḥdod na //
thal mo sbyar te phyag ḥtshal lo // gus par ñan daṅ bśad par byaḥo //
de bźin bgyi źes (69b) bsgrubs nas[82] ni // ci bdog pas[83] ni mchod byas te //
saṅs rgyas spyod yul saṅs rgyas kyi // zab moḥi chos ni ñan par gyur //
saṅs rgyas chos daṅ tshogs dag daṅ // thos nas kyaṅ ni skyabs su soṅ //
saṅs rgyas rnams kyi sgrib med chos // rgyal pos thos nas dgaḥ bar gyur //
yi dags byol soṅ dmyal ba rnams // sdig pa kun gyi ḥbras bu ste //
yul spyod pa daṅ srog chags rnams[84] // gsod ciṅ śin tu mi zad daṅ //
pha ma gtses paḥi rgyu las byuṅ // bskal pa du mar rab sdug bsṅal //
dmal baḥi sdug bsṅal mi zad pa// mgon med skyabs kyaṅ med pa te //
thos nas mya ṅan zug rdu yis // raṅ gi yid la gduṅs pa na[85] //
ji ltar rluṅ gis mar me bźin // de ñid du ni dus las ḥdas //
las kyis rnam smin de yis ni // dgaḥ daṅ ldan paḥi lhar skyes nas //
brgya byin lha yi dbaṅ po yis // blon po gzugs daṅ ldan pa la //
lha rnams kun daṅ yid mthun źiṅ//rab dgaḥ bde daṅ ldan par skyes//
bde baḥi mchog[86] ni myoṅ ḥgyur nas/ṅan soṅ du yaṅ ltuṅ bar ḥgyur//
de nas de ltar lha dbaṅ po // khyod kyi mthus[87] kyaṅ de ñid ni //
dgaḥ ldan gnas ni dgaḥ baḥi mchog//bde maṅ kun gyi gnas suskyes //
lhaḥi dbaṅ po khyod ñon cig // gaṅ gi tshe sṅon byuṅ bdeḥi dus na byuṅ baḥi draṅ[88] sroṅ du gyur pa de ni gźan yin par khyed kyis śes par[89] mi byaḥo // bcom ldan ḥdas śākya thub bde bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas ñid do[90] // dehi phar gyur ba gaṅ yin pa de ni gźan yin par khyod kyis śes par mi bya ste[91]// lhaḥi dbaṅ po deḥi tshe deḥi dus na khyod deḥi phar gyur to[92]// ma gaṅ yin pa de ni gźan yin par mi blta ste / deḥi tshe deḥi dus na / śacika ñid yin no[93] / ḥkhor gyi dkyil ḥkhor gaṅ yin pa de ni / gźan

82. Vv 151-1-8: bskul ba
83. Vv as above: yod pas
84. Vv 151-2-2 reads instead: der gnas pa daṅ kyaṅ ḥgems daṅ //
85. Vv as above: btsags rgyur nas
86. Vv 151-2-5: bde mchog
87. Vv 151-2-7: thugs
88. Vv 151-3-2: lhaḥi dbaṅ po khyod ñon cig gaṅ gi tshe ḥdas paḥi dus na draṅ
89. Vv as above: blta bar
90. Vv 151-3-3: bcom ldan ḥdas de bźin gśegs pa dgra bcom pa yaṅ dag par rdzogs paḥi saṅs rgyas śākya thub pa ḥdi ñid yin par rig par byaḥo
91. Vv as above: khyod kyis mi lta ste
92. Vv as above: lhaḥi dbaṅ po khyod ñid deḥi tshe deḥi dus na phan par gyur to
93. Vv 151-3-4: śa ri can ñid deḥi dus na deḥi mar gyur to

yin par mi bltaḥi / lhaḥi[94] ḥkhor ḥdi dag ñid yin no / de nas brgya byin daṅ tchaṅs pa la sogs pa lhaḥi bu rnams yid (70a) rab tu mgu źiṅ raṅs te / ba spuḥi bug nas spu rnams laṅs śiṅrgyal ba rgyal ba źes skad chen por bos nas / bcom ldan ḥdas phyag na rdo rje la miṅ bcu pa ḥdis mṅon par bstod de gsol ba btab po // koṭā koṭākṣa / koṭāḥ koṭāḥ / kaṭīraka / kalakṣa / kolavaḥ kolakolāvaśca[95] kolastatha iti źes byas nas //

brgya byin la sogs lha mchog rnams // sems can kun la phan pa daṅ// tshe daṅ nad med spel baḥi phyir // mgon po khyod la gsol ba ḥdebs// bcom ldan ḥdas tshe[96] thuṅ ba daṅ // skal pa chuṅ ba rnams kyi don daṅ / phan pa daṅ bde ba daṅ / tshe bsriṅ baḥi slad du bśad du gsol / gsaṅ baḥi bdag po bśad du gsol /

42a de nas bcom ldan ḥdas phyag na rdo rjes brgya byin daṅ / tshaṅs pa la sogs paḥi lhaḥi ḥkhor maṅ po de dag la gzigs nas legs so źes bya bas mgu bar byas te / tshaṅs pa la sogs pa lhaḥi bu rnams gaṅ khyod kyis ḥdi lta buḥi spobs pa yaṅ dag pa bskyed pa de ni legs so legs so // legs par sgrubs śiṅ bśad par byaḥo[97] //

de nas bcom ldan ḥdas phyag na rdo rjes sems can thams cad kyi tshe dpag tu med pas khyab par ḥbyuṅ baḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas tshe daṅ bsod nams daṅ / ye śes kyi tshogs dpag tu med par ḥphel ba źes bya baḥi de bźin gśegs pa thams cad kyi sñiṅ po ḥdi raṅ gi thugs ka nas phyuṅ ṅo /

OṂ puṇye puṇye mahāpuṇye / aparamita-āyuḥpuṇye jñānasaṃbharopacite karaṇi svāhā / de bźin gśegs pa thams cad kyi sñiṅ poḥi gzuṅs ḥdi bśad ma thag tu ṅon soṅ thams cad rab tu źi ste / sems can dmyal ba daṅ / byol soṅ daṅ / yi dags rnams su skyes paḥi sems can thams cad grol bar bdag ñid kyis yaṅ dag par śes so[98] / ḥjig rten gyi

42b khams thams cad rab tu snaṅ bar byas te / snaṅ bar byas nas kyaṅ saṅs rgyas kyi mdzad pa rnam pa bcu gñis kyi tshul du byas nas de bźin gśegs pa thams cad kyi thugs kyi chos kyi yi ge de ñid du źugs par gyur to // de nas yaṅ bcom ldan ḥdas kyis tshe dpag tu med paḥi rdo rje ḥod byed pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyi tshe dpag tu med pa źes bya baḥi gzuṅs ḥdi bśad do /

OṂ amṛte amṛta-udbhave / amṛtasaṃbhave / amṛtavikranto[99] // amṛtavikranta / gāmini sarvakarmakleśakṣayaṃ kare[100] SVĀHĀ // de nas ḥdi bśad ma thag tu de bźin du sems can thams cad kyi sdug bsṅal rab tu źiḥo //

94. Vv as above: da ltar gyi lhaḥi
95. Vv 151-4-5: kotoślakakotabikakotakata / katiślaka / kolaṃślaru / kolabika/ kolabarśla / katoṅkaśla / kaliṅka / stapā /
96. Vv 153-1-2: sems can tshe
97. Vv 153-2-5: bsgrubs śig daṅ ṅas bśad par byaḥo
98. Vv 154-4-3: rab tu śes so
99. Vv 154-4-8: vikrānte
100. Vv as above: kleśakari

de nas yaṅ bcom ldan ḥdas kyis gdon mi za bar sgrib pa rnam par ḥjoms pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyi sgrib pa bcod pa źes bya baḥi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs ka nas phyuṅ ṅo //

OṂ kaṃkani / kaṃkani rocani rocani / ṭrotani ṭrotani trasani trasani / pratihana pratihana / sarvakarma-āvaraṇaparaṃpārane me sarvasatvanana[101] SVĀHĀ //

ḥdi bśad ma thag tu yaṅ thams cad de bźin du gyur to //

de nas yaṅ bcom ldan ḥdas kyis sgrib pa thams cad dri ma med ciṅ rnam par dag paḥi rdo rje źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyi sgrib pa rnams ma lus par ḥjoms pa źes bya baḥi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs ka nas phyuṅ ṅo //

OṂ ratne ratne / mahāratne[102] / ratnasaṃbhave / ratnakirane / ratnakirane / ratnamāle viśuddhe / śodhaya sarvapāpaṃ HUṂ PHAṬ THA[103] //

43a de nas ḥdi bśad ma thag tu bdud kyi gnas thams cad bcom[104] / rnam par bcom par gyur to //

de nas yaṅ bcom ldan ḥdas kyis gdon mi za bar mi choms paḥi sgrib (71a) pa thams cad rnam par ḥjoms pa źes bya baḥi tiṅ ṅe ḥdzin la sñoms par źugs nas de bźin gśegs pa thams cad kyi sñiṅ poḥi gzuṅs ḥdi raṅ gi thugs ka nas phyuṅ ṅo //

OṂ amogha-apratihata sarva-āvaraṇavinaśini[105] hara hara HUṂ PHAṬ /

gsaṅ sṅags ḥdi bśad ma thag tu ḥjig rten gyi khams thams cad g-yos / rab tu g-yos[106] / yaṅ dag par rab tu g-yos so // bskyod rab tu bskyod/ yaṅ dag par rab tu bskyod do // bskul rab tu bskul / yaṅ dag par rab bskul nas / rmad kyi ya mtshan du ma ḥjig rten du snaṅ bar gyur ro //

43b de nas dkyil ḫkhor ni ḥdi yin te[107] /

gru bźi pa la sgo bźi pa // sgo ba rnams daṅ ldan pa ste[108] //

rta babs bźi daṅ ldan par bya[109] // lte ba[110] daṅ ni sgo khyud ldan //

de yi dbus su ḫkhor lo yi[111] // dkyil ḫkhor dam pa bri bya ste //

rtsibs bźi dag daṅ ldan pa la // lte baḥi dkyil ḫkhor ldan par bya //

101. Vv 155-1-3: paraṃpārani me ye sarvasatvanana
102. Vv 155-2-7: omits
103. Vv as above: Huṃ traṭ
104. Vv as above: gnas thams cad bcom par gyur to—and omits the rest.
105. Vv 155-3-8: avarani vinaśanaṃ
106. Vv 155-4-1 reads this till the end of the passage: rab tu g-yos / ḫkhrugs rab tu ḫkhrugs ḫgul rab tu ḫgul źiṅ rmad kyi ṅo mtshar sna tshogs pa snaṅ bar gyur to /
107. Vv 155-5-8: dkyil ḫkhor bśad bya ste
108. Vv as above: ka ba brgyad daṅ yaṅ dag ldan //
109. Vv 156-1-1: rab ldan źiṅ
110. Vv as above: them pa
111. Vv as above: ni

de yi dbus su gtso bo ni // phyag na rdo rje stobs cen pa[112] //
44a phyag na rdo rje dril bu bsnams// zla ba rgyas paḥi źal ḥdzum bri//
śar gyi rtsibs kyi steṅ du ni // mgon po mi bskyod bri bar bya //
lho yi phyogs su rin chen bri // nub phyogs chu skyes padma la[113] //
byaṅ phyogs su ni gdon mi za // dpaḥ bo stobs chen bri bar bya //
de bźin gśegs pa thams cad ni // ḥkhor los sgyur ba chas pa daṅ //
zla baḥi dkyil ḥkhor mdog ḥdra źiṅ // rgyan rnams kun gyis brgyan pa daṅ //
phyag ni mchog sbyin mi ḥjigs pa[114] // rdo rje skyil mo[115] kruṅ bźugs bri //
grva yi phyogs ni thams cad du // de bźin bdug sogs thams cad bri //
sgo ba dag kyaṅ khros pa la // khro baḥi dbaṅ du gyur pa bri[116] //
de nas rnal ḥbyor can ñid źugs / sṅags kyi lha rnams spyan draṅs so //
JAḤ HUṂ VAṂ HOḤ bhagavan ehyehi[117] samayas tvaṃ /
de nas gtso bo byon pa daṅ // mdor na mchod pa byas nas kyaṅ[118] //
ḥchi bdag (71b) sbrul gyis ḥjigs ldan[119] rnams // ḥchi bdag gźom phyir gźug par bya //
44b OṂ vajrasamaya HUṂ / rdo rje tiritiri bciṅs la / lag na rin chen thogs te gźug //
yaṅ na me tog phreṅ ba ste // de ni dkyil ḥkhor ñid du dor //
OṂ praticcha vajra HUṂ /
de nas mnaḥi[120] dam tshig sbyin par bya ste/OṂ vajrasamaya HUṂ/
de nas ḥdis gdoṅ g-yogs dgrol bar bya ste / OṂ vajrahāsya-udghāṭaya HUṂ /
de nas ḥdi bstan par bya ste / OṂ vajrapāśya HOḤ /
de nas ḥdis dbaṅ bskur bar byaḥo / OṂ vajra-abhiśiñca HUṂ /
OṂ buddha-abhiśiñca OṂ / OṂ ratna-abhiśiñca TRAṂ /
OṂ padma-abhiśiñca HRĪḤ / OṂ karma-abhiśiñca AḤ /
de nas bum paḥi dbaṅ bskur bar byaḥo / OṂ vajrakalaśa-abhiśiñca HUṂ /
OṂ buddhakalaśa-abhiśiñca OṂ / OṂ ratna-abhiśiñca TRĀṂ /
OṂ padma-abhiśiñca HRĪḤ / OṂ karma-abhiśiñca AḤ /
de nas phreṅ baḥi dbaṅ bskur bar byaḥo /

112. Vv 156-1-5: stobs daṅ ldan
113. Vv 156-1-6: nub phyogs gzi brjid dpag med la /
114. Vv 156-1-7: mi ḥjigs skyabs
115. Tib A: rdo rjeḥi dkyil mo dkruṅ
116. Vv 156-1-8: grva yi phyogs ni thams cad du / de bźin gdugs sogs bri bya ste / sgo rnams su ni sgo skyoṅ ba / khros paḥi bźin dan ldan pa bri /
117. Vv 156-2-8: bhagavān vajra ehehi
118. Vv as above: de nas gtso bo rnams byon pa daṅ / mchod paḥi tshogs ni rab byas te
119. Vv brin pa instead of ḥjigs ldan
120. Vv omits.

[121]OṂ ratnamāla-abhiśiñca TRĀṂ TRĀṂ TRĀṂ TRĀṂ TRĀṂ/
OṂ vajrapata-avalabana-abhiśiñca TRAṂ /
45a OṂ buddhamudrā-abhiśiñca OṂ / OṂ vajramudrā-abhiśiñca HUṂ /
OṂ ratnamudra-abhiśiñca TRĀṂ / OṂ padmamudrā-abhiśiñca HRĪḤ /
OṂ karmamudrā-abhiśiñca AḤ[122] /
OṂ vajranāma-abhiśiñca HUṂ / OṂ TRĀṂ HRĪ Ā / OṂ vajrakarma-abhiśiñca HUṂ Ā /
OṂ vajracakra-abhiśiñca HUṂ BHRUṂ / OṂ vajracakra-adhivartita TRĀṂ /
abhiśiñca OṂ OṂ OṂ / HUṂ HUṂ HUṂ / TRĀṂ TRĀṂ TRĀṂ / HRĪḤ HRĪḤ HRĪḤ / Ā Ā Ā /
OṂ vajradharaṇyabhiśiñca HUṂ / OṂ tathāgatadharaṇyabhiśiñca OṂ /
OṂ ratnadharaṇyabhiśiñca TRĀṂ / OṂ padmadharaṇyabhiśiñca HRĪḤ /
OṂ karmadharaṇyabhiśiñca Ā / OṂ tathāgataguhye-abhiśiñca OṂ /
OṂ vajraguhye-abhiśiñca HUṂ / OṂ ratnaguhye-abhiśiñca TRĀṂ /
OṂ padmaguhye-abhiśiñca HRĪḤ / OṂ karmaguhye-abhiśiñca Ā /
OṂ prajñopāyasamayoga-abhiśiñca Ā /
45b de ltar dbaṅ bskur nas tshe bsriṅ paḥi rig pa ḥdi sbyin par byaḥo /
(72a)
OṂ BHRUṂ vajra-ayuṣe HUṂ Ā[123] /
deḥi sgrub pa ni ḥdi yin te /
bcom ldan ḥdas rdo rjeḥi tshe zla baḥi ḥod can zla baḥi dkyil ḥkhor la bźugs śiṅ rgyan thams cad kyis brgyan pa / phyag gñis mi ḥjigs pa daṅ mchod sbyin du mdzad pas bdud rtsi ḥdzag pa briḥo / deḥi ḥog tu sgrub pa poḥi lag pa thal mo brkyaṅ la gdoṅ gyen du bcom ldan ḥdas la blta bar bris la / mchod pa rnam pa lṅas mchod de / deḥi spyan sṅar ḥbum bzlas par byaḥo/de nas zla ba ñe ba daṅ mchod pa chen po byas te / ba dmar ser gyi mar snod sar par bcug la rdo rje g-yon pas mnan te / bcom ldan ḥdas rab tu sems śiṅ mtshan thog thag tu bzlas par byaḥo / de nas dri mnam źiṅ sṅom ma byuṅ baḥi driḥi ṅad ldan la blaṅs pa ḥam ṅu ba ḥam / me byuṅ ṅam / ḥod ser ram / me sgron nam[124] / ḥod byuṅ ṅam / de la sogs paḥi mtshan ma

121. Vv 156-4-7: oṃ buddhamāla-abhiśiñca oṃ / oṃ vajramāla-abhiśiñca huṃ / oṃ ratnamāla-abhiśiñca traṃ / oṃ padmamāla-abhiśiñca hrī / oṃ karmamāla-abhiśiñca traṃ / oṃ buddhamudra etc.

122. Vv 156-4-8: oṃ buddhakarma-abhiśiñca oṃ / oṃ vajrakarma-abhiśiñca huṃ / oṃ ratnakarma-abhiśiñca traṃ / oṃ padmakarma-abhiśiñca hri / oṃ viśvakarma-abhiśiñca aḥ / oṃ vajracakra-abhiśiñca huṃ / oṃ vajracakra-adipati-abhiśiñca huṃ / oṃ vajranāma-abhiśiñca huṃ / oṃ oṃ oṃ etc.

123. Vv 157-1-5: oṃ vajra-ayuṣe bhruṃ huṃ āḥ

124. Vv 157-4-8: ḥod zer mar me sgron

46a byuṅ na mar de ḥam mar gsar ram / til mar ram / chu ḥam / ḥo ma ḥam / źo ḥam / chaṅ ṅam khrag gam / źag gam / klad pa ḥam / śa ḥam / gaṅ yaṅ ruṅ ba la rab tu bsgrubs te / naṅ par sṅar bsruṅ ba la sogs pa byas nas bdag ñid sbyaṅs[125] te ḥthuṅs sam zos na mtshan ma ji lta ba bźin du byuṅ na ni nam zla ba daṅ ñi may od kyi[126] bar du tshe riṅ źiṅ rdo rje daṅ mtshuṅs par ḥgyur te / tha mas ni tha ma ḥgrub pas[127] ḥdi la the tshom ni med do // mtshan ma ma byuṅ na yaṅ ḥjig rten na nad med / ldob skyen lus la skra dkar daṅ gñer ma med par ḥgyur ro /

lus brtan źiṅ tshe lo brgya thub par ḥgyur ro/ gźan yaṅ bzlas pa byas ba tsam gyis źi ba daṅ / rgyas pa daṅ / dbaṅ la sogs paḥi las rnams brtag mi dgos par ḥgyur te / the tshom med do //

de nas rgyal po chen po bźis bcom ldan ḥdas phyag na rdo rje la phyag ḥtshal nas / ḥdi skad (72b) ces gsol to / bcom ldan ḥdas bdag
46b cag kyaṅ sems can thams cad kyi don daṅ phan pa daṅ bde baḥi slad du raṅ raṅ gi sñiṅ po bśad par ḥtshal gyis / bcom ldan ḥdas kyis bkaḥ stsal du gsol // rdo rje ḥdzin pa bkaḥ stsal du gsol / rgyal po chen po rnams legs kyis śod cig daṅ / ṅas kyaṅ rjes su yi raṅ źiṅ byin gyis brlab par byaḥo /

de nas gnod sbyin gyi rgyal po rnam thos kyi bus[128] bcom ldan ḥdas kyis gñaṅ źiṅ rjes su yi raṅ ste byin gyis brlabs pas raṅ gi sñiṅ po ḥdi bśad do / OṂ VAI / de nas dri zaḥi rgyal po yul ḥkhor bsruṅ gis kyaṅ raṅ gi sñiṅ po ḥdi bśad do /

OṂ DHI /

de nas grul bum gyi rgyal po ḥphags skyes pos kyaṅ raṅ gi sñiṅ po ḥdi bśad do / OṂ BHI /

de nas kluḥi rgyal po mig mi bzaṅ gis kyaṅ raṅ gi sñiṅ po ḥdi bśad do / OṂ KṢA /

de nas de dag gis dkyil ḥkhor bśad de /

gru bźi pa la sgo bźi pa // dkyil ḥkhor lṅas ni brgyan pa ste //

47a de yi dbus su gtso bo ni // phyag na rdo rje ḥgyiṅ bcas bri //

de yi g-yon gyi phyogs su ni // rnam thos bu dgeḥi lag pa na[129] //

be con neḥu le thogs pa daṅ[130] // rin chen rgyan gyis brgyan pa daṅ //

sbom źiṅ seṅ geḥi gdan la bźugs // gser mdog gzi can ldan par bri[131] //

mkhas pas bum pa bzaṅ la sogs // rin chen chu bo ḥbab par bri //

mdun du yul ḥkhor sruṅ ñid ni[132] // pi waṅ len pa brtson pa daṅ //

mdzes śiṅ kha dog ljaṅ ku ste[133] // rgyan rnams kun gyis brgyan pa bri //

125. Vv 157-5-1: bdag ñid kyis sbyaṅ ba la sogs pa byas te
126. Vv 158-2-8: gnas kyi
127. Vv 158-2-8: tha mas ni tha ma ḥgrub par ḥgyur bas
128. Vv 159-1-4: rgyal po lus ṅan po
129. Vv 159-2-5: g-yon phyogs su ni lus ṅan po // lag na neḥu le be con thogs //
130. Vv omits the whole verse
131. Vv 159-2-6: gser mdog gzi brjid ldan pa bri
132. Vv as above: mdun du gnas sruṅ de ñid ni
133. Vv 159-2-7: mdzes paḥi kha dog dkar po ste

g-yas phyogs dpaḥ bo lus ḥphags po // ral gri lag na thogs par bri[134] //
nub phyogs su ni mig mi bzaṅ // rdo rje źags pa ḥdzin paḥi mchog //
sbrul mgo bdun gyis bskor ba la // mig kyaṅ dmar źiṅ śiṅ tu ḥbar[135] //
sgoḥi phyogs ni thams cad du // sgo ba rnams kyaṅ de bźin no //
de nas rdo rjeḥi phyag rgya źes bya bas/sṅags mkhan bdag ñid źugs nas kyaṅ //
bcom (73a) ldan ḥdas ni spyan draṅs te // de nas rgyal po spyan draṅ ño//
47b spyan draṅs nas ni mkhas pas mchod //mchog bźin du argha dbul[136]//
de nas sṅags mkhan sṅags ḥdi daṅ // rdo rje ḥdzin paḥi[137] phyag rgya ḥdis //
slob ma rgyal rigs rjeḥu rigs daṅ // bram ze la sogs de bźin te //
me tog rin chen thogs te źugs[138] // OṂ vajrasamaya HUṂ //
de me tog gam rin po che ḥdis dor bar byaḥo / OṂ vajra praticcha-dhvaṃ mahottama /
gaṅ la bab paḥi rgyal po ni // de ni ḥdis ḥgrub gźan du med[139] //
de nas grva na gźag paḥi // bum pa bźis ni dbaṅ bskur te //
daṅ po phyag na rdo rje yi // phyag rgyas dbaṅ ni bskur bar bya[140] //
de la sogs pa go rims kyis // dkyil ḥkhor ñid du dbaṅ bskur na //
rgyal po ma yin rgyal por ḥgyur // rgyal po yin na che bar ḥgyur //
ḥdzam buḥi gliṅ dbaṅ[141] dpal daṅ ldan // gliṅ bźi pa la dbaṅ baḥi mchog //[142]
lan bźir dbaṅ ni bskur ba daṅ // lan bźir bźug pa byas nas ni //
48a de la rdo rje ḥdzin rgyal bdag // bu sdug bźin du brkyaṅ bar bya //
bdag cag rgyal po chen po bźis[143] //bran daṅ g-yog du bcas pa daṅ[144]//
pho braṅ daṅ ni ḥkhor bcas pas[145] // rgyal po rtag tu bskyaṅ bar bgyi //
de gnod gźan gyi phru ma daṅ[146] // de yi nad daṅ ḥchi bdag daṅ //
ḥjigs daṅ mu ge la sogs paḥi //gnod pa rnams ni gźom par bgyi //
rnam thos bus[147] ni rgyas par bgyi // yul ḥkhor bsruṅ gis źi bar bgyi //
phyugs daṅ gñen bcas dus min paḥi // ḥchi bdag lus ḥphags po yis ḥjoms //

134. Vv as above: g-yas phyogs su ni lus ḥphags po / ral gri lag na thogs pa daṅ / kha dog sṅon po ḥod ḥbar bri /
135. Vv 159-2-8: mig kyaṅ śin tu ḥbar ba la / g-yas su cuṅ zad lta ba bri /
136. Vv 159-4-7: cho ga bźin du mchod pa ḥbul
137. Vv 159-4-8: ḥdzin maḥi
138. Vv as above : gźug
139. Vv 159-5-8: ḥgrub ḥgyur de las gźan du min
140. Vv 160-1-1: lṅa pa phyag na rdo rje yi / phyag rgyas deḥi dbaṅ bskur bya /
141. Vv 160-1-7: daṅ for dbaṅ
142. Vv as above: omits the whole verse
143. Vv 160-1-8: bźiḥi
144. Vv as above: ḥbaṅs daṅ ḥkhor du bcas pa daṅ
145. Vv as above: pho braṅ naṅ gi ḥkhor bcas pa
146. Vv 160-2-5: de gnod gźan gyi dpuṅ tshogs daṅ
147. Vv 160-2-6: lus ṅan pos

mig mi bzaṅ gis bkra śis śiṅ // mu ge la sogs rnam par ḥjoms //
mdor na bdag gis de yi ni // re daṅ bsam pa kun bgyi ste[148] //
ji ste ṅes pa ma lags na // phyag na rdo rje la ḥkhus ḥgyur[149] //
de nas phyogs skyoṅ ba[150] rnams kyis bcom ldan ḥdas la phyag ḥtshal
nas ḥdi skad ces gsol to // bcom ldan ḥdas bdag cag rnams kyis kyaṅ /
48b sems can thams cad la phan pa daṅ (73b) bde baḥi slad du raṅ raṅ
gi sñiṅ po rnams dbul bar bgyiḥo // bcom ldan ḥdas kyis bkaḥ stsal
ba / ḥjig rten skyoṅ ba rnams legs so legs so / legs kyis phul cig //
de nas ḥbyuṅ po rnams kyi bdag po dbaṅ ldan la sogs pas raṅ raṅ gi
sñiṅ po rnams phul lo // OṂ Ī / OṂ Ī / OṂ A / OṂ YAṂ/OṂ KU/
OṂ A / OṂ BRA //[151]
de nas de dag gi dkyil ḥkhor bśad de /
dkyil ḥkhor sṅa ma bźin bris la // mgon po dbus su de bźin gźag
phyogs skyoṅ raṅ gi phyogs nas su // gźag bya spyan sṅar[152] ñi ma
daṅ //
phag gi gzugs daṅ gñis gźag ste[153] // sgo ba rnams kyaṅ de bźin no //
de nas spyan draṅs de kun la // mchod pa kun gyis mchod par bya //
de nas bdag ñid źugs nas kyaṅ // slob ma rnams ni gźug bya źiṅ //
phyogs skyoṅ raṅ gi sṅags btab paḥi bum pa rnams kyis dbaṅ
bskur ro //
de nas phan par ḥdod pa yis // bsgrub phyir sñiṅ po sbyin par bya //
phyogs skyoṅ raṅ gi phyogs gnas rnams // brtag[154] mi bgos par ḥgrub
par ḥgyur //
49a de nas de dag mgu nas ḥdi skad ces gsol to // bcom ldan ḥdas gaṅ
rgyal rigs kyi spyi bo nas dbaṅ bskur źiṅ rgyal poḥi dkyil ḥkhor ḥdir
źugs te / dbaṅ bskur ba thob pa ḥam / gźan yaṅ rigs kyi bu ḥam rigs
kyi bu mo dad pa de dag / bcom ldan ḥdas bdag cag gis rtag par dus
thams cad du bsruṅ ba daṅ / bskyab pa daṅ / sba bar bgyiḥo // pha
rol gyi phru ma[155] kun gźom par bgyi / dus dus su char ba dbab par
bgyi / ḥbru daṅ me tog daṅ ḥbras bu rnams bskyed par bgyiḥo //
de nas chos kyi rgyal po chen po gśiṅ rjes bcom ldan ḥdas la phyag
ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyaṅ rgyal
po chen po deḥi tshe bsriṅ bar bgyiḥo/dus ma lags par ḥchi ba brgyad
po so sor dgag par bgyiḥo / srin po rnams kyi bdag po (74a) chen po
niritis kyaṅ ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyaṅ rgyal
po daṅ rgyal poḥi bu daṅ bram daṅ / rgyal rigs daṅ miḥam[156] gźan
yaṅ ruṅ ba dag la nad daṅ / yi dags daṅ / ḥdres mi ḥjigs par bgyi /

148. Vv 160-2-7: ḥdi ni bdag gi de yi ni / re daṅ bsam pa kun bgyi ste /
149. Vv as above: phyag na rdo rje bslus gyur cig
150. Vv 160-3-8: skyoṅ ba bcu
151. Vv 160-4-4: oṃ a oṃ i oṃ ya oṃ ra oṃ baṃ oṃ sa oṃ ku oṃ ā oṃ bha
152. Vv 160-4-7: mdun du
153. Vv as above: sa bdag phag gi gzugs su bźag
154. Vv 161-3-5: bstan
155. Vv 161-4-1: dmag tshogs
156. Vv 161-4-4: mi daṅ bran daṅ phyugs daṅ

srin po la sogs pas ḥjigs par mi bgyi / dus ma lags paḥi ḥchi bdag gis[157] ḥjigs par mi bgyi ste / dus thams cad du bsruṅ ba daṅ / bskyab pa daṅ sba bar bgyiḥo //

49b de nas kluḥi rgyal po chen po varunas[158] kyaṅ ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis kyaṅ brtag par dus thams cad du rgyal po de daṅ / yul thams cad[159] so sor bskyab par bgyi / kun tu bsruṅ bar bgyi / ḥbru rnams bskyed par bgyi / kluḥi ñes pa rnams mi ḥbyuṅ bar bgyi / thog[160] daṅ ser ba rnams mi dbab par bgyi / dus ma yin par ḥchi ba rnams so sor dgag par bgyiḥo //

de nas rluṅ gi bdag pos ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyaṅ sems can chen po de la dus thams cad du rluṅ gis ḥjigs pa mi ḥbyuṅ bar bgyi / dus ma lags paḥi rluṅ mi ḥbyuṅ bar bgyi / ḥbru daṅ me tog daṅ / ḥbras bu thams cad bskyed par bgyi / ḥjigs pa thams cad so sor dgag par bgyiḥo // de nas gnod sbyin gyi rgyal po kuveras[161] bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyaṅ gnod sbyin gyi sde dpon chen po ñi śu rtsa brgyad daṅ / lhan cig tu mchis te / stobs daṅ ldan pas sems can chen po de la dus thams cad du ḥjigs pa thams cad so sor dgag par bgyi / nor daṅ ḥbru thams cad[162] legs par ḥbyor bar bgyi / raṅ gi skye bo daṅ yoṅs kyi skye bo daṅ[163] / yul daṅ gnas daṅ / bran daṅ snag gi gñen[164] daṅ rus kyi gñen grogs daṅ bu daṅ bu mo daṅ chuṅ ma la sogs pa bsruṅ bar bgyi / glaṅ daṅ (74b) rṅa mo daṅ boṅ bu daṅ lug daṅ ma he daṅ / rta daṅ ba glaṅ daṅ ra la sogs pa la yaṅ bsruṅ bar bgyiḥo //

de nas ḥbyuṅ po thams cad kyi bdag po dbaṅ byed ldan gyis kyaṅ bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag gis kyaṅ rgyal po de daṅ / rgyal po de dag gi bu daṅ / rgyal rigs daṅ bram ze[165] rnams ḥdi daṅ pha rol du bskyab pa daṅ / phan gdags pa daṅ / yoṅs su bskyab pa daṅ źi ba daṅ bkra śis pa daṅ chad pa spaṅ ba daṅ / mtshon cha spaṅ ba daṅ dug bžil ba daṅ / dug gźom pa daṅ / mtshams gcad pa daṅ[166] phyogs kyi mtshams gcad pa daṅ /

50b rdo rje ra bas bskor ba daṅ / rdo rje phur pas gdab pa daṅ / rdo rje dra bas rnams bri bar bgyi / dgos pa thams cad la ñe bar gnas par bgyi / dgos pa daṅ dgos pa ma lags pa rnams kyi mtshan ma ñe bar gnas par

157. Vv 161-4-5: ḥchi bas instead of ḥchi bdag gis
158. Vv 161-4-6: chu lhas
159. Vv 161-4-7: deḥi yul ḥkhor thams cad
160. Vv as above: dug
161. Vv 161-5-1: lus ṅan pos kyaṅ
162. Vv 161-5-3: ḥbru thams cad bskyed ciṅ legs par spel bar bgyiḥo and omits the rest of this frase.
163. Vv 161-5-4: adds yul gyi skye bo daṅ
164. Vv as above: snag gi gñen mtshams daṅ
165. Vv 161-5-6: bram zeḥi rigs rnams kyi bran la sogs pa la pha rol du bskyab par bgyiḥo
166. Vv 161-5-7 adds: sa ḥog gi mtshams bcad pad daṅ

bgyi / dge ba daṅ mi dge ba thams cad rmi lam du yaṅ bsgo bar ggyi / bsgrub na yaṅ bgegs ma mchis par bgyi / dṅos grub thams cad stsal bar bgyiḥo /

de nas yaṅ nam mkhaḥ ldiṅ gi bdag po[167] nam mkhaḥ la spyod pa rnams kyis kyaṅ bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis kyaṅ dus thams cad du rgyal po de daṅ / rgyal poḥi bu daṅ / rgyal poḥi blon po daṅ / bram ze daṅ rgyal rigs rnams ḥjigs pa thams cad las bdag ñid ḥkhor thams cad daṅ bcas par mchis la bsruṅ ba daṅ bskyab pa daṅ sba bar bgyi / mchog thams cad rab tu bstabs[168] par bgyi / nad thams cad rab tu źi bar bgyi / dus thams cad du phyi bźin du ḥbraṅ bar bgyiḥo //

51a de nas sa ḥog gi bdag po phag chen pos kyaṅ bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol (75a) to / bcom ldan ḥdas bdag gis[169] kyaṅ miḥi bdag po de daṅ miḥi bdag poḥi bu daṅ / yaṅ na lan gñis su byuṅ ba ḥam / lan gñis su byuṅ baḥi bu daṅ / rgyal rigs daṅ rjeḥi rigs daṅ / dmaṅ rigs sam / gžam yaṅ rigs kyi bu daṅ[170] rigs kyi bu mo[171] dad pa rnams kyis dus thams cad du don thams cad grub par bgyiḥo ḥjigs pa thams cad las dus thams cad du bsruṅ bar bgyiḥo / bdag ñid[172] kyaṅ yoṅs su bskyab par bgyiḥo //

de nas gzaḥ chen po brgyad daṅ / ḥkhor rgyu skar bcas pa rnams kyis kyaṅ ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag ḥkhor daṅ bcas pa rnams kyis kyaṅ raṅ raṅ gi sṅags kyi sñiṅ po rnams ḥbul bar ḥtshal na / de dag bcom ldan ḥdas kyis byin gyis brlab par gsol[173] / legs so legs so / ṅas byin gyis brlab kyis / gzaḥ chen po rnams śod cig / de nas ñi ma la sogs pa gzaḥ chen po rnams kyis bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to /

OṂ A / OṂ SO / OṂ AṂ / OṂ BU / OṂ BRI / OṂ ŚU / OṂSA/ OṂ RA /

de nas de dag gi dkyil ḥkhor bśad do / dbus su ni bcom ldan ḥdas

51b phyag na rdo rje ñid ḥjig rten[174] gsum las rnam par rgyal baḥi gzugs su briḥo /

ṅos rnams su phyag rgya chen po bźi briḥo /

pa wa saṅs ni mdun du la // zla ba rgyab tu bri bar bya //

g-yas su phur bu bri bya źiṅ // g-yon par gzaḥ lhag bri bar bya //

meḥi phyogs su mig dmar daṅ // rluṅ gi phyogs su ñi ma ste //

167. Vv 162-1-2: nam mkhaḥi bdag po
168. Vv 162-1-4: brtan par
169. Vv 162-1-5: bdag cag and omits gis
170. Vv 162-1-6 adds: chuṅ ma daṅ tsha bo daṅ yaṅ tsha daṅ źe tsha daṅ
171. Vv 162-1-7: bu mo la sogs pa rnams la bdag cag gis dus thams cad du bsgrub par bgyiḥo
172. Vv as above, reads instead: bdag ñid kyis kyaṅ dus thams cad du rgyal po chen po deḥi phyi bźin du ḥbraṅ bar bgyiḥo
173. Vv 162-2-7: bcom ldan ḥdas kyis bkaḥ stsal pa
174. Vv 162-4-1: khams gsum

dbaṅ ldan phyogs su spen paḥo//srin poḥi phyogs su sgra gcan bri[175]//
dkyil ḥkhor phyi rol ḥkhor yug tu // rgyu skar thams cad bri bar bya//
sgo sgor de bźin sgo ba rnams // khros paḥi yid du[176] bri bar bya //
rdo rje ḥdzin mas źugs nas ni // rdo rje lcags kyu la sogs pas //
thams cad kyaṅ ni[177] spyan draṅ ṅo//de nas slob ma rnams gźug ste[178]// 5
OṂ vajra hana HUṂ PHAṬ / OṂ (75b) vajragrahasamaye[179]
HUṂ PHAṬ / OṂ vajragraha praticcha samaye HUṂ /
de nas gzaḥ brgyad sṅags btab paḥi bum pa brgyad kyis dbaṅ bskur
52a ro/ rdo rjeḥi phyag rgyas dbaṅ bskur te[180] gzaḥ rnams thams cad bsgrub
par byaḥo // de nas gzaḥ chen po de dag gis bcom ldan ḥdas la phyag 10
ḥtshal ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gzaḥ chen po
brgyad kyis kyaṅ rgyal po chen po de daṅ / rgyal poḥi bu la[181] rtag
par dus thams cad du[182] de bźin du thams cad bgyiḥo / de nas rgyu
skar daṅ / skad cig daṅ yud tsam daṅ thaṅ cig daṅ dus[183] daṅ zla tshigs
daṅ sbyor ba daṅ khyim daṅ dus sbyor daṅ chu tshod[184] la sogs paḥi 15
dkyil ḥkhor gyi lha rnams kyis kyaṅ de bźin du phyag ḥtshal nas
ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis kyaṅ dus thams cad
du sems can chen po de dag gi bkaḥ mi gcog ste / dpon po bźin du
bskyaṅ bar bgyiḥo / groṅ khyer daṅ groṅ rdal[185] daṅ ljoṅs daṅ rgyal
po daṅ pho braṅ ḥkhor daṅ rgyal poḥi pho braṅ ḥkhor gyi gnas thams 20
cad so sor bskyaṅ bar bgyiḥo / ḥjigs pa chen po ḥbyuṅ baḥi tshe /
yaṅ des bdag cag mchod na gdon mi za bar ḥjigs pa mi ḥbyuṅ ṅo //

de nas klu chen po brgyad kyis phud ces bya baḥi sgras bcom ldan
52b ḥdas de mñes par byas[186] te ḥdi skad ces gsol to / bcom ldan ḥdas
bdag cag[187] gis kyaṅ de dag thams cad kyi gsaṅ baḥi sñiṅ po ḥdi ḥbul 25
lo /
klu chen po rnams legs kyis gsaṅ baḥi sñiṅ po rnams phul cig[188] /
de nas de dag mgu nas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad
ces gsol to /

175. Vv 162-4-2: dbaṅ bral phyogs su sgra gcan ḥdzin pa
176. Vv 162-4-3: gzugs
177. Vv. 163-4-3 adds: bcom ldan khro bo spyan draṅs nas gzaḥ rnams thams cad etc.
178. Vv as above, reads this: de nas slob ma gźug bya ba sṅags ḥdi dag gis ni rnam par ṅes.
179. Vv reads grahana
180. Vv 163-4-4: de nas rdo rjeḥi phyag rgyas ni dbaṅ bskur bar ni brtags nas kyaṅ
181. Vv 164-1-3 adds: rgyal poḥi chuṅ ma daṅ bran la sogs pa
182. Vv. 164-1-4: dus thams cad du bsruṅ ba daṅ bskyab pa daṅ sba ba la sogs pa bgyiḥo, and omits the rest.
183. Vv as above: thaṅ gcig dus
184. Vv 164-1-5: mgug phod
185. Vv 164-1-6: groṅ daṅ groṅ khyer
186. Vv 164-3-2: bcom ldan ḥdas la mñes par byas nas phyag btsal te
187. Vv 164-3-3 reads this: bdag cag gis raṅ raṅ gi sñiṅ po ḥbul bar ḥtshal gyis bcom ldan ḥdas kyis byin gyis brlab tu gsol
188. Vv as above: phul cig daṅ ṅas byin gyis brlabs so

OṂ PHU / OṂ PHA / OṂ PHUṂ / OṂ PHĀ / OṂ PHI / OṂ PHE / OṂ PHI / OṂ PHAU /
de nas de dag gi dkyil ḥkhor bśad de /
padma chen po ḥdab brgyad la[189] // kha dog dkar po bri bar bya //
de yi dbus su (76a) gtso bo ni // phyag na rdo rje rab gnas pa[190] //
sbrul mgo mthaḥ yas gdeṅs pa yi // ltos ḥgro chen po sdigs pa bri //
[191]mthaḥ yas ḥjog po de bźin du // karakoṭa daṅ kulika //
nor rgyas bu daṅ duṅ skyoṅ daṅ // padma chu lha de bźin du //
mdor na ḥdab ma re re la // de dag sbrul mgo ḥbar bar bri //
sbrul mgo bdun bdun chuṅ ma yis // mgul nas ḥkhyud daṅ bcas par bri //
bum pa brgyad daṅ gtor ma daṅ // bśos mdzes pa daṅ ḥbyuṅ po yi //
53a mar daṅ ḥo ma sbraṅ rtsir bcas // byas pa rnams ni gźag par bya //
de nas rdo rje bdag ñid źugs // sbrul mgos sbrul mgo can rnams dgug //
phud ces bya daṅ lhan cig tu // JAḤ HUṂ VAṂ HO Ḥ źes brjod de //
de nas bu[192] ni rgyal po daṅ // rgyal rigs thams cad rab bcug nas //
dug gi ñes skyon[193] bsal baḥi phyir // phud ces bya bas dbaṅ bskur ro //
de nas miṅ tsam brjod pas kyaṅ // klu rnams de dag thams cad ḥgrub //
de nas de dag kun mgu nas // bcom ldan ḥdas la phyag ḥtshal te //
spyan sṅar thal mo sbyar ḥkhod nas // smon lam rab tu ḥdebs par gyur[194] //
bcom ldan ḥdas bdag cag gis bcom ldan ḥdas kyi bstan pa la mṅon par dgaḥ ba rnams gal te / dkyil ḥkhor ḥdir źugs[195] pa rnams la bslus par gyur na / deḥi tshe bcom ldan ḥdas ñid la bslus par gyur cig / deḥi tshe bdag cag gi gnas bye mas bsregs par gyur cig / rdo rje kun tu ḥbar bas bdag cag gi mgo bkas par gyur cig / rtag par dus thams cad du sems can chen po de bsruṅ ba daṅ bskyab pa daṅ sba ba bgyi /
53b byin chen po daṅ / stobs daṅ / brtson ḥgrus bskyed par bgyi[196] / dus dus su char dbab par bgyi / pha rol gyi g-yul thams cad la dus[197] daṅ (76b) dus ma yin paḥi char dbab par bgyi / ḥjigs pa thams cad rnam par gźom par bgyi / rgyal baḥi bkaḥ daṅ / rdo rje ḥdzin paḥi bkaḥ rab tu bsgrub par bgyiḥo[198] //

189. Vv. 164-3-7: brgyad pa
190. Vv 164-3-8: rab gnas te
191. Vv. 164-3-8 reads this instead of the next four lines :
de bźin śar phyogs la sogs su // mthaḥ yas daṅ ni ḥjog po daṅ //
karkoṭa daṅ rigs ldan daṅ // nor rgyas bu daṅ duṅ skyoṅ daṅ //
padma daṅ ni chu lha rnams // dgaḥ bo brjid daṅ ldan pa la //
sbrul mgo dgeṅs daṅ bcas pa bri // sbrul nag mdun du chuṅ ma yis //
mgul nas ḥkhyud daṅ bcas pa bri //
192. Vv 165-1-8: su
193. Vv as above: ñes pa
194. Vv 165-4-2 reads instead: dam tshig rab tu ḥchaṅ bar ḥgyur
195. Vv 165-4-3: źugs śiṅ dbaṅ bskur ba thob pa rnams la bslus par gyur na
196. Vv 165-4-5 adds: deḥi dug thams cad dug ma mchis par bgyi
197. Vv 165-4-6: thams cad la dug daṅ ser daṅ
198. Vv as above, reads instead: rgyal po deḥi bkaḥ daṅ rdo rje ḥdzin paḥi bkaḥ bdag cag gis mtshuṅs pa ñid du bsgrub par bgyiḥo

de nas sgrub pa bśad de /
lha rdzas ḥod[199] phreṅ dkar po yis // dbu la sbrul mgo bẑin bskor baḥi //
rdo rje ḥdzin gtso bsams nas ni // phud ces bya ba ḥbum bzlas la //
de nas dug blaṅs phud ces ni // bya baḥi dkyil ḥkhor bsams nas kyaṅ[200] //
lha rdzas ḥod zer phreṅ bas gaṅ // de la phud ces bya ba bsam //
54a lag pa sbrul[201] mgo ẑags ḥdra daṅ // phud ces bya baḥi rluṅ gis gtor //
lpags pa śa daṅ rus gnas paḥi // dug rnams thams cad ma lus par //
phud ces bya baḥi lag pas draṅ // de nas las rnams kun byed ciṅ //
dug rims dug sbyar la sogs pa // khu tshur gyis kyaṅ kun phyuṅ na //
sbrul mgoḥi phyag rgyas smos ci dgos //
de nas lha chen po rnams kyi bdag po ḥjigs par byed pa chen po bud med chen mo brgyad kyis bskor bas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis skrag pa daṅ / bud med rnams kyi bskrag pas lha daṅ klu la sogs pa thams cad skrag rnam par bskrag rab tu skrag ste / kha spub du ḥgyel nas gos daṅ bral te / sems kyaṅ stor nas kun tu ḥbyin pa[202] de dag la phan gdags paḥi slad du bdag cag sñiṅ po ḥbul bar ḥtshal bgyi / bcom ldan ḥdas kyis de legs par byin gyis brlab tu gsol / [203]ḥjigs par byed pa chen po legs so legs so / [204]rab tu ḥjigs par byed pa bdag ñid[205] daṅ / lhaḥi bud med thams cad kyi sñiṅ po rnams śod cig / de nas ḥjigs par byed pa chen pos ḥjigs par byed paḥi sgra phyuṅ nas ḥdi skad ces gsol to /
54b OṂ bhairabhairabhi[206] SVĀHĀ / OṂ BHA SVĀHĀ / OṂ BHI SVĀHĀ / OṂ BHU SVĀHĀ /
OṂ BHE SVĀHĀ / (77a) OṂ BHAI SVĀHĀ / OṂ BHAU SVĀHĀ / OṂ BHAṂ SVĀHĀ / OṂ BHA SVĀHĀ /
bcom ldan ḥdas ḥjigs byed chen po ni brgyad po de dag bdag gi ṅag ñan / de nas de dag gi dkyil ḥkhor bśad /
ḥkhor lo chen po rtsibs brgyad pa // bris nas dbus su rdo rje ḥdzin //
khro chen[207] ḥjig rten gsum las ni // rnam rgyal ẑes bya gẑag par bya //
de yi žabs druṅ ḥjigs byed paḥi // bdag po chen po khros pa ni //
ḥjigs byed ma daṅ bcas par bri // rtsibs kyi naṅ ni thams cad du //
gẑan yaṅ ḥjigs byed brgyad po ni // bud med rnams daṅ ldan pa la //
khros paḥi bẑin daṅ yid khros par // ci bde bar ni bri bar bya //
ḥdir ni sgo sgor de bẑin du // sgo ba śin tu khros ldan bri //
de nas lcags kyu la sogs pas // bkug ste mgo yi thod pa ni //
khrag gis bkaṅ ste mchod nas kyaṅ // śa chaṅ gtor ma bžaṅ po daṅ //

199. Vv 165-4-8: ḥod zer
200. Vv 165-5-1: de nas dug laḥaṅ phud ces paḥi // dkyil ḥkhor rab tu bsams nas kyaṅ //
201. Vv 165-5-2: sbrul gyi
202. Vv 166-3-5: kun tu khyam pa
203. Vv 166-3-7: bcom ldan ḥdas kyis bkaḥ stsal pa
204. Vv as above: ṅas byin gyis brlabs gyis
205. Vv as above: raṅ ñid
206. Vv 166-4-3: bhairabhaira, and other spells: bhabhi, bhāḥ, bhīḥ, bhāḥ, bhāṃ, bhai, bhūṃ, bhaḥ.
207. Vv 166-4-7: khro rgyal

snod rnams khrag gis bkaṅ ba daṅ // mgo thod mgo yi dum bu daṅ //
55a khrag gam chaṅ bkaṅ bum pa brgyad // dkyil ḥkhor der ni gźag par bya //
de nas ḥjig rten gsum rgyal baḥi//mchog gis slob ma bźug par bya[208]//
bum pa ḥam mgo yi thod pa ni // de ltar brgyad kyis dbaṅ bskur ro //
de nas las rnams sbyin bya ste // bud med khyim ḥam mtshan cig par[209]//
ḥjig rten gsum ni ḥdul baḥi mchog // tshul bźin du ni mchod nas kyaṅ //
ḥbum phrag bźir ni bzlas par bya //
de nas ḥjigs par byed pa yi // bdag ñid chen poḥi sgra thos nas //
mi ḥjigs par ni mgo thod par // khrag mchog bkaṅ ste argha dbul //
de nas khro bo ḥjigs byed pa // ma ruṅs yid can bud med kyi //
tshogs kyis bskor ciṅ ḥjigs byed pa // brgyad kyis bskor ba mthoṅ bar ḥgyur//
de mthoṅ ḥjigs (77b) pa med ḥgyur la[210] // HUṂ źes bya ba dran byed ciṅ //
śa ḥam yaṅ na chaṅ mchog gis // thod pa bkaṅ ste dbul bar bya[211] //
de nas ḥjigs byed ma ruṅs ḥjoms //mgu nas rab tu grub ḥgyur nas//
55b ci ḥdod ces ni smras nas kyaṅ // mgu baḥi yid kyis de sbyin[212] byed //
sa rnams sbyin pa ma gtogs par // bde chen HUṂ gi tshul gyis gsol //
khu ba bro ba btuṅ ba daṅ // rdzas daṅ[213] ral gri ḥkhor lo daṅ //
rtse gsum pa daṅ mtho ris daṅ // mi daṅ sa ḥog rgyal po daṅ //
gliṅ daṅ gliṅ bźi brgya byin daṅ // gnod sbyin dbaṅ po gnod sbyin daṅ[214] //
rig ḥdzin ñid daṅ rig ḥdzin gyi // ḥkhor los sgyur daṅ ḥjig rten ni //
gsum gyi bdag daṅ bkaḥ ñan daṅ // raṅ gi ḥkhor daṅ bud med kyi //
dṅos grub gaṅ yaṅ ruṅ ba ni // ci dgaḥ bar yaṅ sbyin par byed //
byin nas rgod ciṅ ḥgro bar byed // skrag na de ma thag tu gsod //

de nas tshaṅs pa la sogs pa lha chen po rnams kyis bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas bdag cag gis kyaṅ bcom ldan ḥdas kyis bkaḥ stsal na raṅ gi brtag pa bśad par ḥtshal gyis thugs rtse bar dgoṅs te byin gyis brlab par gsol /
de nas tshaṅs pa la sogs paḥi lha rnams kyis raṅ gi sñiṅ po rnams bśad do /
OṂ Ā / OṂ BHI / OṂ RU / OṂ I / OṂ KAṂ / OṂ GA / OṂ BRI / OṂ KA /
de nas de dag gis dkyil ḥkhor bśad de /

208. Vv 167-2-6: de nas khams gsum rnam rgyal baḥi // gzugs kyis slob ma gźug par bya //
209. Vv 167-4-5: ma moḥi khyim ḥam śiṅ gcig gam // dur khrod kyi ni gnas dag tu //
210. Vv 167-5-5: byas la
211. Vv as above: sbyin par bya
212. Vv 167-5-3: ster
213. Vv 168-1-2: lha rdzas
214. Vv as above: gnod sbyin dbaṅ phyug srin po ñid

dkyil ḥkhor sṅa ma bźin bris la // dbus su ḥjig rten gsum ḥdul[215] ba //
56a de yi mdun du dpaḥ bo ni // dbaṅ phyug rtse gsum laṅ thogs bri //
rgyab tu tshaṅs pa bri bya ste // g-yon par lag na ḥkhor lo thogs //
g-yas par dbaṅ po raṅ gi ni//phyag rgyaḥi mtshan ma lag thogs bri//
raṅ gi dkyil ḥkhor chuṅ ma rnams[216] // ḥdir yaṅ sgo ba de bźin te //
bya daṅ bum pa gaṅ ba gźag // dkyil ḥkhor gyi ni phyi rol tu//(78a)
stobs bzaṅ la sogs mthu chen bźag //
de nas źugs nas lha rnams ni // mkhas pas kun nas dgug par bya //
JAḤ HUṂ VAṂ HOḤ lha thams cad // dkyil ḥkhor dam par źugs nas mdzod //
de nas ḥoṅs par mthoṅ ba daṅ // dgaḥ ba chen pos mchod par bya //
de nas rdo rje ḥdzin pa yi // phyag rgyas slob ma rnams bžug ste //
OṂ praticchadhvaṃ mahāsattva vajradhara-ajñāya HUṂ VAṂ YA HA HA HA HO /
56b me tog cho ga bźin du dor // mig dbye nas ni bstan[217] par bya //
de nas sṅags kyis btab pa yi // bum paḥi chus ni[218] dbaṅ bskur ro //
de nas lha rnams gaṅ dgaḥ baḥi // dṅos grub rab tu sbyin par bya //
ḥbum gig gam ni ḥbum gñis sam // daṅ po bsñen pa byas nas kyaṅ //
dbaṅ phyug la sogs lha mchog rnams // de dag sgrub pas bsgrub bya ste //
mtshan gcig la sogs gnas sam ni // phyag na rdo rjeḥi pho braṅ ṅam //
yaṅ de bźin gśegs gnas sam[219] // riṅ bsrel ldan paḥi mchod rten du//
lha rnams thams cad cho ga bźin // bsgrub pas rtag tu bsgrub byas na //
nam phyed na ni lha bźeṅs nas[220] // khyod kyi ḥdod pa gaṅ yin pa //
de ni ci bder sbyin bya yis // bzaṅ po myur du soms te smros //
gaṅ phyir mchog ni khyod la sbyin //
de nas sṅags śes dṅos grub phyir // lha la mchog ni gsol ba gdab //
lha rdzas khu ba bro btuṅ daṅ // mi snaṅ ba daṅ mkhaḥ ḥgro daṅ //
ri lu rdzas daṅ rgyal la sogs // yid ḥdod tshad med gsol ba gdab //
57a de nas dbaṅ phyug chen po la sogs pas bcom ldan ḥdas la phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas ḥjig rten daṅ ḥjig rten las ḥdas paḥi dkyil ḥkhor ḥdir źugs la gaṅ lags pa de dag / bcom ldan ḥdas bdag cag lha thams cad kyis sgrib pa thams cad rnam par sbyoṅ ṅo / mtho ris kyi lam bstan par bgyiḥo /
ḥbyuṅ baḥi lam bstan par bgyiḥo[221] // (78b)
mya ṅan soṅ ma lags paḥi lam bstan par bgyiḥo //
sgrib pa ma mchis paḥi lam bstan par bgyiḥo //
dben paḥi lam bstan par bgyiḥo //

215. Vv 168-4-7: khams gsum rnam rgyal te
216. Vv 168-4-8: de g-yon raṅ raṅ chuṅ ma la
217. Vv 169-3-7: brtag par
218. Vv as above: chu yis
219. Vv 169-4-7: yaṅ na de bźin gśegs pa sam
220. Vv 169-4-8: lha ḥoṅs nas
221. Vv 170-1-8 reads instead: bde ḥgroḥi lam bstan par bgyiḥo

rnam par dben paḥi lam bstan par bgyiḥo //
ḥbyuṅ baḥi lam bstan par bgyiḥo //
mya ṅan las ḥdas paḥi lam bstan par bgyiḥo //
dam paḥi chos kyi lam bstan par bgyiḥo //
bde ḥgroḥi lam bstan par bgyiḥo //
spoṅ baḥi lam bstan par bgyiḥo //
ñon moṅs pa med paḥi lam bstan par bgyiḥo //
saṅs rgyas ñid du ḥgrub paḥi lam bstan par bgyiḥo //
byaṅ chub sems dpaḥ ñid du ḥgrub paḥi lam bstan par bgyiḥo //
rdo rje ḥdzin pa ñid du ḥgrub paḥi lam bstan par bgyiḥo //
dus thams cad du ḥjigs pa thams cad las bsruṅ ba daṅ // bskyab pa
daṅ / sba bar bgyiḥo / bdag ñid kyi bu bźin du yoṅs su bskyaṅ bar
57b bgyiḥo / deḥi pha rol gyi dgra kun bźom par bgyiḥo / groṅ dan groṅ
ḥdab daṅ / ljoṅs daṅ / rgyal po daṅ rgyal poḥi pho braṅ daṅ / rgyal
srid rnams bsruṅ bar bgyiḥo / yul daṅ phyogs daṅ groṅ khyer daṅ /
groṅ ḥkhor rnams bsruṅ bar bgyiḥo / rgyal srid kyaṅ stsal bar
bgyiḥo / rgyal srid thob pa rnams ni rgyal srid rgyas par bgyiḥo /
gliṅ gcig pa daṅ / gliṅ gñis pa daṅ / gsum pa daṅ / bźi pa daṅ / bde
ḥgro daṅ / miḥi gnas daṅ / saḥi ḥog daṅ / ḥkhor los sgyur ba rnams
stsal bar bgyiḥo / mdor na brgya byin ñid daṅ / tshaṅs pa ñid daṅ /
dbaṅ phyug chen po ñid kyaṅ stsal bar bgyiḥo[223] //

de nas bcom ldan ḥdas phyag na rdo rje ñid kyi ḥkhor gyi dkyil ḥkhor
la kun tu gzigs nas ḥdzum pa mdzad pa daṅ / ḥkhor gyi dkyil ḥkhor
de dag g-yos / yaṅ dag par g-yos / ḥgul yaṅ dag par ḥgul / ḥbar rab
(79a) tu ḥbar / yaṅ dag par rab tu ḥbar / dgod rab tu dgod / yaṅ dag
par rab tu dgog / rtse rab tu rtse / yaṅ dag par rab tu rtse źiṅ rmad
kyi ya mtshan du ma ḥjig rten du yaṅ dag par rab tu snaṅ bar gyur to //
58a de nas tshaṅs pa la sogs pa lhaḥi tshogs rnams śin tu dam par gyur
nas bcom ldan ḥdas la phyag ḥtshal te ḥdi skad ces gsol to / bcom
ldan ḥdas saṅs rgyas bcom ldan ḥdas daṅ / byaṅ chub sems dpaḥ
rnams ni rgyu ma mchis par ḥdzum pa mi mdzad na / ḥdzum pa
mdzad paḥi rgyu gaṅ lags / bcom ldan ḥdas deḥi slad du ḥdzum pa
mdzad paḥi rgyu gaṅ lags luṅ bstan du gsol / de nas bcom ldan ḥdas
phyag na rdo rjes lha rnams kyis gsol baḥi tshig gsan nas ḥdi skad ces
bkaḥ stsal to/tshaṅs pa la sogs pa lha rnams sṅon gyi saṅs rgyas thams
cad kyis bśad paḥi ḥchi bdag źi bar byed paḥi dge ba daṅ / dus ma
yin paḥi ḥchi bdag ḥjoms par byed paḥi rig sṅags gzi brjid chen po
58b gaṅ[224] pa thos sam / de nas bcom ldan ḥdas phyag na rdo rje la
phyag ḥtshal nas tshaṅs pa la sogs paḥi lha chen po de dag yaṅ dag
par rab tu mgu ste ba spu laṅs nas legs so źes bya ba ḥdi dag gsol to /
bcom ldan ḥdas legs so legs so / rdo rje ḥdzin pa legs so legs so / gaṅ

223. Vv 170-2-7 adds: bcom ldan ḥdas mdor na bdag cag gis dam bcas pa de las ḥgal bar gyur na bcom ldan ḥdas ñid bslus par gyur cig

224. Vv 171-2-4: gaṅ yin pa

gi slad du tshe thuṅ baḥi sems can rnams tshe bsriṅ bar bgyi ba daṅ / dus ma lags paḥi ḥchi bdag gis ñen pa rnams gaṅ gis dus ma lags par ḥchi ba las rnam par grol bar bgyi ba daṅ / ṅan soṅ du skyes pa rnams ṅan soṅ gi rgyud thams cad las ci nas kyaṅ rnam par grol bar bgyi ba daṅ / ḥkhor baḥi ḥjigs pas skrag paḥi sems can rnams bde blag tu ḥkhor ba la rgyab kyis phyogs par bgyis nas[225] myur du bla na ma mchis (79b) pa yaṅ dag par rdzogs paḥi byaṅ chub mṅon par rdzogs par ḥtshaṅ rgya bar bgyi baḥi slad du gzi brjid chen poḥi stobs daṅ / mthu chen poḥi rig pa[226] bśad du gsol /

de nas bcom ldan ḥdas phyag na rdo rje tshaṅs pa la sogs pa lha rnams kyis gsol baḥi tshig gsan nas / de bźin gśegs pa thams cad kyi sñin po ḥdi[227] ñid kyi sku daṅ gsuṅ daṅ thugs rdo rje las byuṅ ṅo /

OṂ puṇye puṇye mahāpuṇye aparamita-āyuḥpuṇye jñānasambharopacite SVĀHĀ /

sñiṅ poḥi rig paḥo /

OṂ DHRA SVĀHĀ / ñe baḥi sñiṅ poḥi rig paḥo /

OṂ BHRUṂ SVĀHĀ / ñe baḥi sñiṅ poḥi rig paḥo/

OṂ KRAṂ SVĀHĀ / sñiṅ po yaṅ dag par bskul baḥi rig paḥo/

OṂ TRĀṂ SVĀHĀ / sñiṅ po dam paḥo /

59a OṂ TRĪṂ SVĀHĀ / gsaṅ baḥi sñiṅ poḥo /

de nas de dag gi dkyil ḥkhor bśad de /

dkyil ḥkhor rtsibs bźi par byas la / deḥi dbus su de bźin gśegs pa tshe daṅ / bsod nams daṅ ye śes kyi tshogs daṅ[228] gzi brjid tshad med paḥi rgyal po źes bya ba gźag ste[229] BHRUṂ źes bya baḥi sñiṅ poḥo deḥi spyan snar ni phyag na rdo rje ste / vajri HRĪḤ[230] źes bya baḥi sñiṅ poḥo / g-yon par ni khro bo ste / KRAṂ źes bya baḥi sñiṅ poḥo / g-yas par ni nam mkhaḥi sñiṅ po ste / TRĀṂ źes bya baḥi sñiṅ poḥo/ rgyab tu ni ḥphags pa kun tu spyan ras gzigs kyi dbaṅ[231] po mi ḥjigs pa sbyin pa źes bya ste / HRĪ źes bya baḥi sñiṅ poḥo /

de bźin gśegs paḥi ḥod kyi dkyil ḥkhor la rig pa rnams[232] briḥo[233]/ bum pa lṅa daṅ[234] brgyag ḥkhor los sgyur baḥi snags kyis btab la gźag go / bdug pa la sogs[235] pa las thams cad paḥi khro boḥi snags

59b kyis btab[236] pa daṅ mchod pa la sogs pa gźag ste / sgo ba thams cad

225. Vv 171-3-4: gyur nas
226. Vv 171-3-5: rig snags
227. Vv 171-5-4: sñiṅ poḥi rig snags ḥdi
228. Vv 172-3-4: tshogs dpag tu med paḥi gzi
229. Vv 172-3-4: źes bya baḥi miṅ bris te
230. Vv 172-3-5: tram
231. Vv 172-3-5: ḥphags pa spyan ras gzigs dbaṅ phyug, and omits the rest.
232. Vv 172-3-6: rig snags rnams
233. Vv as above, adds: sgo rnams su ni lcags kyu la sogs paḥi sgo skyoṅ ba rnams raṅ raṅ gi sñiṅ po daṅ bcas pa bri bar byaḥo
234. Vv 172-4-8: ḥam
235. Vv 172-5-1 adds: la sogs mchod paḥi yo byad thams cad la ni
236. Vv 172-5-1: btab la bźag par bya ba ñid do, and omits the rest.

kyaṅ de bźin no / de nas sṅags mkhan bdag ñid źugs la / bde bar gśegs pa dam pa sras daṅ ḥbaṅs su bcas śiṅ ḥkhor gyis bskor te rig pa
(80a) daṅ lhan cig spyan draṅ ṅo[237] / de bdag ñid dbaṅ bskur te / skyil mo kruṅ bcas nas ḥdug la stoṅ phrag brgya bzlas na[238] / de bźin gśegs pa ḥam / rdo rje ḥdzin pa ḥam / ḥphags pa spyan ras gzigs kyi dbaṅ phyug kyaṅ ruṅ ste mṅon sum du mthoṅ na de ḥdod paḥi mchog so sor thob par ḥgyur ro / ci ste mñam par gźag na deḥi tshe-yid kyis las thams cad nus par ḥgyur ro[239]/de nas rdo rje ḥdzin maḥi[240] phyag rgya bciṅs la OṂ vajradhāra ratnadhāra padmadhāra viśva-dhāra tathāgatasamayamatikrima tathāgatasamayadhara-ātmako haṃ źes ṅa rgyal bskyed la slob ma rnams gźug par byaḥo //
de nas ḥdis me tog dor bar byaḥo / OṂ tathāgata praticcha HO samayas tvaṃ /
de nas phreṅ ba de ñid kyis mgo la bciṅs la / dbaṅ bskur bar byaḥo /
OṂ sarvatathāgata-abhiṣiñca vajradhara-ajñāya[241] HUṂ BHRUṂ/
60a OṂ vajravajra-abhiṣiñca HUṂ HUṂ / OṂ ratna-ratna-abhiśiñca TRĀṂ TRĀṂ /
OṂ padma-padma-abhiṣiñca HUṂ HRĪḤ / OṂ karma-karma-abhiśiñca HUṂ KRUṂ /
de nas dam tshig daṅ bkaḥi dbaṅ bskur bar byaḥo / de la dam tshig ni /
dkon mchog gsum daṅ byaṅ chub sems // bla ma dam pa rnams mi spaṅ[242]//
srog chags rnams ni gsad mi bya // ma byin pa yaṅ mi blaṅ źiṅ //
rdzun du smra bar bya ma yin // pha rol bud med spyad mi bya[243] //
bla ma smad par mi bya ste // de yi grib ma mi bgom źiṅ //
slob dpon ma yin mi gzuṅ la // rdo rje slob dpon mtshan mi brjod //
sṅags daṅ phyag rgya mi smad de // lha rnams la lta smos ci dgos //
ji[244] ste glen pas smad na ni//nad kyis ṅes par ḥchi bar ḥhgyur[245] //
sñiṅ daṅ lha yi grib ma daṅ // ḥjig rten ḥjig rten ḥdas pa yi //
60b phyag rgya yi geḥi mtshan ma rnams / gom pas bgom par mi byaḥo//
gleṅ pas dkon mchog gsum sogs daṅ[246] // saṅs rgyas bstan la gnod byed daṅ //

237. Vv 172-5-8: bde bar gśegs pa sras daṅ bcas śiṅ rig daṅ lhan cig spyan draṅs la bdag ñid dbaṅ bskur bar byaḥo
238. Vv 173-1-1: de nas skyil mo kruṅ bcas la ḥdug pa mñam par bźag la stoṅ ṅam brgya bzlas par bya ste
239. Vv 173-1-2: ci ste mñam par ma bźag na ḥaṅ deḥi tshe yid kyi las nus pa daṅ stobs daṅ ldan par ḥgyur ro
240. Vv 173-2-5: rdo rje ḥdzin paḥi
241. Vv 173-3-3: ajñāpaya
242. Vv 173-4-5: bla ma dam pa mi spaṅ źiṅ
243. Vv 173-4-5 adds: ñes pa kun gyi gzir gyur paḥi chaṅ ni btuṅ bar mi bya źiṅ
244. Vv 173-4-7: gal te
245. Vv as above: ḥdir ni nad gyis ḥchi ḥgyur źiṅ / pha rol mnar med mi bzad paḥi/ dmyal bar skye bar the tshom med /
246. Vv 173-4-8: mkhas pas dkon mchog gsum sogs daṅ

bla ma smod la brtson pa rnams[247] // mkhas pas bsgrims te gsad par bya //
chos min (80b) ldan dań sdig spyod dań // rtag tu sems can gnod brtson dań //
dam tshig sdań rnams sñiń rtse baḥi // sṅags mkhan gyi sni sṅags kyis bsad //[248]
ḥjuṅs pa rnams kyi nor blaṅs la[249] // sems can ḥphoṅs la sbyin par bya //
bla ma la ni mchod pa dań // de ltar dam tshig bsgrub pa dań //
dkyil ḥkhor phyir dań dam tshig can[249a] // phan phyir rgyal baḥi sras rnam la //
mchod phyir mi yi dbań po[250] ḥam // phyug po rnams kyi nor phro go //
sems can rnams la phan spyod pas[251] // rtag tu dam tshig bla maḥi nor[252] //
srog chags srog ni bsruń baḥi phyir // rdzun du yań ni smra bar bya[253] //
saṅs rgyas rnams ni mñes bya dań // dam tshig rnams ni bsruń ba dań //
61a sṅags rig pas ni bsgrub paḥi phyir[254] // gźan gyi bud med bsten par bya //
rdo rje sems dpaḥi gnas ḥdug nas // thams cad byas źiń kun zos kyań //
ḥgrub ḥgyur ñes par mi ḥgyur na // sñiń rje ldan pas[255] smos ci dgos //
de nas ḥdis bkaḥi dbań bskur bar byaḥo // OṂ sarvatathāgata-ajñāna te dāsyāmi grihṇa vajrasusiddhaye / OṂ vajra tiṣṭha HUṂ /
ḥdis rdo rje lag tu byin la las kyi dbań bskur bar byaḥo /
OṂ sarvakarmāṇi kuru buddhānāṃ HUṂ /
de nas bla ma bla maḥi phyir[256] // khyod kyis lus mchog sbyin par bya //
nor dań dbyig dań ḥbru rnams dań // stan dań gźon pa de bźin te //
bran gyi mchog dań khań pa dań // rgyal po rgyal srid de bźin te //
bu dań bu mo chuń ma dań // ma dań sriń mo tsha mo dań //
gźan yań ci bźed thams cad ni / phan par bsams phyir bla ma dbul[257] /
de nas byań chub bar du ni // saṅs rgyas ñi dań gźan dag dań //

247. Vv as above: bla ma smod brtson la sogs rnams / sñiń rje bsgral te gsod par bya / and omits the next verse.
248. Vv 173-5-1: dam tshig ñams rnams mkhas pas ni / sṅags dań mthu dań sbyor bas bsad /
249. Vv as above: rdzas dań ldan Źiń ser sna can / śin tu ḥchums pa nor blaṅs la /
249a. Vv 173-5-2: dkyil ḥkhor phyir dań spun rnams dań / de bźin rgyal baḥi sras rnams la /
250. Vv as above: bdag po
251. Vv 173-5-3: phan spyod dań
252. Vv as above: de bźin bla maḥi nor rnams dań
253. Vv as above: rdzun gyi tshig ni smra bar bya
254. Vv 173-5-4: sṅags mkhan gyis ni sgrub paḥi phyir
255. Vv as above: ldan la
256. Vv 176-2-3: de nas saṅs rgyas bsgrub phyir bla ma la
257. Vv 176-2-4: dad pas bsams nas bla ma la / dbul ba ñid du bya ba yin /

61b ḥjig rten pa yi mthu chen rnams // gaṅ ḥdod pa dag bsgrub ḥdod pas //
dṅos grub rnams ni gsol bar bya //
de nas bu la phan paḥi phyir // sṅags mkhan ser sna med sems daṅ //
dad pas dad paḥi sems ldan la // dṅos grub rnams ni (81a) sbyin par bya[258] //
chos rnams thams cad dṅos[259] med par // sems kyis bsgom pa byas nas kyaṅ //
A las zla baḥi dkyil ḥkhor bsam // raṅ gi sa bon de dbus su //
bsams nas dam tshig phyag rgya yaṅ // bsam źiṅ de bźin de ñid du //
sgrub pa po ni sgyur bar bya // lha yi rnal ḥbyor tshul du bsgyur[260] //
de nas raṅ gi sa bon daṅ // phyag rgyas phyag rgya de byin brlab[261] //
lta ḥog go rims ji bźin du[262] // saṅs rgyas rnams kyis dbaṅ bskur ro //
de nas ṅa rgyal bskyed nas kyaṅ // mkhas pa yis ni bsgrub byas na //
de bźin gśegs kyaṅ ḥgrub ḥgyur na // dṅos grub gźan lta smos ci dgos //
de nas tshaṅs pa la sogs pa lha chen po rnams kyis bcom ldan ḥdas la
phyag ḥtshal nas ḥdi skad ces gsol to / bcom ldan ḥdas rgyal po daṅ /
62a rgyal poḥi bu daṅ / rgyal poḥi blon po daṅ / rgyal rigs daṅ bram ze
daṅ rjeḥu rigs daṅ dmaṅs rigs daṅ gźan yaṅ dman źiṅ kho re chuṅ
ba[263] phyag dar ba daṅ mthaḥ ḥkhob paḥi rigs ṅan gyi skye bo rnams
dkyil ḥkhor gyi rgyal po ḥdir źugs na de dag gi rnam par smin pa ji lta
bur ḥgyur / bcom ldan ḥdas kyis bkaḥ stsal ba / gaṅ ma ḥoṅs paḥi sems
can rnams la phan paḥi phyir ṅa la źus pa de ni / legs so legs so / lhaḥi
bu rnams dkyil ḥkhor gyi rgyal po ḥdir źugs pa daṅ / dbaṅ bskur ba
daṅ / bris pa daṅ / bcug pa daṅ / rjes su yi raṅ dbaṅ / phyag byas pa
daṅ / mchod pa rnams kyi ḥbras bu daṅ / rnam par smin pa ñon cig /
lhaḥi bu rnams mdor na ṅa la yaṅ deḥi yon tan bśad par spobs pa
med de / deḥi bsod nams kyi phuṅ po gaṅ yin pa de brgya phrag
stoṅ du mar bsgyur kyaṅ graṅs su yaṅ mi chog / bgraṅ bar yaṅ mi
chog / dper yaṅ mi bzod de /
de bźin du de bźin gśegs pa thams cad kyi phuṅ pos kyaṅ mi bzod do /
dkyil ḥkhor ḥdir źugs paḥi sems can rnams (81b) kyi ḥbras bu daṅ /
rnam par smin pa gaṅ lags pa de ni bcom ldan ḥdas ṅo mtshar cheḥo /
62b rdo rje ḥdzin pa ṅo mtshar cheḥo / bcom ldan ḥdas bdag cag gi dkyil
ḥkhor la sogs par ḥjug par sproḥo / bcom ldan ḥdas rdo rje ḥdzin pa
sproḥo / de nas lha de dag gis de bźin du phyag ḥtshal nas ḥdi skad
ces gsol to / bcom ldan ḥdas ḥdzam buḥi gliṅ gi sems can bsod nams

258. Vv 176-4-8 omits the above two lines and reads this: rnal ḥbyor pas ser sna med pas dad pa chen pos dad pa daṅ ldan paḥi bu la dṅos grub ḥgrub paḥi rgyu bla na med pa spyin par bya ba ñid do de la dṅos grub kyi rgyu ji lta bu źig yan sñam pa la
259. Vv as above: bdag
260. Vv 176-5-3: tshul gnas te
261. Vv as above: phyag rgya sṅags kyis de byin brlab
262. Vv 176-5-3: rim paḥi rjes las ji bźin du
263. Vv 178-1-4: bsod nams chuṅ pa

chuṅ źiṅ tshe thuṅ ba daṅ / ṅan soṅ gi rgyud daṅ ldan pa daṅ / sems can dmyal ba daṅ / yi dags daṅ / byol soṅ rnams su skyes pa dag kyaṅ mchis na / bcom ldan ḥdas de dag la bdag cag gis ji ltar bsgrub par bgyi / kye lhaḥi bu rnams sems can de dag ni dkyil ḥkhor ḥdi ñid du chug cig / chos kyi yi ge yaṅ zlos su chug cig daṅ / des sems can de dag
63a tshe riṅ bar ḥgyur / bsod nams daṅ bral ba rnams bsod nams daṅ ldan par ḥgyur / ṅan soṅ las kyaṅ rnam par grol bar ḥgyur / kye lhaḥi bu rnams ṅan soṅ du skyes zin pa gaṅ yin pa de dag gi miṅ la yaṅ dbaṅ bskur cig / gzugs brñan la yaṅ dbaṅ bskur bar byos śig / mchod rten la yaṅ dbaṅ bskur bar byos sig / raṅ gi lhaḥi sku la yaṅ dbaṅ bskur bar byos śig / chuṅ ṅu na de daṅ rigs mthun pa daṅ / deḥi bu daṅ / de daṅ rus mthun pa daṅ deḥi miṅ ḥdzin pa ḥam / bran la yaṅ dbaṅ bskur cig / źag bdun du dkyil ḥkhor du bcug te dbaṅ bskur na gdon mi za bar źag bdun gyis ṅan soṅ gi bsgrib pa las rnam par grol bar ḥgyur ro /

lhaḥi bu rnams deḥi miṅ nas smos te ḥbum phrag gñis sam ḥbum phrag gsum ḥam ḥbum phrag bźi nas ḥbum phrag brgya phrag stoṅ gi bar du bzlas pa byas na mtshams med pa lṅa byas pa yaṅ rnam par thar bar ḥgyur na sdig pa chuṅ du byas pa rnams lta mos kyaṅ ci dgos /

lhaḥi bu rnams źi ba yi // hom khuṅ tha ma bar ma mchog //
khru gaṅ khru do khru bźi paḥi // zlum po ñid du byas nas ni //
de yi miṅ daṅ yuṅs kar gyis // brgya phrag stoṅ du bsreg byas na //
63b ṅan soṅ kun las rnam par thar // deḥi śa daṅ rus pa daṅ //
skra daṅ thal ba la sogs pas // cho ga de daṅ ḥdra bar ni //
sbyin sreg byas nas ṅan soṅ yaṅ // kun nas rnam par thar bar ḥgyur //
deḥi dbus su ḥkhor lo ni // rtsibs brgyad ḥod zer dkar ḥbar bri //
ḥkhor yud rdo rje rtse lṅa pa[264] // ḥod zer dkar daṅ ldan par bri //
de nas rdo rje rgya gram daṅ // rdo rje rin chen chu skyes mchog //
de nas sdig pa gźom paḥi phyir//phyag rgya sna tshogs bźag par bya[265]// phyiḥi[266] rdo rje rigs rnams kyi // phyag rgya rnams ni phyi rol bri //
gzaḥ daṅ skar maḥi mtshan ma daṅ//de ltar ḥjig rten skyoṅ ba rnams//
gtso bo ri mo lugs maḥaṅ ruṅ // rdo rje can daṅ lhan cig gźag //
bya daṅ bum pa bkaṅ ba daṅ // gtor ma lha bśos rab dkar gźag[267] //
mdor na thig ni btab nas kyaṅ // cho ga bźin du bri bar bya //
dkar poḥi gos ni bgos nas kyaṅ // saṅs rgyas gzugs can mi ḥjigs pas //
ṅan soṅ rgyud na gnas pa yi // sems can rjes su dran byed ciṅ //
64a sdig daṅ sgrib pa źi baḥi phyir // saṅs rgyas kun gyi sbyin sreg ni[268] //
mar daṅ ḥo ma sbraṅ rtsi can // ḥbras yos yuṅs kar bsres pa daṅ //

264. Vv 180-2-8: lṅa la
265. Vv as above: sdig pa gźom phyir phyag rgya rnams / sna tshogs pa ni bźag par bya /
266. Vv 180-3-1: phyi rol
267. Vv 180-4-2: gtor ma bum pa gaṅ ba daṅ / de bźin me tog dkar rnams daṅ
268. Vv 180-4-3: dag paḥi rgyud las sbyin sreg ni

deḥi rus pa śa la sogs[269] // yaṅ na miṅ nas smos te bya //
de ni bde ḥgror skyes nas kyaṅ // mkhas pas rgyas pa bya dgos te //
khru do pa ḥam khru bźi pa // de ltar mchog ni khru brgyad par //
byas nas hom khuṅ gru bźi pa // kun tu mu ran ldan par bya //
de dbus padma rin chen can // ḥod zer ser po ldan par bri //
ḥkhor yug tu ni rin chen daṅ // mu ran rnams la chu skyes bri //
phyi rol du ni rigs lṅa yi // so soḥi phyag rgya bri bar bya //
de ltar phyi yi lha rnams daṅ // lcags kyu la sogs bri bar bya // (82b)
gos rnams ser por bsgyur nas kyaṅ // mtho ris gnas pa rjes dran źiṅ[270] //
de la phan źiṅ rgyas paḥi phyir // rgyas pa yi ni las byas nas //
lus can de yi tshe daṅ dpal // gzi brjid bde baḥi loṅs spyod ḥphel //
64b de nas phan phyir ṅes par yaṅ // dbaṅ du bya baḥi las byas na //
hom khuṅ gźu yi dbyibs ḥdra la // khru gaṅ ba ḥam khru do pa //
khru bźir byas la deḥi dbus su // padma dmar po bris nas kyaṅ //
deḥi dbus su mdaḥ bcas paḥi // gźu yaṅ de bźin bri bar bya //
ḥkhor yug tu yaṅ mdaḥ bcas paḥi // gźu ni kha dog dmar por bri //
sṅags rdzogs pas ni rtag par yaṅ // phyi rol de daṅ ḥdra bar bya //
sems can de yaṅ dran byas te // dmar por gyur paḥi gos gyon la //
me tog dmar ram padma ḥam // ḥbras bu dmar ram tshon bskus paḥi //
mar daṅ gur gum bsres pa daṅ // tsan dan dmar poḥi phye ma yis //
sbyin sreg byas na lha la sogs // thams cad de yi dbaṅ du ḥgyur //
de la gdon rnams gźom paḥi phyir // mṅon spyod kyaṅ ni brtsam bya ste[271] //
phyed daṅ gsum ḥam khru gsum ḥam[272] // de ltar dam pa khru dgur bya //
khru gsum pa daṅ ldan par ni // dbus su rdo rje rtse dgu pa[273] //
rtse gsum pa daṅ rgya gram paḥi // rdo rje rnams daṅ dbyig pa daṅ //
65a mgo ni rdo rje rtse gsum daṅ // dgra sta rtse gcig mu khyud bskor[274] //
phyi rol du yaṅ rim gsum du // sṅa ma bźin du brgyan par bya //
bya daṅ gtor ma bum pa daṅ // bśos cha rnams pa maṅ du gźag //
śa daṅ khrag gis bkaṅ ba yi // mgo bo thod[275] pa kun tu bźag //
deḥi lus can sdig sogs daṅ // bgegs rnams gźom par bya baḥi phyir //
gos nag bgos śiṅ khros nas kyaṅ // ḥjig rten gsum rgyal bdag ñid bsgyur[276] //

269. Vv 180-4-4: de yi śa daṅ rus la sogs
270. Vv 180-5-6: mtho ris gnas su rjes su dran
271. Vv 181-3-3: de la gnod rnams gźom byaḥi phyir / mṅon spyod kyi ni las bya ste
272. Vv as above: phyed daṅ gsum las khru gsum ḥam
273. Vv 181-3-4 adds: kha dog nag po ḥbar ba bri / mu phran kyi ni naṅ dag tu
274. Vv as above: rdo rje rnams ni bskor bar bya
deḥi phyi rol mu khyud ni / dbyug pa rdo rje rtse gsum daṅ /
dgra sta daṅ ni ral gri bskor /
275. Vv 181-3-6: mgo boḥi thod pa
276. Vv as above: bdag ñid can / tiṅ ṅe ḥdzin du sñoms źugs nas

de nas de yi sdig bcom lus // bgegs daṅ phrel te ci bde bar//
mtho ris ḥjig rten mi yi naṅ // khams gsum pa na ci bder spyod //
go rims ḥdi dag ñid kyis ni // tshe ḥdiḥi gnas la ḥaṅ bya ba ste //(83a)
de nas gaṅ gi phyir byas pa // de yi phyir yaṅ de bźin ḥgyur //
gźan dag kyaṅ ni las rnams kun // sña ma ji bźin de ltar bya //
de ni sems can thams cad laḥaṅ // myur du bde bskyid myoṅ bar ḥgyur[277] //

65b de nas tshaṅs pa la sogs pa lha rnams yid mgu nas bcom ldan ḥdas la phyag ḥtshal te ḥdi skad ces gsol to / bcom ldan ḥdas ṅan soṅ du skyes paḥi sems can rnams kyi don daṅ phan pa daṅ bde baḥi slad du brtag paḥi rgyal po ḥdi ḥbri ba daṅ / ḥbri ḥjug paḥi[278] / rigs kyi bu ḥam rigs kyi bu mo rnams bdag cag tshaṅs pa la sogs pa lha rnams kyis[279] / bu bźin du yoṅs su bskyaṅ bar bgyi / gaṅ rgyal po daṅ rgyal poḥi bu daṅ rgyal poḥi blon po rnams ji ltar gsuṅs paḥi rjes su slob na deḥi rgyal srid ḥphel bar bgyi / yul daṅ phyogs daṅ / raṅ gi skye bo daṅ / yoṅs kyi skye bo daṅ / bran la sogs pa bsruṅ bar bgyi / nor daṅ ḥbru rnams maṅ du ḥbyor bar bgyi / bud med daṅ skyes pa daṅ khyeḥu daṅ bu mo rnams daṅ ldan par bgyi / ḥbyor ba daṅ rgyas pa daṅ lo legs pa daṅ źi ba rnams su bgyi na / ji ltar bśad pa la mi rtog par bgyi ba[280] lta smos kyaṅ ci ḥtshal gaṅ gis brtag paḥi rgyal po ḥdi dad pas /

66a rgyal mtshan gyi rtse mo la brtags te / groṅ daṅ droṅ khyer du btsugs la / bdag ñid kyis bsu ba daṅ / glaṅ po cheḥi steṅ du bźag la groṅ daṅ groṅ khyer la sogs pa thams cad bskor na / nad daṅ gnod pa thams cad ma mchis par ḥgyur la / sems can chen po deḥi druṅ na bdag cag bran gyi tshul lam buḥi tshul du gnas par bgyi / gaṅ du ḥdi[281] rab tu spyod pa de na bcom ldan ḥdas phyag na rdo rje ñid loṅs spyod rdzogs paḥi skus rdo rje sems dpaḥi skur źugs par ḥtshal bar bgyi ste / bcom ldan ḥdas rdo rje sems dpaḥ kun tu (83b)bzaṅ po re ba thams cad yoṅs su skoṅ ba de ñid brtag paḥi rgyal po[282] gzugs su bźugs par ḥtshal bar bgyiḥo / de bźin gśegs pa thams cad ḥkhor daṅ bcas te bźugs par ḥtshal bar bgyiḥo / sa phyogs de mchod rten du gyur par ḥtshal bar bgyi ste / mchod par bgyi / phyag ḥtshal bar bgyi / kun tu bsruṅ bar bgyiḥo/ bdag cag tshaṅs pa la sogs pa lha rnams kyis brtag rgyal po ḥdi kun la rgyas par ḥchaṅ baḥi rdo rje slob dpon dkaḥ thub chen po deḥi g-yog bgyiḥo/

277. Vv 181-5-3: myur du bde skyid ḥgrub par ḥgyur

278. Vv 182-2-4 adds: ḥdi ḥdrir ḥjug pa daṅ ḥchaṅ ba daṅ gźan la rgya chen po ston pa daṅ ḥdi rnal ḥbyor du byed pa daṅ rig pa chen po bzlos pa daṅ ñan pa daṅ mchod pa daṅ bsñen bkur byed pa rnams kyis rigs kyi bu etc.

279. Vv as above: bdag tshaṅs pa la sogs pa daṅ lha daṅ bcas paḥi ḥkhor rnams kyis

280. Vv 182-2-7: ji ltar bśad paḥi bsgrub pa la mṅon par źugs pa rnams lta mos etc.

281. Vv 182-3-1: daṅ du brtag paḥi rgyal po ḥdi

282. Vv 182-3-3: rgyal poḥi

bran gyi tshul du gnas par bgyiḥo //
bkaḥ ñan paḥi tshul du gnas par bgyiḥo //
bsgo ba thams cad mñam par bgyiḥo //
phan pa daṅ bde ba thams cad bgyiḥo //
dṅos grub thams cad kyaṅ stsal bar bgyiḥo //
bcom ldan ḥdas mdor na deḥi rkaṅ paḥi rdul mgo bos[283] blaṅ bar bgyiḥo //
bcom ldan ḥdas phyag ḥtshal bar bgyiḥo //
bcom ldan ḥdas mchod par bgyiḥo //
bdag cag deḥi phyi bźin du rjes su ḥbraṅ ṅo //
bcom ldan ḥdas[284] dkyil ḥkhor du źugs te/dbaṅ bskur ba gaṅ lags pa
de dag kyaṅ bdag cag gi dpon po lags par ḥtshal bar bhyiḥo /
phyag na rdo rje lags par ḥtshal bar bhyiḥo //
rdo rje sems dpaḥ lags par ḥtshal bar bgyiḥo//
bde ba chen po kun tu bzaṅ po lags par ḥtshal bar bgyiḥo //
67a de bźin gśegs pa lags par ḥtshal bar bgyiḥo //
de nas bcom ldan ḥdas phyag na rdo rje tshaṅs pa la sogs pa lha rnams la ḥdi skad ces bkaḥ stsal to / tshaṅs pa la sogs pa lha rnams chos la rim gro bya bar de ltar dam tshig bcas par gyur ba gaṅ yin pa de ni legs so legs so / legs par sgrubs śig[285] //

283. Vv 182-3-6: rdul la bdag gi spyi bos
284. Vv 182-3-7: bcom ldan ḥdas kyi
285. Vv. 182-4-2. legs kyis ji skad du smras pa bźin du brtag paḥi rgyal po ḥdi la mṅon bar sbyor baḥi sems can chen po de la bsruṅ ba daṅ bskyab pa la sogs pa gyis śig daṅ de ni de bźin gśegs pa thams cad la bsñen bkur byas pa ñid du ḥgyur ro

bam po gsum pa ste tha maḥo /[286]
de nas bcom ldan ḥdas phyag na rdo rjes sṅags daṅ rig pa daṅ / sñiṅ
po thams cad brtan par bya baḥi phyir ñid kyi sñiṅ po ḥdi bśad do /
OṂ vajra (84a] BHRUṂ TRUṂ vajrapāṇi dṛḍha tiṣṭha[287] HUṂ
OṂ HUṂ /
OṂ vajra HUṂ PHAṬ/ OṂ [vajra][288] dṛḍha vajra HUṂ PHAṬ/
OṂ vajra HUṂ SA / OṂ vajra HUṂ A /

de nas de dag gi dkyil ḥkhor bśad de /
dkyil ḥkhor sṅa ma bźin bris la // dbus su rdo rje bri bar bya//
yaṅ na rdo rje sems dpaḥ ḥam // kun tu bzaṅ po bde ba che //
spyan sṅar phyag na rdo rje la // gyas su phyag na rin chen bsnams //
phyag na pad ma nub phyogs bri // byaṅ phyogs phyag na rgya gram
bsnam //
67b phyi rol tu ni kun bskor ciṅ // saṅs rgyas thams cad gźag par bya //
de yi phyi rol sems dpaḥ rnams // go rims bźin du bri bar bya //
de yi phyi rol sems dpaḥ rnams // byams pa la sogs mchog chen bri //
de ltar dge sloṅ kun dgaḥ sogs // thub rnams de yi phyi rol bri //
raṅ gi chuṅ ma bus bskor baḥi // tshaṅs pa la sogs phyi rol bri //
gzaḥ daṅ skar ma lha rnams daṅ // rgyal po bźi po rnams daṅ ni //
phyogs skyoṅ ḥjig rten skyoṅ ba rnams //
de yi phyi rol dmyal kun daṅ // ḥdod chags la sogs byol soṅ ḥdra //
sgo sgor gsuṅs pa de bźin du // sgo ba stobs kyis dam pa rnams //[289]
dri rnams lṅa yi chus bkaṅ ba // gser gyi bum pa ḥod chen daṅ //
gtor ma daṅ ni lha bśos daṅ // me tog bdug pa rab mdzes daṅ //
gdugs daṅ rgyal mtshan ḥphaṅ rnams daṅ // bla re daṅ ni rṅa mchog
daṅ //

286. bam po gsum pa Ts 71a3=4 : de nas da ni rtsa ba daṅ rgyud phyi mar ma bstan paḥi cho ga lhag ma rnams ston paḥi rgyud phyi maḥi phyi ma ston te

287. Variations in seed-syllables, Text A after tiṣṭha: HUṂ OṂ HUṂ / Ts:HUṂ OṂ HUṂ A / and Vv 183-2-1 probably correctly after tiṣṭha HUṂ / OṂ A HUṂ /

288. Only Text A inserts vajra before dṛḍha.

289. This line corresponds with Text B page 231[22], which hereafter diverges. It is noteworthy that Vv does not quote Text A in his commentary from line 10 to 22 (=Vv 183-4-7) and his text does not resume completely until p. 359[5] (=Vv 183-5-8). He covers the section by means of a description of the *maṇḍala* without any textual quotation, while the section is refered to simply as the section from: dri rnams lṅa yis bkaṅ ba yi źes pa nas / dkyil ḥkhor mchog ni brgyan par bya źes paḥi bar du, viz. up to a line which does not occur in Text A and seems to be unknown to Ts 72a[2-3].

dril bu rdo rje nor bu daṅ // do śal ñi zla la sogs rgyan //
ḥdod can rnams kyi ḥbras bu ni // ḥdod paḥi yon tan lṅas bkaṅ ṅo //
de nas sṅags mkhan ñid kyis ni// spyan draṅs bdag ñid ḥjug par bya /
bdag ñid kyis ni dbaṅ yaṅ bskur //
sdom gnas dam tshig ldan pa daṅ // bla ma mos śiṅ mi ḥjigs la //[290]
rigs skyes skyon daṅ bral ba daṅ // ser sna ma lus spaṅs gyur ciṅ //
yon tan maṅ por ldan gyur pa // gtoṅ daṅ tshul khrims maṅ du thos //
byams pa daṅ ni sñiṅ rjeḥi sems // dgaḥ daṅ btaṅ sñoms gnas pa daṅ
[84b] stoṅ pa mtshan ma med paḥi sems // smon pa med paḥi yid
ldan paḥi //
slob ma dam pa sṅags ḥdi yis // byaṅ chub tu ni sems bskyed la //
sṅags mkhan gyis ni gzuṅ bar bya //
OṂ vajra HUṂ JA / OṂ vajra-samaya praveśa HUṂ /
OṂ vajrapāṇi pratīccha vajrasattva mahāsukha HUṂ HA HA
HA samayas tvaṃ//
me tog gi phreṅ ba dor nas gaṅ la bab paḥi sṅags daṅ phyag rgyas
mgo bo la bciṅ bar bya / de nas dam tshig sbyin par bya ste //
OṂ rigs kyi bu khyod kyis dkyil ḥkhor ḥdi ma mthoṅ baḥi mdun du
smra bar mi byaḥo[291] // gal te khyod kyis su yaṅ ruṅ ba la smras na ni
phyag na rdo rje ñid kyis rdo rje ḥbar źiṅ rab tu ḥbar bas khyod kyi
mgo bkas par ḥgyur ro / OṂ vajra-samaya dṛdha HUṂ A /
de nas ḥdis dam tshig gi chu blud la gdoṅ g-yogs dgrol bar byaḥo /
OṂ vajra-cakṣu paśya HO // OṂ ājñāpayati pan ne mokṣayamani
HUṂ PHAṬ[292] //
de nas phyag na rdo rje la sogs pa saṅs rgyas daṅ byaṅ chub sems dpaḥ
bstan te saṅs rgyas kyi spyan sṅar dbaṅ bskur bar byaḥo
OṂ vajrapāṇi svayānte anurakto abhiṣiñca HRIḤ/[293]
OṂ vajra vajra abhiṣiñca sarva-vajra-abhiṣekata HUṂ Ā /
OṂ buddha abhiṣiñca sarva-buddha-abhiṣekata OṂ HUṂ /
OṂ ratna abhiṣiñca sarva-ratna-abhiṣekata OṂ TRAṂ /
OṂ padma abhiṣiñca sarva-padma-abhiṣekata OṂ HRIḤ /
OṂ karma abhiṣiñca sarva-karma-abhiṣekata OṂ Ā /
de nas bdag gi lus la sogs pa yon tu phul la bkaḥ mnod par byaḥo /

290. Vv 183-5-8: daṅ bar bcas for ḥjigs la.

291. Up to smra bar mi byaḥo inserted from Vv 184-3-1/2. Missing in Text A and Ts.

292. A troublesome mantra given by Ts 72b[2] thus: ājñāpayati ban ne (khyod kyi mi. śes paḥi rab rib) mokṣaya mani HUṂ PHAṬ (dgrol bar bgyiḥo).
Vv 184-3-3: agjñanapatale mokṣayemi HUṂ.
dBaṅ-phyug rgyal-mtshan's commentary (T.T. Nr 3454)226-2-1:
OṂ ta jñana be ta la na te / mahāmami HUṂ.
Kāmadhenu does not quote the mantras but merely numbers them 100-4-8 onwards.
Text A reads : ajñapata yāna te mokṣa ya ma mi HUṂ PHAṬ /
According to Ts the meaning is: 'I am to be freed from the obscurations of ignorance' or something similar.

293. Another corrupted mantra showing variations in the different texts. It could be svayaṃ te etc. 'Vajrapāṇi himself who is attached to you, consecrate !'

OṂ sarva-tathāgata-ājñā-abhiṣekata skānte dāsyāmi gṛhṇa vajra-
prasiddhaye SVĀHĀ[294] //
de nas las thams cad byed du gźug ciṅ dṅos thams cad kyaṅ sbyin par
byaḥo//
de nas bde ba bskyed nas ni // dkyil ḥkhor bźi poḥi dbus su ni //
kun tu bzaṅ ṅam bde ba che // bdag ñid kyis ni bsgom nas kyaṅ //
sñiṅ kar HUṂ źes bya bsams nas // rdo rje sems dpaḥ mñam par
ḥgyur //
dpal ldan las rnams kun byed ciṅ // kun tu bzaṅ por bdag ñid ḥgyur //
[85a] de ltar gyur ba the tshom med // HUṂ las saṅs rgyas gzugs
gyur na //
sñiṅ khar ḥkhor lo rab bsgoms nas // phyag na rdo rje ḥdra bar ḥgyur//
rdo rje khro bor rnam bsgoms te // sñiṅ kaḥi dbus su PHAṬ ces pa//
HUṂ źes bya bas bskor bsams na //khro bo stobs chen ñid du ḥgyur//
rdo rje brtan par bdag bsgyur la // sñiṅ kar OṂ źes bya ba yis //
bskor baḥi HUṂ daṅ TRAṂ ldan paḥi // bsams na rin chen ḥdra
bar ḥgyur //
rdo rjer bsgoms la sñiṅ gi ni // dbus su padmo źes bya ba //
OṂ źes bya bas bskor bsams nas/ phyag na padmo mñam par ḥgyur/
ḥkhor lo rgya gram HUṂ ldan par // A źes bya bas bskyed nas kyaṅ//
OṂ źes bya bas bskor bsams na //rdo rje las daṅ mñam par ḥgyur //
de nas las rnams bśad bya ste //
źi ba daṅ ni rgyas paḥi las // de ltar dbaṅ daṅ mṅon spyod rnams //
bzlas daṅ sbyin sreg cho ga yis // las rnams thams cad bya ba yin //
rdo rje sems dpar bdag bsgyur la // źi baḥi las ni brtsam bya źiṅ //
cho ga śes pas naṅ par ñid // bzlas daṅ sbyin sreg ñid byed ciṅ //
ḥod zer sprin gyis deḥi lus la // ḥphro bar ḥgyur ba rnam bsgom ste //
rtag tu śar bltas ḥod zer gyis // ñes pa thams cad sel byed pa //
ḥdi ni sems can phan dgaḥ bas // de bźin gśegs paḥi rigs las bya //
kun tu bzaṅ poḥi sku chen nam // bde ba chen por bsams nas kyaṅ //
naṅ par re re ḥod byed na // sṅa ma bźin du las byas te //
naṅ par sṅar ni sems can rnams // sdig can thams cad źi bar ḥgyur //
gser ḥod mdzes śiṅ ḥbar ba yi // rin chen ḥdzin du bsams nas ni //
bzaḥ ba legs byas ñi ma yi // guṅ la rgyas paḥi las śis te //
rin chen ḥdra bar khuṅ brkos la // bzlas daṅ sbyin sreg rab tu bya //
yaṅ na sṅags pas sṅa ma bźin // ḥod kyis lus la rab tu dgab //
[85b] sbyor daṅ ldan pas khuṅ bu ni[295] // pad mo ḥdra bar byas nas
kyaṅ //
pad ma ḥdzin par bdag bsgyur la // rgas daṅ ña baḥi ñi maḥi mthar //
zlas daṅ sbyin sreg bya ba ḥam // de yi lus la ḥod zer gyis //

294. Yet another troublesome mantra reconstructed from Ts 72b[6].

295. Vv 188-2-7: cho ga bźin du khuṅ bu ni and so on. After correcting dag to rgas tow lines below. Text A corresponds to Ts 74a [2-3] where the last three half lines are reduced to two thus : ḥod zer sprin gyis lus bkaṅ nas // thams cad ma lus dbaṅ du ḥgyur //

kun tu bskor bar byas gyur na // ma lus de ni dbaṅ du ḥgyur //
cho ga śes paḥi sṅags pa yis // gri rtse lta bur khuṅ bskos la //
skar ma rdzogs paḥi dus su ni // rdo rje khro bor bdag bsgyur la //
bzlas paḥi rnal ḥbyor bya ba ḥam // ḥod kyis de la dgab gyur na //
de la gnod byed ma lus ḥjoms[296] //
ḥdren pa kun tu bzaṅ po yis // źi baḥi las ni rab tu byad //
rdo rje rin chen rgyas pa ste // dbaṅ bskur ba yaṅ de bźin no //
dpal gyis rnam rgyal de bźin du // loṅs spyod dbaṅ phyug dpal mñam med //
rdo rje ñi ma gzi brjid daṅ // mdog sdug śin tu ḥbar bar byed //
bźad ciṅ rmad du mdzes pa ni // dgaḥ mgu raṅs pa rnams su ḥgyur //
padmo bźad pas chos kun ni // rtogs mdzad saṅs rgyas thams cad kyaṅ //
mñes ḥgyur lha bran smos ci dgos //
gźan gyi rigs sogs tshogs mchog rnams // rnon pas gcod pa ñid du mdzad //
gdon daṅ yi dvags ḥdre rnams daṅ // gnod sbyin srin po bkaḥ ñan daṅ //
gzaḥ mchog brgyad po[297] ma ruṅs rnams // ḥkhor los rtsad nas ḥbyin par mdzad //
lce la JAṂ źes bya ba yis[298] // lkugs rnams lkugs pa ma yin daṅ //
gleṅ rnams mi smra smra mdzad ciṅ // ma ruṅs rnams kyaṅ lkugs par mdzad //
rgya gram gyis ni mchod pa daṅ // sems can don mdzad thams cad // ston //
HUṂ źes bya bas ḥphrog[299] mdzad ciṅ // rdo rje sruṅ nas bsruṅ bar mdzad //
HUṂ źes bya baḥi so yis ni // rdo rje gnod sbyin ñid kyis kyaṅ //
ma ruṅs rab tu ma ruṅs kun // za byed sdig spyod smos ci dgos //
ma ruṅs sñiṅ khar dam du ni // BAṂ źes bya ba bsams nas kyaṅ //
dug daṅ rims daṅ gdon la sogs // rdo rje bsdams pas bciṅs par mdzad[300] //
bzlas daṅ sbyin sreg las rnams kyis // dgos pa thams cad bsgrub par mdzad //
ḥod zer gsal bas dṅos po la // rgyas par gyur pas sgom byed ciṅ //
źi baḥi lha yi rnal ḥbyor daṅ // [86a] źi baḥi sems kyis źi bar bya //
raṅ gi lus ni gser btso[301] daṅ // ñi ma gsal śar dge ḥdra bar //

296. Line 2 to 5 referring to fierce rites is missing altogether from Text A and Ts. Inserted from Vv 188-2-3-2/3.

297. Vv : gzaḥ mchog brgyad po; Text A: gzaḥ mchog rgyad ni; Ts 74b[1]: gzaḥ mchog rgyal po.

298. Verse order taken from Vv 188-4-2. lce la etc is placed before ma ruṅs rnams etc by Text A and Ts.

299. Text A and Ts 74b[2] read ḥphro for ḥphrog (Vv 188-4-3).

300. From line 6 up to this point the actions of the Sixteen Vajrasattvas are listed. See Vv 188-4-5 to 189-1-2.

301. Text A: gser bcos; Ts 74b[5] gser btso confirmed by Vv 189-1-3.

bsams la rgyas par bya baḥi phyir // ḥod zer sprin gyis dgaṅ bar bya //
pad mo sems dpaḥi tiṅ ḥdzin gyis // HRI ḥdra ḥod zer btaṅ ba yis //
sñiṅ la kun tu skor byed ciṅ // ḥdod pa kun gyi dbaṅ du byed //
rdo rje HUṂ gi tiṅ ḥdzin gyis // khros na rdo rje mtshon chaḥi char//
sdig spyod lus la dbab byas na // de ma thag tu brlag par ḥgyur //

de nas tshaṅs pa daṅ brgya sbyin la sogs pa thams cad yid mgu raṅs par gyur nas bcom ldan ḥdas la phyag ḥtshal te / ḥdi skad ces gsol to / bcom ldan ḥdas rdo rje ḥdzin pa chen pos sems can thams cad la phan paḥi phyir the tshom thams cad rnam par gcod pa // don thams cad rgyas par ston paḥi ṅan soṅ thams cad yoṅs su sbyoṅ baḥi brtag paḥi rgyal po dam pa phyi ma bśad pa legs so // bcom ldan ḥdas rdo rje ḥdzin pa legs so legs so //[302]
de nas bcom ldan ḥdas phyag na rdo rjes phyag rgyaḥi leḥu ḥdi bśad do //[303] lag pa gñis mdud du bźag la / A las zla baḥi dkyil ḥkhor du byin gyis brlabs te[304] / deḥi steṅ du HUṂ daṅ A las rigs kyi bdag po rigs lṅar bsams nas/zla baḥi dkyil ḥkhor de ñid las A la sogs pa dbyaṅs kyi yi ge bcu drug gis kun nas ḥkhor źiṅ ḥod zer sna tshogs ḥphro ba bsgoms te / mthe boṅ gñis la OṂ źes bya ba bsam[305] mdzub mo gñis la HUṂ źes bya ba bsam / guṅ mo gñis la TRAṂ źes bya ba bsam / srin lag gñis la HRI źes bya ba bsam / mtheḥu chuṅ gñis la A źes bya ba la bsam / de ltar yi ge rnams bźag nas / de bźin gśegs pa rnams yin par mos pa bskyed de /
chos thams cad gcig la gcig ḥdres par gyur pa daṅ / bdag daṅ rjes su mthun par byaḥo[306] / lag pa gñis pad ma lta bur sbyar byas nas / OṂ źes bya ba gñis brkyaṅ ba daṅ / A źes bya ba gñis bkug ste / de bźin du HUṂ źes bya ba gñis pad maḥi ḥdab ma ḥdra byas la / TRAṂ [86b] źes bya ba gñis gśibs te brkyaṅ ba ḥdi bcom ldan ḥdas kyi rtsa baḥi phyag rgya las thams cad daṅ ldan paḥi dam tshig go /

302. Line 6 to 12, this linking section is taken from Vv 189-2-5 which is fuller and more coherent than Text A and Ts.

303. Line 13 to page 367[4]. This section lists groups of hand-gestures (mudrā) which do not always seem to have been clear to the compilers of the texts. Changes of word order occur and commentators disagree on the identification of many of the gestures, some of which are described with such brevity as to be largely incomprehensible. In editing this section I have relied mainly on Vv since he alone of all the commentators quotes the text in full, often differing from Text A and Ts, at the same time he attempts to make sense of it. The headings in English are inserted in accordance with his groupings, so as to help towards some intelligibility. The first group gives the gestures of the Five Tathāgatas and is reasonably comprehensible.

304. Text A followed by Ts 75a[4] omits this whole line reading: brlabs par bsams te which does not assist good sense. Then they continue: HUṂ źes bya ba daṅ / A źes bya bas zla baḥi dkyil ḥkhor de gñis kyis byin gyis brlabs te / lag pa gñis kyi thal mo gñis ka la A la sogs paḥi yi ge bcu drug gis bkaṅ źiṅ ḥpro bar byas te / mthe boṅ gñis la etc. as above.

305. Text A reads bźag for bsam on all five occasions of its occurrence in lines 19 to 21.

306. Text A : bdag daṅ yaṅ rjes su ḥthun par dran par byas te / Ts 76a[3] bdag kyaṅ rjes su etc.

The Four Gods :
ḥdi dag phyag rgyaḥi tshogs yin te //
de nas rnon por byas pa daṅ // de ñid rab tu ḥkhor lo ḥdra //
de ñid khar bźag sgra gcan gyiḥo // de ñid gsum byas las kyiḥo[307] //
de ñid las gñis su byas nas las kyir byas nas las kyiḥo[308] /
The Nine Bhairavas :
g-yon paḥi mgo thod thogs ḥdra daṅ // g-yas pa mduṅ rtse rtse gsum pa //
g-yon pa padma kha ḥdzum daṅ // g-yas pa OṂ źes bya ba bźag //
g-yon pa ḥkhor lo dbyug tho gsum // A daṅ OṂ gñis rtse sprad la //
lhag ma gsum ni rdo rje daṅ // HUṂ daṅ OṂ gñis gźur byas la //
lhag ma mdaḥ byas mdaḥ daṅ gyiḥo[309] //

The Eight Planets :
lag pa g-yas g-yon ḥkhor lor bya // ḥdi ni ñi ma zla baḥi źal //
thal mo dam sbyar sor mo ḥphro // gzaḥ lhag rtag tu se gol gtogs //
de ñid tshig dbaṅ gsuṅs pa ste // mchu las tshig dbyuṅ ḥdra bar bśad //
pa wa saṅs ni gñis mñam sbyor // spen pa dbyug pa ḥdzin par bya //
ba laṅ sna ni chu srin ḥdra // śes bya rgyu skar me stag ḥdra //
de ñid bskor nas glog ḥphreṅ ḥdra // bla ḥog bźag na sprin phyag rgya //
ḥdi dag sñiṅ poḥi phyag rgya ste//las kyi phyag rgyaḥaṅ de dag go[310]//

The maṇḍala of Vajrapāṇi
de ñid las srin lag gñis bciṅs pa ni / phyag na rdo rjeḥi phyag rgyaḥo/
de ñid las HUṂ źes bya ba tshig bar ma bcag pa ni dbaṅ bskur ba
sbyin par byed pa ste / nam mkhaḥi sñiṅ poḥi phyag rgyaḥo /
de ñid las HUṂ źes bya ba bciṅs te srin lag pad ma ḥdra bar byas pa
ḥdi ni pad ma las byuṅ baḥi phyag rgyaḥo /

307. Line 2 to 4 are taken from Vv 190-2-3/4, who interprets these enigmatic verses as referring to *Rudra* (drag po), *Brahmā* (tshaṅs pa), *Viṣṇu* (khyab ḥjug) and *Indra* (brgya sbyin).

Text A followed by Ts 76a^{5} to 76b^{1} read : de ñid rnon po daṅ ldan pa daṅ / de las rab tu ḥkhor lo ḥdra ba ni ḥkhor loḥiḥo / de ñid las khar bźag pa ni sgraḥi ste / ḥdi ni phyag rgyaḥi tshogs so / Ts succeeds somehow in referring these verses partly to *Ākāśagarbha* (nam mkhaḥi sñiṅ po) for whom he inserts a description of a hand-gesture, and to *Vajrapāṇi* and *Vajrakrodha*.

308. This curious line is omitted by Vv. Ts 76b^{1} reads : de ñid las gñis su byas nas las kyi gar byas te sbyar na las kyiḥo /.

309. Line 7-12. Text corresponds in all versions except that Text A reads phreṅ gsum daṅ for dbyug tho (Ts:to) gsum of Vv and Ts. The interpretations are however very different. Vv 190-2-9 to 190-3-7 relates this set of verses to the Nine *Bhairavas*. Ts 76b$^{2-4}$ relates them to *Mahādeva*, *Kārtika*, *Brahmā*, and others.

310. Vv 190-3-7 to 190-4-7 lists the Planets in the following order : *Āditya* (ñi ma), *Soma* (zla ba), *Budha* (gzaḥ lhag), *Śukra* (pa wa saṅs), *Śanaiścara* (spen pa), *Rāhu* (sgra can), *Aṅgāraka* (mig dmar) and *Bṛhaspati* (phur bu).

Ts 76b^{4} to 77a^{2} often has differing interpretations.

de ñid las HUṂ źes bya ba daṅ HRĪḤ źes bya ba gñis bśibs te bsgreṅ ba ni bcom ldan ḥdas rdo rje sems dpaḥi phyag rgyaḥo /
de ñid las padma ḥdra bar byas pa ni bde ba chen poḥi phyag rgyaḥo/
de ñid las ḥod zer ḥphro baḥi tshul du byas pa ni kun tu bzaṅ poḥi phyag rgyaḥo /
de ñid naṅ du bkug pa ni khro bo sna [87a] tshogs gzi can gyi phyag rgyaḥo[311] /

The Sixteen Vajrasattvas :
de ñid las śin tu bsdams pa ni rdo rje bsdams paḥiḥo /
brkyaṅ ba ni sruṅ baḥiḥo[312] /
HUṂ źes bya baḥi so ni gnod sbyin gyiḥiḥo /
HUṂ źes bya ba gñis lcags kyur byas pa ni rgyal poḥiḥo[313] /
de ñid mdar byas pa ni ḥdod paḥiḥo /
HUṂ daṅ OṂ źes bya ba gñis sbyar ba ni (dgyes paḥiḥo /) legs paḥiḥo[314] /
de ñid dkyil ḥkhor lta bur byas pa ni gzi brjid kyiḥiḥo /
de ñid nor bu ḥdra bar byas pa ni rgyal mtshan gyiḥo /
de ñid rgya gram du byas pa ni las kyiḥo[315] /
de ñid rin chen ltar bskor ba ni rin chen gyiḥo /
guṅ mo sbyor la sor mo bźi brkyaṅ ba ni rdo rje sems dpaḥiḥo /
de ñid khar bźag pa ni dgyes paḥiḥo /
thal mo padma ltar bkug pa ni padmaḥiḥo /
Ā źes bya ba daṅ OṂ źes bya ba gñis naṅ du bkug pa ni ral griḥiḥo /
gcig la gcig sbyar ba ni ḥkhor loḥiḥo/
sṅa ma las OṂ źes bya ba ni gñis khar bźag pa ni tshigs dbyuṅ ba ste/
de la guṅ mo sbyar la sor mo bźi brkyaṅ ba ni rdo rje sems dpaḥiḥo/
mdor na phyag rgya ḥdi dag ni las thams cad sbyin par byed paḥo /

The Guardians of the Ten Directions and others :
de ñid bsdus mdud sbrul mgor ḥgyur[316] // kun tu gnod sbyin mche ba ḥdra //

311. Text A : sna tshogs kyi phyag rgya gzi can no / which as against Vv and Ts appears an awkward word-order. Vv reads 190-5-3: sna tshogs gzi brjid chen poḥi phyag rgyaḥo.

312. Text A reads gzi can no for sruṅ baḥiḥo of Vv confirmed by Ts Ts 77a[5].

313. Text A reads ḥgugs paḥo and Ts 77a[6] dgug paḥo for what can only be rgyal poḥiḥo as given by Vv 191-1-2.

314. Text A and Ts both read dgyes paḥiḥo for Vv's legs paḥiḥo.

315. Line 9 to 28. My text follows Vv 191-1-6 since this completes the list of the Sixteen Vajrasattvas in a reasonably coherent manner. Text A followed by Ts omits lines and seem very confused. Thus from line 18 ending rgyal mtshan gyiḥo onwards Text A reads: bskor na bźad pa ste / de ñid khar bźag na ni dgyes śiṅ ḥdzum par mdzad paḥi ya mtshan no / thal mo padme ḥdra bar bkug pa ni padmaḥiḥo / Thereafter it corresponds to our lines 24.

316. Such are the variations of word-order and interpretation of this section that I give herethe complete version and commentary of Vv 191-2-5 to 191-4-4. For the sake[1] of clarity

srin po yis ni khrag ḥphrog pa // lag pa bskor ba rluṅ gi ste //
dbyug tor ldan pa gnod sbyin no //

I have inserted the commentarial passages in brackets immediately after the textual passages to which they refer, in so far as this is practicable.

Vv's text : (ḥjig rten paḥi dkyil ḥkhor gsum gi phyag rgya gsuṅs pa ste)

The Eight Great Nāgas:

de ñid bsdus bdud sbrul mgor gyur /

(daṅ po ni lag pa gñis kyi mthe boṅ gñis mdud la / mdzub mo gñis rtse sprad pa gcig tu byas te / lhag ma rnams so sor sbrul mgo bźin du byas pa ste / de ni klu chen po brgyad kyi dam tshig gi phyag rgyaḥo /).

The Guardians of the Ten Directions: (gñis pa ni phyogs skyoṅ bcuḥi dbaṅ po so sor gsum rdo rje ste / phyag rgya ste /)

(de la daṅ po ni mtheḥu chuṅ mnan la / lhag ma gsum rdo rje ltar byas paḥo)

gśin rje guṅ mo dbyug pa ḥdra /

(gñis pa ni guṅ mo gñis thod dbyug ltar byas paḥo)

mtheḥu chuṅ bkug la mdzub źags pa / chu lhaḥi phyag rgya yin par ḥdod /

(gsum pa ni mthe boṅ daṅ guṅ mo źags mig ltar byas la mdzub mo brkyaṅ baḥo)

dbyug tho ldan pa gnod sbyin ste /

(bźi pa ni mdzub mo dbyug tho ltar rgyas paḥo)

rtse gsum bde byed yin par ḥdod /

(lṅa pa ni guṅ mo gñis bsgreṅ te / mdzub mo gñis so sor brkyaṅ baḥo)

bhriṅ gi ri ti lag brkyaṅ ste /

(drug pa ni sor mo rnams rgu bar ḥphyar baḥo)

sriṅ bu yis khrag ḥphrog pa /

(bdun pa ni sor mo rnams rgu bar byas pas ḥphyar baḥo)

lag pa bskor ba rluṅ gi ste /

(brgyad pa ni lag paḥi thal mo gcig rtse sbyar nas yaṅ nas yaṅ du bskor baḥo /)

bum pa bźag pa nor gyiḥo /

(dgu pa ni lag pa gñis kyi steṅ du gcig bźag pa bum pa ḥdzin paḥi tshul du byas paḥo /)

steṅ phyogs kun tu ḥod ḥphro źiṅ / pi waṅ g-yon thogs dri zaḥiḥo /

(bcu pa ni sor mo rnams phan tshun du bsnol ba las ḥod zer ltar byas paḥo /)

de ltar mtheḥu ral gri ḥdre / guṅ mo źags par rnam par ldan /

mthe boṅ neḥu leḥu rna ḥdrar byas / mgo bo thod pa nag po ste /

lag gñis ḥbar me ḥbar ḥdra / rno la khro ba dbaṅ daṅ ldan /

rluṅ gi phyag rgya mtshan ldan yin /

de la sogs paḥi phyag rgya rnams / lag pas dgyes pas kun tu spyod / (gsum pa ni rgyal po chen po bźiḥi phyag rgya ste / de la daṅ po ni lag pa g-yan pa rna baḥi rtsar bzuṅ la / g-yas paḥi guṅ mo daṅ mthe boṅ sbyar bas sku ru bzuṅ baḥo // gñis pa ni mtheḥu chuṅ rtse sprad de ral gri ltar byas paḥo// gsum pa ni guṅ mo brkyaṅ ba źags pa ltar byas paḥo // bźi pa ni mthe boṅ gñis tshigs par ma bcag pas phral te / so sor ḥphyar baḥo / lhag pa bźi ni gśin rje daṅ / me lha daṅ / dbaṅ ldan daṅ / rluṅ gi dam tshig gi phyag rgya ste / de la daṅ po ni lag paḥi sor mo rnams yoṅs su bsdus śiṅ bskyor baḥo / gñis pa ni lag paḥi sor mo rnams bsnol źiṅ brkyaṅ ba las me stag ḥdra bar byas paḥo / gsum pa ni guṅ mo daṅ srin lag daṅ mdzub mo rnams rtse gsum pa ltar byas paḥo / bźi pa ni lag pa gñis kyi srin lag gi rtse sprad la guṅ mo daṅ mdzub mo gñis so sor bźibs pas brkyaṅ ste mtheḥu chuṅ gñis de bźin du rtse sprad nas / ba dan ltar byas paḥo /)

de la sogs paḥi phyag rgya rnams / lag pas skyes pas kun tu spyod ces pa ni / gźan yaṅ gaṅ daṅ gaṅ du phyag rgyaḥi tshogs kyis mṅon par spyod pa de ñid daṅ / rjes su mthun paḥi phyag rgyas mthod pa daṅ dgyes par bya ba ñid do /

bum pa gźag pa nor gyi ste // mthe bo sri moḥi sna ḥdrar bya //
mgo yi thod pa nag poḥi ste // bhriṅ gi ri ti lag brkyaṅ ba //
pi waṅ g-yon thogs dri zaḥiḥo // lag gñis ḥbar ba me ḥbar ba //
guṅ mo dbyug ḥdra gśin rjeḥiḥo // rno la khro ba dbaṅ bsgyur ba //
mtheḥu chuṅ ral gri mdzub źags pa//rluṅ gi phyag rgya rgyal mtshan yin //
de la sogs paḥi phyag rgya rnams // lag las skyes pa skye bar ḥgyur //
lha rnams kun gyi mthun moṅ du // pad maḥi phyag rgya bkra śis te //
klu rnams źes bya utpala // de ltar so ni gnod sbyin rnams //
srin po rnams kyi mgo tshal pa // bud med rnams kyi sor bcu bsnol //
gzaḥ rnams kyi ni dbyug pa ste//arga dbul ba rgyu[87b]skar rnams//
de dag kun gyi sems sgrub paḥo //
mgo bo thod pa khar bźag paḥi // phyag rgya ḥdi ni ḥphra men maḥi[317] //
mgo thod lce yi phyag rgya ni // rdo rje rnal ḥbyor ma yi bźad //
de dag kun kyaṅ mthun moṅ du // phyag rgya chen po bśad par bya[318] //
thal mo brkyaṅ bar bśad pa ste // yaṅ na thal mo pad mor bya //
rdo rje khu tshur bźiṅs nas ni // A źes bya ba lu gu rgyud //
HUṂ źes bya ba gñis bsgreṅ la//phyag na rdo rjeḥi phyag rgya yin//
rdo rje bsdams pa bsdams nas ni // HUṂ daṅ A gñis gśibs te bsgreṅ //
OṂ źes bya ba ṅos bcar baḥi // phyag rgya snaṅ ba byed par dgoṅs /
de las A źes bya ba bciṅs // OṂ źes bya ba naṅ du gźug //
A źes bya ba sṅon bźin sbyar // OṂ daṅ A daṅ ḥdra bar bya //
TRĀM źes bya ba gśibs nas ni // A daṅ OṂ gñis lu gu rgyud //
HUṂ źes bya ba gñis bsgreṅ ba //
lhag ma bśibs paḥi rgya rgya ḥdi // bdud rtsi ḥkhyil bar śes par bya //
TRAṂ źes bya ba gśibs nas ni // HUṂ źes bya baḥaṅ de bźin no //

Ts 77b[5] to 78a[6] follows Text A, which appears less coherent than Vv's text.

317. In place of these two lines Vv 191-4-5 reads : mgo boḥi thod pa khar bźag paḥi // phyag rgyaḥi thod pa khar bźag pa // phyag rgya ḥdi ni phra men maḥo // With this change he interprets the section as the descriptions of nine different gestures referring to lotus-gestures of gods in general, to gestures of *Nāgas* and *Yakṣas*, to gestures of *Rākṣasas* and witches (ma-mo) to gestures of Planets and *Nakṣatras* and to *Ḍākinīs* and *Vajrayoginīs*. The variations of the Text A followed by Ts 78a[6] to 78b[6], results in the same list with the addition of a half line of general meaning.

318. Page 366[16] to 367[2] refer to the gestures of manifestations of Vajrapāṇi useful for quelling the gods of this world. There are small variations in the texts. Vv sbyar for bcar, instead of A źes bya ba (Ts 79a)[3] at the start of the line Text A reads OṂ zes..At this point Vv differs slightly starting with HUṂ instead of the OṂ of Text A and the A of Ts.

HUṂ źes bya ba sṅon bźin bya // TRAṂ daṅ HUṂ daṅ ḥdra bar bya //
gśin rje gśed poḥi rgya rgya yin // Vv 191-1-6/7.

This addition completes a set of four manifestations of Vajrapāṇi, namely Vajra-bandha, Yamāntaka, Amṛtakuṇḍali and Hayagrīva.

de ltar HUṂ źes bya ba gśibs // lhag ma ḥod zer ḥdra bar bya //
rta mgrin phyag rgya gaṅ yin pa // de yaṅ las rnams kun la gsuṅs //
spyan ni mig daṅ ḥdra bar bśad // māmākī yi rdo rje ḥdra //
dkar mo padma ñid du bśad // utpala ni sgrol mar dgoṅs[319] //
SA SA SA / SA SA SA SA SA / SA SA SA SA / SA SA SA SA / 5
VA VA VA VA / VA VA VA VA/ VA VA VA VA / VA VA VA VA/
JRA JRA JRA JRA / JRA JRA JRA JRA / JRA JRA JRA JRA /
JRA JRA JRA JRA /
TVA TVA TVA TVA / TVA TVA TVA TVA / TVA TVA TVA
TVA / TVA TVA TVA TVA[320] / 10
HUṂ JA HO DHU / TRAṂ RAṂ BHRI HĀ/ HRĪḤ DHI KRUṂ
BHAṂ / KAṂ DAṂ KṢAṂ SAṂ[321] /
OṂ BUDDHA-LOCANE HUṂ / VAJRA-MĀMĀKI TRAṂ /
OṂ PADMA-PAṆḌARAVASINI HRĪ / OṂ KARMA-TĀRE A/
OṂ DEHI DEHI SIDDHI SIDDHI BODHINI / LOKA-UTTĀRI 15
MAMA SVĀHĀ /[322]
OṂ TĀRETU TĀRETU HUṂ HUṂ HUṂ SVĀHĀ /
źi baḥi brduṅ ba / ŚAMPATA (16 times)
(88a] rgyas paḥi brduṅ ba / GHUṂ (16 times)
dbaṅ gi rduṅ ba / HO DHUMA (16 times) 20
mṅon spyod kyi brduṅ ba / KHATVAṂ (16 times)
de nas lha rnams kun dgaḥ nas // phyag na rdo rje phyag ḥtshal te//
khro boḥi ḥkhor lo bśad paḥi phyir // gsol ba ḥdebs pa ñid du ḥgyur //
de nas bcom ldan ḥdas phyag na rdo rjes raṅ gi sku bor ste/ rdo rje
sems dpaḥi skur źugs nas gñis su med par mñam pa źes bya baḥi tiṅ 25
ne ḥdzin la sñoms par źugs nas / rdo rje sems dpaḥi khro bo meḥi
rdo rje ñi ma źes bya baḥi sñiṅ po ḥdi ñid kyi thugs ka nas phyuṅ no
OṂ vajrasatva krodha-anala-arka mahāvajra-krodha drava drava
vidrava[323] vidrava sarva-apāya nāśaya nāśaya hara hara prahara
HUṂ PHAṬ / 30

319. Verses 3-4 refer explicitly to the Four Goddesses, *Locanā*,, *Māmakī*, *Pāṇḍaravāsini* and *Tārā*, whose gestures are described by Vv 192-2-2/4.

320. Verse 5-10. These are the seed-syllables of *Vajrasattvas* Vv 192-3-4.

321. Seed-syllables of *Vajrapāṇi* and the remaining 16 *Vajrasattvas*, namely *Vajrarāja* (JA), *Vajrarāga* (HO), *Vajrasādhu* (DHU), *Vajraratna* (TRĀṂ), *Vajratejas* (RAṂ), *Vajraketu* (BHRI), *Vajrahāsa* (HĀ), *Vajradharma* (HRĪḤ), *Vajratikṣṇa* (DHI), *Vajrahetu*, referred to by Vv as ḥkhor lo=*cakra* (KRUṂ), *Vajrabhāṣa* (BHAṂ), *Vajrakarma* (KAṂ), *Vajrarakṣa* (DAṂ), *Vajrayakṣa* (KṢAṂ), and *Vajrasandhi*, (SAṂ) referred to by Vv as dam-tshig=*samaya* (SAṂ). Vv 192-5-8 ff.

322. For the *mantras* of the Four Goddesses and the following general *mantra* I follow Vv 192-3-5/6. Text A followed by Ts 79b 1-2 prefixes *Locanā* with Buddhā, and the other three with *Vajra-*, thus not distinguishing the Four Families and the *mantra* on line 15 follow *Vajrapaṇḍari* dehi dehi etc.

323. These spells are edited in accordance with Vv 194-4-1/8. His spellings can be controlled against his list of identifications of the divinities concerned,

OṂ trailokyālokakara HUṂ PHAṬ /
OṂ trailokyadamaka HUṂ PHAṬ /
OṂ trailokyanāśaka HUṂ PHAṬ /
OṂ trailokyabandhaka HUṂ PHAṬ /
OṂ amritoṣṇīṣa HUṂ PHAṬ /
OṂ kāladaṇḍa HUṂ PHAṬ /
OṂ kāladūti HUṂ PHAṬ /
OṂ tritavid HUṂ PHAṬ /
OṂ kālāṅkuśa HUṂ PHAṬ /
OṂ kālapāśa HUṂ PHAṬ /
OṂ kālabandha HUṂ PHAṬ /
OṂ kālarāga HUṂ PHAṬ /
OṂ kālarākṣasi HUṂ PHAṬ /
OṂ kāladanti HUṂ PHAṬ /
OṂ kālarātri HUṂ PHAṬ /
OṂ kālayakṣini HUṂ PHAṬ /
de nas dkyil ḥkhor mi zad pa // che baḥi mchog ste rtsibs bcu gñis //
lha rdzas ḥbar baḥi phreṅ bas bkrigs // śin tu ḥbar śiṅ cher ḥbar ba //
de nas dkyil ḥkhor bris nas kyaṅ // rdo rje sems dpaḥ gźag par bya //
ḥjig rten gsum snaṅ la sogs khro bo kun // ma ruṅs sñiṅ kar mnan nas sdigs byed ciṅ //
źal ni śin tu ḥjigs ḥjigs lha // phyag ni brgya phrag du mar ldan //
sbrul daṅ mi sdug mgos brgyan la // [88b] stag lpags kyis ni smad g-yogs bgos //
rgyu ma thogs śiṅ dbu mthaḥ yas//mgo thod śas gaṅ phyag na thogs//
de ltar bris nas phyi rol tu // srin moḥi tshogs rnams gźag par bya //
sgo ba rnams ni ji bźin du raṅ gi phyag rgyaḥi lag mtshan can[324] //

and against the names given while describing the *maṇḍala*. on page 368[5] Text A and Ts read OṂ amrite HUṂ PHAṬ and Ts identifies the divinity as bdud rtsi ḥkhyil ba = *Amṛtakuṇḍali* and not as Vv bdud rtsi gtsug tor.

Vv errs in identifying *Kāladaṇḍa* (Ts dus kyi dbyug sṅon) as dus kyi pho ña, but in his description he has dus kyi mche. The eighth spell is given by Ts as *kanidhuni*—mi g-yo ba against Vv's dus kyi pho ña. The ninth spell is identified by Vv as rnam par gsum rig= *Tridhāvit* while Ts names him rta-mgrin=*Hayagrīva* and gives his spell as OṂ HRĪḤ HUṂ PHAṬ.

324. Vv 194-5-4 to 195-5-1: *The maṇḍala of Fierce Divinities.*

(1) *Krodhānalārka* (*rDo-rje ñi-ma*), red in colour, having three faces and six hands. The right hands hold *vajra*, sword and wheel. The left hands hold bell, noose and skull. The central face is red, one to the right is white and one to the left is black.He is wearing the diadem of *Vajrasattva* and tramping with his feet on the breasts of *lHa drag po and dkar-po*.

(2) *Krodhatrailokakara* (*Khro-bo khams-gsum snaṅ-byed*), black in colour, the central face is black, one to the right is white and one to the left is red. With his three right hands he holds *bran-ya* sword and wheel. With his three left hands he holds hammer marked with the *vajra*, gem and skull. He is seated on a solar disc resting on a buffalo. He is wearing the diadem of the Lord *Vairocana*.

(3) *Trailokyadamaka* (*Khro-bo khams-gsum gnod-byed*, Ts: *ḥjig rten gsum ḥdul bar byed*). He is white in colour. The central face is white-yellow in colour, one to the

de nas bdud rtsis gaṅ ba yi // bum pa bcu drug gźag par bya //
bdug pa me tog dri źim daṅ // mar me daṅ ni bro snod daṅ //

right is black, and one to the left is red. With his three right hands he is holding hook, wheel and sword. With his three left ones he is holding skull, gem and lotus. He is wearing the diadem of *Ratnasaṁbhava*. He is resting on a solar disc above a lion.

(4) *Trailokyanāśaka* (*KHro-bo khams-gsum ḥjigs-byed*). He is red in colour. The central face is red, one to the right is black and one to the left is white. With his right hands (three) he is holding *vajra*, sword and axe. With three left ones lotus, skull and making the vajramuṣṭi. He is wearing the diadem of *Amitābha*. He is seated on a solar disc above a tiger.

(5) *Trailokyabandhaka* (*KHro-bo srid-gsum ḥchiṅ-byed*, *Ts* : *ḥjig-rten-gsum ḥchiṅ-ba*). He is blue in colour. The central face is red, one to the right is white and one to the left is red. With his three rigdt hands he is holding *vajra*, crossed *vajra* and sword. With his left ones he is holding bell, gem and skull. He is wearing the diadem of *Amoghasiddhi*.

(6) *Amṛtoṣṇīṣa* (*BDud-rtsi gtsug-tor*; Ts: *bDud rtsi ḥkhyil-ba=Amṛtakuṇḍali*). He is black in colour. The central face is black, one to the right is white and one to the left is red. With his three right hands he is holding club marked with skulls, sword and gem. With his three left hands he is holding lotus, trident and skull. He is wearing the diadem of *Akṣobhya*. He is seated on a solar disc above *Brahmā* yellow in colour.

(7) *Kāladaṇḍa* (*Khro-bo dus kyi mche-ba*; Ts; *Dus kyi dbyug-spon*). He is black in colour. The central face is black, one to the right is white and one to the left is red. With his three right hands he is holding *vajra*, sword, club. With his left ones he is holding gem, lotus and skull. He is also wearing the diadem of *Akṣobhya*. He is seated on a solar disc above *log.ḥdren*.

(8) *Kāladūṭi* (*Khro-bo dus kyi pho-ña*; Ts: *mi-g-yo-ba-spell Kānidhuni*). He is blue in colour. The central face is blue, one to the right is white and one to the left is red. With his right hands he is holding sword, hammer, noose. With his left ones hook, arrow and bow, and skull. He is wearing the diadem of the Five *Tathāgatas*. He is seated on a sun which rests on the breasts of *ḥDod-pa* and *Chags-ma*.

(9) *Tridhāvit* (*Khro-bo rnam-par-gsum-rigs*; Ts: *rTa-mgrin* and his spell HRĪH). He is red in colour. The central face is like red lotus in colour, one to the right is white, one to the left is black. With his right hands he is holding *vajra*, gem and hook. With his left ones he is holding crossed vajra, lotus and skull. He is also wearing the diadem of the Five *Tathāgatas*. He is seated on solar disc above *Mahākāla*.

(10) *Kālāṅkuśa* (*KHro-bo dus kyi lcags-kyu*). He is white in colour. The face in the centre is white in colour, one to the right is black and one to the left is red. With his right hands he is holding *rṅa-ya-ba*, hammer, and hook. With his left ones threatening gesture, hammer and skull. He is s wearing Buddha's diadem. He is seated on a solar disc above *Bhairava*.

(11) *Kālapāśa* (*KHro-bo dus źags-pa*). He is blue in colour. The face in the centre is blue, one to the right is white and one to the left is read. With his three right hands he is holding noose, sword and wheel, and with his left ones axe, gem and skull. He is wearing the diadem of the *Tathāgata*, seated on solar disc above *dGra-can*.

(12) *Kālabandha* (*Khro-bo dus kyi ḥchiṅ-byed*). He is red in colour. The face in the centre is red, one to the right is white and one to the left is black. With his three right hands he is holding sword, *vajra* and fetter, and with his three left ones wheel, hammer and skull. He is wearing *Tathāgata's* diadem and is seated on solar disc above *Gar gyi dBaṅ-phyug*.

(13) *Kālarāga* (*Khro-bo dus kyi chags-pa*). He is green in colour. The central face is green, one to the right is white and one to the left is red. With his three right hands he

kha zas bkaṅ baḥi gtor ma daṅ//bzaḥ daṅ bcaḥ daṅ bdud rtsi ches[325]//
mgo thod gaṅ bar gyur pa rnams // dkyil ḥkhor du ni maṅ du gźag //
de nas slob dpon bdag ñid kyaṅ // mgu nas mgo thod phyag rgyas ḥjug //
phyag rgya de daṅ de yis ni // śa rnams kun gyis dam tshig gsol[326] // 5
de nas ḥdod ldan rñed nas ni // HUṂ źes bya bas bsgrub par bya //
de nas sṅags mkhan sgo sgor yaṅ // de ñid dran byed bsñen par bya//
de ni ṅes par dṅos grub ster[327]//yud tsam ḥjig rten gsum dbaṅ ḥgyur//
dkyil ḥkhor du ni tshogs rnams daṅ // raṅ gi lha yi tshogs rnams la //
rgyud las byuṅ baḥi dam tshig brjod // de nas mchod de laṅs nas 10 kyaṅ //

is holding crossed vajra, bell and making a threatening gesture, and with his left ones wheel hammer and skull. He is wearing *Tathāgata's* diadem and is seated on a solar disc above *dBaṅ-phyug*.

14, 15 & 16—*Kālarākṣasī* (*Dus kyi srin-mo*), *Kāladanti* (*Dus kyi so can*; Ts: *Dus kyi be con*), and *Kālayakṣini* (*Dus kyi gnod-sbyin*): They stand over dead human bodies, have one face and two hands. They hold skulls filled with five ambrosias in their right hands and in their left ones skulls filled with blood. They are very wrathful in their appearances, have brown hair raised up, blazing eyes. (Kālarātrī, *Dus kyi mtshan ma*; Ts: *mtshan mo*, is not described nor listed in Vv's descriptions).

All those Wrathful Ones have brown hair raised up, and they are showing their fangs.

Buddhaguhya 57-5-7 ff give the following description of the *maṇḍala*:

(1) Centre: *Khro-bo meḥi ñi-ma*, having the same appearance as the Lord of the Bhairavas' *maṇḍala* (see Part I—The *maṇḍala* of the Nine Bhairavas).
(2) *ḥjig-rten-gsum snaṅ*, blue in colour and holding a five tipped vajra and a sun.
(3) *ḥjig-rten-gsum ḥdul*, yellow in colour and holding a sword and making a threatening gesture.
(4) *ḥjig-rten-gsum ḥjoms*, red in colour and holding with his hands an axe and making a threatening gesture.
(5) *ḥjig-rten-gsum ḥchiṅ*, holding a hook and a fetter.
(6) *rDo-rje bdud-rtsi*, blue in colour and holding together his hands.
(7) *dByug-pa sṅon-po*, pale blue in colour, holding a club and making a threatening gesture.
(8) *Mi g-yo-ba*, brown in colour, holding a *vajra* and making a threatening gesture.
(9) *rTa-mgrin*, red in colour, holding a club and making a threatening gesture.
(10) *Dus kyi lcags-kyu*, white in colour, holding a hook and making a threatening gesture.
(11) *Dus kyi źags-pa*, blue in colour, holding a noose.
(12) *Dus kyi ḥchiṅ-ba*, red in colour, having a fetter.
(13) *Dus kyi chags-pa*, green in colour, holding a bell.
(14) *Dus kyi srin-mo*, black in colour, holding a club and making a threatening gesture.
(15) *Dus kyi dbyig-pa*, brown-black in colour, holding a club and making a threatening gesture.
(16) *Dus kyi gnod-sbyin-mo*, brown-black in colour, holding a tusk and making the gesture of protection.
(17) *Dus kyi mtshan-mo*, black in colour, holding an axe with the left hand and making the gesture of threatening with the other one.

325. Text A and Ts 82a[4] read źes for ches.
326. Text A reads stsol for gsol.
327. Text A and Vv read ste for ster (Ts 82b[2]).

tshogs mchog[328] rdo rje sems dpaḥ yi // tshul du gnas pa dbyuṅ bar bya //
de nas slob ma bsdus nas ni // lag na rin chen thogs te gźug //
OṂ vajra-krodha-samaya HUṂ /
OṂ vajra-rakṣasi HUṂ PHAṬ /
OṂ vajra-krodha-anala-arka-sphura[329] pratīccha HUṂ /
OṂ vajra-krodha nirīkṣa[330] HUṂ PHAṬ / OṂ vajra-krodha paśa HUṂ PHAṬ /
OṂ vajra-krodha samaya nipiba HUṂ PHAṬ /
OṂ vajra-krodha samayam atikrama HUṂ PHAṬ/
OṂ vajra-krodha ṛddhi-samaya[331] abhiṣiñca HUṂ PHAṬ /
ḥdis dbaṅ bskur la de bźin du dbaṅ bskur bar byaḥo /
de nas de dag gi bsgrub pa bśad de /
bdag ñid khro bor sñoms źugs la // de nas sñiṅ kar ñi ma bsgom //
raṅ gi chos kyi yi ge las // khros nas yaṅ daṅ yaṅ ḥphro źiṅ //
de gñis gcig tu bsgom par bya // de nas ḥgrub ḥgyur [89a] gźan du min //
khro boḥi rgyal poḥi las dṅos su // gsod pa yin par bśad mod kyi //
źi daṅ dbaṅ daṅ rgyas pa rnams // de dag byed ḥgyur gdon mi za //
rdo rje sems dpaḥi tiṅ ḥdzin gnas // khro boḥi dkyil ḥkhor bsgom byas la //
gdug paḥi sems can ḥdzin byed ciṅ//mdor na dug rims gdon la sogs//
de bźin de dag thams cad ni // thabs la sogs pas ḥjoms byed pa[332] //
khros nas sñiṅ las byuṅ gyur par // bsad paḥi las la bsam par bya //
khros par gyur paḥi rgod maḥi khas // śa daṅ khrag rnams hjig byed ciṅ[333] //
de dag ḥtsho ba ḥphrog byed par//bsams na ṅes par brlag par ḥgyur//
khro boḥi ḥjig rten gsum snaṅ mdzad // zla ba ḥdra baḥi dge bsam źiṅ //
ḥod zer ḥbyuṅ ba maṅ po yis khyab par gyur pa[334] rnam bsams la //
rims daṅ gdon daṅ dug la sogs // ḥod zer des ni phyuṅ nas kyaṅ //
de yi nad rgas gnod pa rnams // źi baḥi phyir ni riṅ du dor //

328. Text A and Ts read tshogs spyan.
329. Text A reads arka-sputara. Ts 82b[4]: arka sputaratra.
330. Text A and Ts read: vajra-krodhananirakṣa, while for this whole line Vv 196-1-7 reads: vajra-krodha-akṣa HUṂ pāśa PHAṬ. The text is a reconstruction. One may note that both Text A and Ts read pāśa and not paśya, but Vv identifies the application of each of these mantras and this one, the fourth, is pronounced when the eyes are opened, viz the face-cloth removed, so it certainly refers to seeing and must have been originally paśya as we meet in other places on similar occasions.
331. Text A: riti-samaya; Ts: rati-samaya; Vv riddhva-samaya.
332. Vv 196-3-4: de bźin de dag thams cad ni // bla med thabs kyis mdzas par byed //
333. Vv 196-3-4: khros par gyur pas źe sdaṅ khams / etc ḥjigs byed ciṅ /
Ts 83a[4]: khros par gyur paḥi sgod maḥi khas // etc——ḥjig byed ciṅ.
Text A : the same but ending : ḥdzin byed ciṅ.
334. Text A : khyad par gyur pa for khyab par gyur pa.
Vv 196-4-3: ḥod zer ḥbyuṅ ba maṅ po yis / de yi lus la dgaṅ byas te /

de nas HUṂ gi[335] tshogs bźag la // rdo rje lta buḥi ḷus bsam źiṅ //
HAṂ[336] gi ḥkhor lo go char bya // ḥod zer chu yis dbaṅ bskur ro //
de nas de yi miṅ smos śiṅ // bzlas pas tshul bźin bsam par bya[337] //
de nas rdo rje ḥdzin rgyal pos // sbyin sreg yoṅs su rdzogs byaḥi phyir //
las rnam bźi yi sbyin sreg bśad[338] // źi baḥi thab khuṅ gsum ni legs byas la //
zla ba rgyas śiṅ ḥod zer ḥphro ḥdu la // khru gaṅ tsam mam yaṅ na khru do ba //
mi rgyal mchog rnams kyi ni gñis su bsgyur //
de yi sa rnams rnam par sbyaṅ byas te[339] //
ḥkhor loḥi dkyil na zla baḥi dkyil ḥkhor gyi //
dbus su rdo rje rtse lṅar byur pa gcig //
ḥod zer dkar poḥi phreṅ bskor gzi can gźag //
phyag rgyaḥi tshogs rnams thams cad bri bya ste //
rigs brgya la sogs phyag rgya zur phyin ciṅ[340] //
rgyal po bźi yi ji bźin phyag mtshan rnams //
phyogs kyi bdag po rnams kyaṅ phyogs phyogs su //
lha chen la sogs phyag rgya khyab ḥjug daṅ //
ḥkhor lo lta bu ñid du bri bar bya //
[89b] dri źim chus bkaṅ mdog ḥod dkar gyur la //
dkar pos śin tu dkrigs paḥi[341] bum pa brgyad //
dkar gsum gaṅ baḥi gtor ma lta bśos daṅ //
bdug pa mar me me tog rnams kyaṅ bźag //
mchod pa bya baḥi phyir ni bla re daṅ //
gdugs daṅ rgyal mtshan rṅa ma la sogs bźag //
naṅ re ga bur bcas paḥi dri źim pa //
tsan dan la sogs byug pas lus byugs pa[342] //
kha ni śar phyogs bltas te sbyin sreg bya //
de bźin gśegs paḥi gdan la ḥdug bya ḥam //
yaṅ na rnal ḥbyor ldan źiṅ sems dpaḥi gdan //
gos la sogs dkar phreṅ ba dkar // mar daṅ sbraṅ rtsi ḥo ma daṅ //
nas kyi thugs pa la sogs daṅ // til mar daṅ ni til mar daṅ //
yuṅs dkar daṅ ni ḥbras yos daṅ // ḥbras chen nas daṅ gro rnams daṅ //

335. Text A : HUṂ gi tshig. Vv 196-4-4 and Ts a 83b[1] : HUṂ gi tshogs.
336. Text A and Ts HAṂ. Vv 196-4-4: HA interpreted as HANA HANA (196-4-8).
337. Missing in VV. Ts notes that this in effect is missing in some versions (Ts 83b[2-3]).
338. Line 4 and the first half of line 6 missing in Text A.
339. Line 10-11. Vv 196-5-4:spyi yi rgyal mchog rnams kyi ñis ḥgyur tshad // de dag rim pa legs śiṅ mdzes byas la //
Ts 83b[4] ressembles Text A except for ending sbyaṅ bya ste.
340. Ts 83b[5] : rigs brgya (ḥam lṅa) la sogs bhyag rgya zur bhyin ciṅ /
Vv 196-6-8 : byams pa la sogs Rhyag mtshan zur bźir bri /
341. Ts and Vv : dkris paḥi. Text A dkrigs paḥi.
342. Vv 197-1-8 : naṅ re ga bur dri źim sna tshogs daṅ //
tsan dan la sogs byug pas lus byugs pa //

me tog śin ṭu dri źim rnams // ga bur daṅ ni bsres nas kyaṅ //
tsan dan dkar pos bsgos pa daṅ// ḥdab bdun me tog ḥbras bu rnams //
źo daṅ ldan paḥi yam śiṅ la // de dag khuṅ buḥi khyad par las//
raṅ gi sor gyis gźal bya źiṅ // ñi śu rtsa bźi yan chad mchog //
sor bcu drug ni bar ma ste // tha ma bcu gñis ñid du śes //
śin tu chuṅ na sor brgyad de // bud śiṅ źo daṅ ldan pa la //
dri chus bskus par śes par bya //
bud śiṅ de las byuṅ baḥi me // sbar nas[343] dri chus gtor nas ni //
padma dkar po źal ḥdra dge // padma nor bu ril ba thogs //
lag na dbyug pa mchog thogs pa[344]//pad ma dkar poḥi gdan steṅ ḥdug//
de ltar me lha bkug nas kyaṅ // arga blaṅs te dbul bar bya //
de nas zla rgyas dkar po la // bźugs paḥi ḥgro phan spyan draṅs te //
padma dkar po śar phyogs su // bsams nas steṅ du gźag par bya[345] //
de nas de ltar bsams nas kyaṅ // bsgrub bya rtag tu mdun bźag ste //
de yi ñes pa draṅs nas ni // śin tu bsriṅs te sbar bar bya[346] //
naṅ par sṅar ni gtsaṅ ḥgyur źiṅ // śin tu dri źim lus byugs [90a] la //
bdud rtsi bźin bsams sbyin bsreg bya // dam tshig ḥdi ni ḥdaḥ bar dkaḥ //
lha rdzas bdud rtsi bro lṅa ḥdi // daṅ por me lha brtag byas la //
khro bo de ni de lus su // spyan draṅs nas ni bźugs par bsam //
de nas daṅ po khro bo la // bsreg bya lan gsum dbul bar bya //
de nas dkar mchog gsum la gsum // de nas me lha ñid la gsum //
de nas rdo rje sems dpaḥ la // de nas lha rnams re re la //
de nas bgegs la sogs la dbul // de yid ḥoṅ baḥi lha yaṅ ruṅ //
de nas daṅ po khro bo yi // sṅags kyis yam śiṅ sbyin sreg bya[347] //
de nas gcig tu bsregs nas kyaṅ // bdud rtsi sṅags kyis btab nas ni //
de bźin sbyin sreg byas ḥog tu // brgya stoṅ sñed dam yaṅ na ni //
brgya rtsa brgyad kyi bar du ni // khro bo ñid la dbul bar bya //
de yi lus la dbaṅ bskur źiṅ // mñam par bźag pas gsuṅs nas kyaṅ //
mjug tu mṅon par mchod nas ni//lha rnams thams cad gśegs par gsol//
ḥdis ni źi baḥi las rnams kyaṅ // ḥgrub ḥgyur ḥdi la the tshom med //
gal te de yi sdig la sogs // sems kyi mñam par ma bźag pas //
de tshe dṅos grub ma gyur na // stoṅ pa ñid du rnam bsgoms la[348] //

343. Text A : sbyar nas. Vv and Ts : spar nas. //

344. Vv 197-3-3 : lag pa gzaḥ skar mchog thogs pa // However the spelling must be wrong as he describes the god of fire thus : 'he has four hands and in the two right ones he holds a ladle (*bzaḥ ru*) and a gem on top of a lotus-flower, and in the two left hands a round pot (*sbyi blugs*) and a rosary. Vv 197-2-5. Ts 88b[1] reads lag na (?ḥjan) dkar mchod thogs la / and for this he gives the meaning of Text A, Viz. 'holding a good stick'.

345. Vv 197-3-7: bsams te brtan par źugs par bya.

346. Text A and Ts 84b[3] : sba bar bya.

347. Vv 197-4-6: phul te bgegs laḥaṅ de bźin ḥgyur //
lha rnam yid ḥaṅ mdzes pa yis //
rnam par dag pas sbyin sreg bya //

348. Text A followed by Ts more or less (85a[1]): ci (Ts: ji) ste de ni sdig can nam // gal te mñam par ma bźag pas // de tshe dṅos grub mi gyur (Ts; ma grub) na // stoṅ pa ñid du rnam sgoms (Ts: bsgoms) la // etc.

de nas de bźin las byas nas // gdon mi za bar dṅos grub ḥgyur //
źi baḥi las so //
ḥbras bur ldan paḥi nags tshal lam // yaṅ na skyed mos tshal mchog gam //
rgyal rigs khyim du rgyas pa ni[349] // dgaḥ baḥi sems kyis bya ba ste //
khru do yaṅ na khru bźi ḥam // de ltar mchog ni khru brgyad de //
chuṅ mchog bar ma rnams las gcig // rgyas paḥi las ni bya ba yin[350] //
mdor na hom khuṅ bya ba ni // stegs bu brtsigs te dkyil ḥkhor ni //
chuṅ ṅu la ni khru brgyad de // bar ma la ni bcu gñis ñid //
mchog la bcu drug yaṅ na ni // ñi śu rtsa bźir [90b] śes par bya //
mu khyud sor brgyad bcu drug gam // sum bcu gñis su bya ba yin //
phyi yi ḥkhor lo de yi phyed // pad ma rnams kyis brgyan par bya //
dkyil ḥkhor dbus su rin chen daṅ// padma sna tshogs brgyan par bya//
de yi dbus su brko ba ni // legs par bltas te phyed kyi tshad //
khru bźi pa ḥam khru brgyad pa//yaṅ na dpal bskyed pad ma ḥdra[351]//
mdor na ḥjim pa ser po yis // de bźin khuṅ mchog brkos nas ni //
gur gum las sogs bskus nas kyaṅ // de yi dbus su bris nas ni //
mtshon mchog ser pos bskus nas kyaṅ//gser ḥod ḥdra bar bsgom par bya //
de nas mtshon ni dmar ser gyis // rin chen padma la sogs paḥi //
phyag rgyaḥi dkyil ḥkhor ḥkhor yug tu//gnas pa ñid du bri bar bya[352]//
rim gñis yaṅ na rim bźi ḥam // yaṅ na rim pa brgyad ldan par //
der ni sgo ba de dag sogs // phyag rgyaḥi gzugs su bri bar bya //
bum pa kha dog gser ḥdra źiṅ // dri chus rab tu bkaṅ ba la //
śin tu mdzes brgyad bcu gñis sam // sum bcu gñis sam bcu drug ste //
dkri baḥi dar ni ser po la // kha rgyan yal ga me tog can //
dri źim me tog bdug pa daṅ // phreṅ ba mar me rgyan rnams daṅ //
rgyal mtshan ḥphan la sogs pa daṅ // bla re gdugs rnams ser pos brgyan //
bdag ñid gos daṅ rgyan rnams daṅ // me tog la sogs ser pos brgyan //
byaṅ phyogs kha bltas ḥdug nas ni // ḥjig rten gsum ḥdul khro bo yi //
yid kyis rnal ḥbyor rjes dran źiṅ // lha yi yid bźin nor rgyal mtshan //
btso ma gser gyi mdog daṅ ḥdra // de bźin ñi zla kubera[353] //

349. Text A and Ts: yaṅ na nags sam rgyal poḥam // rgyal rigs khyim du rgyas pa ni //
350. Vv 198-1-2: thab khuṅ legs par brkod nas ni // rgyas paḥi las ni bya ba ste //
351. Ts 85a^{6} : yaṅ na dpal bskyed padma ḥdri //
Vv 198-1-7: yaṅ na dbal ster rin chen ḥdra //
352. Thus Vv 198-2-4. Text A: der ni sgo ba dag ni phyag rgyaḥi gzugs su rtag (Ts: brtag) par bya // Ts 85b^{2}.
353. Line 31 to 33. Text A and Ts 85b$^{4-5}$ have as usual the same text with slight variations. In line 33 Text A reads: ñid kyis and Ts: yid kyis. In line 33 Text A reads: ḥod daṅ ḥdra and Ts: mdog daṅ ḥdra. Vv 198-2-8 to 198-3-1 has a different text:
byaṅ phyogs kha bltas ḥdug nas ni // rin chen rgyal po rgyas mdzad pa //
btso ma gser gyi mdog daṅ ḥdra // yid bźin nor bu rgyal mtshan mchog //
yid kyis rnal ḥbyor rjes dran pas // las ḥdi dag kyaṅ bya bar bśad //
Vv continues inserting an extra verse:
rgyas paḥi las kyi gtso bo ste las ni ḥdi dag bya bar bśad //

nor sbyin daṅ ni jambhala // gser gyi char ni rab ḥbebs śiṅ //
yid kyi ḥdod pa skoṅ mdzad pa // mdor na de yi ḥod zer gyis //
ṅes par dbaṅ ni bskur bar bsam // de nas rgyal srid thob gyur nas //
[91a] lus bde ba[354] la smos ci dgos //
rgyas par bya phyir de miṅ nas smos te rgya phrag brgya rtsa brgyas //
yaṅ na de bźin stoṅ phrag ni // brgya rtsa brgyad du bzlas par bya //
de nas sbyin sreg rab bya ste // byaṅ phyogs su ni seṅ ge yi //
gdan gyi steṅ na rin chen daṅ // pad ma ñi zla gdan steṅ na //
rdo rje rin chen rin chen mchog // rin chen dpal daṅ gzi brjid mchog //
rdo rje bźad daṅ rgyal ba yaṅ // rgyan rnams kun gyis brgyan nas ni //
phyag ni mchog sbyin gźol ba daṅ rin chen char yaṅ ḥbebs brtson źiṅ //
ḥod zer gser ḥphro thams cad kyis // de la śin tu khyab byed bsam //
duṅ daṅ pi waṅ caṅ teḥu daṅ // sil bsñan glu daṅ gar mchog gis //
mdor na mchod pa byas nas ni // de yi ḥog tu las brtsam mo //
khuṅ buḥi khyad par ñid las kyaṅ // yam śiṅ bud śiṅ khyad par dbye //
mdzub gaṅ khu tshur bcaṅs khru gaṅ // chuṅ ṅu ñid du bśad pa yin //
bar ma khru dor śes par bya // khru bźi pa ni mchog yin te //
me tog ḥbras bur bcas rigs kyi // ya thog ma thog sbraṅ rtsir gźug[355] //
ḥbru rnams thams cad ḥbyor ba daṅ // me tog ḥbras bu ser po ldan //
mar daṅ sbraṅ rtsi bsres nas ni // phal cher dpal gyi ḥbras bur ldan //
me lha gser daṅ ḥdra ba la // phyag bźi pa ni ḥdir de bźin //
padma gdan bźugs rnam brgyan pa // spyan draṅs bsreg bya sbyin bsreg bya //
de yi lus su khro rgyal po // byin can legs par bcug nas ni //
sṅon bźin dran byed de źal du // sbyin bsreg yoṅs su brtag bya ste //
ḥbum mam ñis ḥbum tsam gyis kyaṅ // don ni ṅes par rab tu ḥgrub //
ḥbum phrag brgya ni rgyal srid dam // loṅs spyod phun sum tshogs pa ḥgrub //
de nas mjug tu ḥod zer gyis // de la dbaṅ bskur bsruṅ bar bya //
de nas de ni rgyal ḥgyur te // phyag na rdo rjeḥi bkaḥ bźin no //
[91b] rgyas paḥi las so //
dbaṅ ni chags paḥi sems kyis kyaṅ // chags paḥi tiṅ ṅe ḥdzin gyis bya //
chags pa bcom ldan rdo rje can // rdo rje chags pa de las byuṅ //
khams gsum chags par byed paḥi phyir // padma sems dpaḥ rtag tu chags //
de nas ḥdis ni de dag ni // las ḥgrub par ni bśad pa yin //
chags daṅ mthun paḥi sa phyogs sam // chags par byed paḥi khyim du śis //
btso blag mkhan nam zla mtshan nam // khyim du chags paḥi las rnams bya[356] //
rdo rje chags paḥi gnas kyaṅ ruṅ // phyag na padmaḥi gnas ñid du //

354. Ts 85b- as printed. Vv 198-3-4 and Text A : lus rgyas pa.

355. Vv 198-5-1: ya thog ma thog mar khur gźug //

356. Text A changes for this line only into verses of nine syllables : gtso blag can nam zla mtshan can dag gi //
khyim du chags paḥi las rnams bya ba yin //

rtag tu rdo rje sems dpaḥi gnas // bde chen gyi ni gnas chen daṅ //
padma utpal rdziṅ bu daṅ // bindu ka yi me tog gnas //
me tog ḥbras bu dmar tshal ni // yid ḥoṅ sems ni chags byed pa //
der ni stegs bu khru brgyad dam // de ltar bcu gñis bcu drug rnams //
byas nas de yi dbus su yaṅ // hom khuṅ dkyil ḥkhor bya ba ni //
khru gaṅ yaṅ na khru do ḥam // de ltar khru ni bźi par bya//
gźu ḥdra ba ḥam padma ḥam // yaṅ na rdo rje ḥdra bar bya //
mdaḥ ḥdra zla ba kham ḥdra daṅ // de ltar padmaḥi ḥdab ma ḥdra //
źeṅ du mchu yi phyed kyi tshad // źeṅ gi phyed kyi tshad tsam du//
hom khuṅ źabs su brko bar bya//
mu khyud sor ni bźi par bya // ñis ḥgyur ba ni ñis ḥgyur bya //
tha ma mchog gi khyad par las // yam śiṅ so sor ṅes par bya //
yaṅ na yam śiṅ bsreg śiṅ ni // tshad ni źi baḥi las su gsuṅs //
śin tu dmar baḥi tsan dan nam // yaṅ na śiṅ dmar gźan yaṅ ruṅ //
me tog ḥbras bu dmar po ḥam // btsag daṅ tsan dan rgya skyegs sogs//
le brgan rtsi daṅ gur gum gyis // mdor na bud paḥi śiṅ daṅ ni//
yam śiṅ la yaṅ bskus nas ni // yuṅs dkar kha dog dmar po daṅ //
btsag daṅ ḥtshal yaṅ de bźin du // [92a] zaṅs kyi phye daṅ yuṅs dkar daṅ //
skye tshe ḥbru daṅ lan tshva daṅ // til daṅ dri źim thig leḥi ḥbru[357] //
la phug yuṅs rdog de bźin te // khrag daṅ rdul ni chen po rnams //
bsreg byaḥi phyir ni bsdus nas kyaṅ // sṅar bśad ḥbras bu la sogs paḥi //
khu bas yaṅ daṅ yaṅ bskus nas // khro boḥi sṅags kyis byin brlabs te //
ba daṅ ra las bźos pa yi // bśigs ma thag paḥi mar gsar daṅ//
mar daṅ til mar rnams kyis dgaṅ // ga bur la sogs bskus nas kyaṅ //
bdud rtsi btab te gźag par bya //
de nas thabs khuṅ dmar po ni // byu ru sdoṅ po ḥdra ba la //
bsams nas spos dmar la sogs daṅ // gur gum dmar pos byug par bya //
de nas kha mdog dmar po yis // stug po ñid du bsku bar bya //
gur gum ser pos bsres pa yi // tshon gyis ri mo bri ba ni //
hom khuṅ naṅ du padma bri // de yi steṅ du mdaḥ bcas gźu //
rtag tu hom khuṅ ḥkhor yug tu // pad mo ñid ni bri bar bya //
gźu yi dbus su rdo rje ñid // ḥkhor yug tu ni mdaḥ ñid bri //
gźu yi phyi rol padma ñid // bris nas de yi steṅ du mdaḥ //
de yi phyi rol rdo rje daṅ // lcags kyu mdaḥ bcas gźu bris la //
lho phyogs rgyal mtshan rin chen daṅ // gzi brjid dkyil ḥkhor bri bar bya //
padma ral gri ḥkhor lo rnams // nub phyogs ñid du bri bar bya //
rdo rje mche ba go cha mchog // byaṅ phyogs su ni bri bar bya //

357. Line 15-16. Vv 199-3-4/5:
btsag daṅ mtshal daṅ de bźin du // zaṅs kyi phye daṅ ske tshe daṅ //
til daṅ lan tsha skyur rtsi daṅ // la phug ñuṅ sdog de bźin ste // khrag daṅ rdul ni etc..
Text A reads : til daṅ źim thig le yi ḥbru // Ts 87a^3 as printed.

grva rnams su ni spos la sogs // phyag rgyaḥi gzugs su bri bya źiṅ //
me tog dmar po la sogs pas // śin tu sṅa ma bźin mchod de //
dpal ldan gos daṅ phreṅ ba daṅ // dmar poḥi dri ni bskus nas kyaṅ //
rtag tu thub pa nub bltas la // dmar thag ma chad las bya ste //
padma dmar poḥi gdan bsams la // rab chags phyag na padma bsnams //
g-yon du rdo rje chags pa la // g-yas su bde ba chen po ste //
bsams nas de yi dbus su ni // chu srin rgyal mtshan ḥdzin pa gźag //
rdo rje [92b] gźu daṅ g-yon ḥgyiṅ ma // me tog dmar rgyan rab mdzes ma //
dri dmar la sogs rab mchod de // mdaḥ daṅ gźu thogs de bźin du //
padma dmar daṅ dbyig rnams paḥi // me yi lha ni bkug nas kyaṅ //
de yi lus su khro rgyal po // legs par btsug ste bźag nas kyaṅ[358] //
ḥod zer chags pas bskul nas ni[359] // de lus rdo rje lcags kyu daṅ //
źags pa bciṅs pas bkug nas ni // spyi bo źabs kyi druṅ du bźag //
de ltar bsams nas sñoms źugs pas // las byas pa ni gaṅ yin pa //
des ni lha yaṅ dbaṅ ḥgyur na // mi daṅ lha min smos ci dgos //
las rnams zin par gyur pa daṅ // chags paḥi sems su byas nas ni //
de yi ḥod zer spyi bor dgaṅ // de ni bsruṅs nas gtaṅ bar bya //
de nas rdo rje ḥdod pa yis // lha rnams mchod de gśegs par gsol //
de nas bsruṅ ba byas nas ni // rdo rje ḥdod pas rtag tu bzlas //
dbaṅ gi las so //
dur khrod dag daṅ śun pa yi // khyim daṅ srin poḥi gnas rnams so[360] //
mṅon spyod kyi ni las bya ba // thab khuṅ tha ma bar ma mchog //
phyed daṅ gsum mam khru gsum mam // khru drug pa ni byas pa las //
stegs bu de yi tshad brtsigs te // gru gsum pa ḥam mduṅ rtse ḥdra //
lcags phye sol phye dug gis ni // bskus pas thab khuṅ nag por bya //
dbus su rdo rje rtse dgu pa // nag po śin tu ḥbar ba bri //
mu ran steṅ du rtse gsum daṅ // rgya gram pa yi rdo rjes mtshan //
de yi phyi rol mu khyud la // dbyug pa daṅ ni dgra sta daṅ //
ral gri śin tu ḥbar ba bri // de yi phyi rol keṅ rus te //
bde gśegs la sogs phyag rgyas mtshan // dud sprin mdog ḥdra draṅ sroṅ mchog //
mi roḥi steṅ bźugs rtse gsum daṅ // gzar bu phreṅ ba ril bar ldan //
de ltaḥi me lha spyan draṅs nas // lhor bltas khros paḥi sems kyis bsreg //
śin tu gdug ciṅ tsher mar bcas // sreg śiṅ yam śiṅ byas nas kyaṅ //
śa daṅ khrag daṅ lcags phye daṅ // rus phye dug daṅ ske tshe daṅ //
dri chen dri chu la sogs paḥi // rdzas rnams kun la dug gis ni [93a] //
bskus pas lan graṅs gsum bsregs nas[361] // de yi loṅs spyod ḥbyor pa daṅ //

358. Vv 200-1-7 : de yi lus (miswritten as dbyas) su khro rgyal po //
legs par bźugs te (?for gźug ste) bźag (for gźag) par bya //
359. Text A : bsgyur nas
360. Line is omitted by Ts.
361. Text A: bsgos pas lan graṅs ḥbum bsregs nas //
Vv 200-4-7 : bgos pas lan graṅs gsum bsregs nas //

gñen daṅ ḥkhor daṅ bran rnams daṅ // bu daṅ chuṅ mar bcas pa rnams //
spaṅs te srog daṅ bral nas ni // sdug bsṅal mi zad myoṅ bar ḥgyur //
mṅon spyod kyi las rdzogs so //
de nas rgya byiṅ tshaṅ la sogs // phyag ḥtshal yaṅ daṅ yaṅ du ni //
rin chen gdugs la sogs mchog gis // mchod pa sna tshogs byas nas kyaṅ //
phyag na rdo rje rgyal dbaṅ la // dgaḥ baḥi bsam pas bstod byed pa//
107a saṅs rgyas kun bas sṅar saṅs rgyas // mi śes dri ma kun bcom pa //
rdo rje rdo rje ḥdzin rgyal po // rdo rje rdo rje rdo rje ḥdzin //
rdo rje sku ste sku che ba // phyag na rdo rje phyag ḥtshal bstod //
rdo rjeḥi yan lag rdo rjeḥi mchog // rdo rjeḥi ḥbar ba cher ḥbar ba//
rdo rjeḥi śugs te śugs che ba // rdo rjeḥi mtshon cha rdo rje che //
108a phyag na rdo rje phyag chen po // rdo rje mdaḥ ste rab ḥbibs pa //
rdo rje rnon po rno ba che // che baḥi che ba rgya mtsho che //
rdo rje padma byaṅ chub che // byaṅ chub saṅs rgyas rab byuṅ ba //
rdo rjeḥi rgya chen rgya chen te // rdo rjeḥi sgyu ma rnam sbyoṅ ba //
rdo rje rgyu ste gnod sbyin che // rdo rje padma rnam sbyoṅ ba //
rdo rje khro bo drag po che // rdo rje dgra sdaṅ ḥjoms paḥi gtso //
rdo rje ṇjigs byed sruṅ ba che // rdo rje lcags kyu don yod byed //
rdo rje ro laṅs ro laṅs che // rdo rje srin po za ba po //
rdo rje gnod sbyin gnod sbyin che // rdo rje gdon te gdon chaḥi mchog //
ḥjigs byed dgaḥ byed drag po che // rdo rje ḥjigs byed sṅags byed pa//
bsgrub dkaḥ sgrub pas legs pa ste // rdo rje legs pa dgyes mdzad pa //
dgaḥ baḥi rdo rje dbaṅ byed pa // rdo rje gzi brjid gzi brjid che //
ḥbar ḥod gśin rje mthar byed pa//rdo rje drag po drag po che [93b]//
ḥod sdug pa ni sdug pa che // nam mkhaḥ daṅ ni mñam paḥo //
re ba thams cad rdzogs mdzad pa // rdo rje dbaṅ bskur rin chen mchog //
107b rdo rje rgyal mtsham yon tan mchog // rdo rje ye śes ye śes che//
rig pa bye baḥi tshogs kyis bskor // ha la ha la nag po che //
dgra chen[362] rnam par ḥjoms pa chen // rdo rje ḥdod pa ḥdod pa che //
rñog paḥi dus ṅan rnam sbyoṅ ba // skad cig g-yo ba the tshom gcod //
glog bźin źal gyi ljags las ḥphro // rdo rje me ste ma ruṅs ḥdul //
drag po rab snaṅ snaṅ mdzad pa // ñi ma stoṅ gis gduṅs paḥi źal //
spyan dmar ḥjigs par mdzad pa po // khro bo du ma ḥod bźin ḥphro //
phyag rnams du ma mtshon cha brgya // du maḥi źal la sku yaṅ stod //
ḥkhyil ciṅ rgyan yaṅ ḥkhyil ba la // sems kyi chos pas sku mi mṅaḥ //
rnam par rtog pa ma lus spaṅs // ma rig ḥjoms paḥi tshaṅs pa ste //
ḥdod chags źe sdaṅ dri mthar mdzad // sgyu ma gtogs ḥdod rdo rje can //
108b mduṅ can rtse gsum ḥchaṅ ḥphrog ciṅ // ḥdod chags źe sdaṅ gti mug che //

362. Text A: sgra che. Ts 90a¹ dgra chen.

srid daṅ srid min rnam sbyoṅ ba // źi źiṅ dul la dgaḥ ba che //
saṅs rgyas saṅs rgyas rab rtogs pa // saṅs rgyas bdag ñid saṅs rgyas sku //
rdo rje rab skyes rdo rje sems // kun tu bzaṅ po cher bzaṅ po //
mtshan rnam dam pas rnam par brgyan // khams gsum bdag ñid khyab pa po //
thams cad rdo rje bdag ñid gtso //
gaṅ gis ḥdi bris bklags gyur tam // rtag tu deḥi don ḥchaṅ byed dam//
dran nam ñan par byed kyaṅ ruṅ // phyag na rdo rje ḥdra bar ḥgyur /
bcom ldan ḥdas kyis de skad ces bkaḥ stsol nas // brgya byin daṅ tshaṅ pa la sogs paḥi lha daṅ / mi daṅ / lha ma yin daṅ / dri za daṅ / gnod sbyin daṅ / srin po la sogs pa bcom ldan ḥdas kyi gsuṅs pa la mṅon par dgaḥ ste rjes su yi raṅ ṅo //
de bźin gśegs pa dgra bcom pa yaṅ dag par rdzongs paḥi saṅs rgyas ñan soṅ thams cad yoṅs so sbyoṅ ba gzi brjid kyi rgyal poḥi brtag pa phyogs gcig pa rdzogs so // [94a]
rgya gar gyi mkhan po śāntigarbha daṅ / bod kyi lo tsa [tsha] ba bande jayarakṣitas bsgyur ciṅ źus / ācarya rin chen mchog gis skad gsar bcad kyis bcos nas gtan la phab bo // dgeḥo //

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